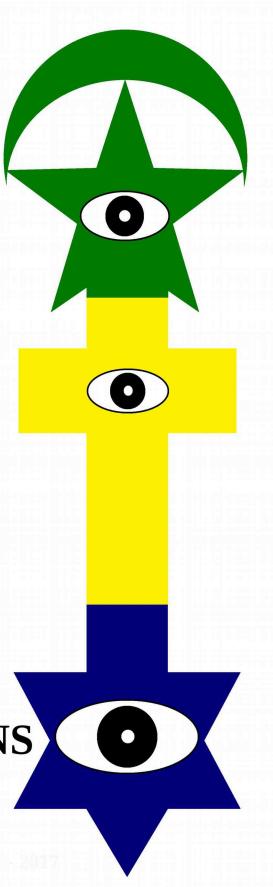


István ADORJÁN

THE **CONCEIVERS OF** THE "HOLY **SCRIPTURES**" **ARE ETHNICAL SECRET POLITICAL ORGANIZATIONS**



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The first readers of the writings of the author are the Illuminati and other ethnical and national secret political organizations controlling, conserving and utilizing the ethnic groups, nations, national states and the great religions. Because the creation of his writings has been devoid of their control, and their contents revealing their abusive actions and deeds are interpreted as being politically inconvenient or offensive, they collide with their ambition of mass-communication omnipotence, and they will not recognize them, and will tend to objectify their non-recognition by tending with their occult civil and state power to usurp their creation and destroy them by disrupting to bits and finally obscuring their contents as knowledge and evidences about their existence and actions, as well as potential history-molding factors contrary to their interests, by this means asserting their general politics relative to the freely thinking, researching, writing and publishing persons qualified by them as "dangerous": "The author of these writings is a nobody, and has nothing." For this purpose, they are striving, among others, to have everything that is not evidently of the author generally, the new scientific elements particularly, sorted out of them, to nationalize them, to usurp, to transfer into the property of nation the copyright relative to them, assuming the concealment of their personal secret political agents, with or without plagiary show trials based on tricks as sham evidences, with the usurped-nationalized copyright to have his writings withdrawn from firstly the international circulation, and by so doing to deprive the potential readers of the accessibility to these knowledge and evidences relative to them. With the purpose of making it possible, concealing it, facilitating it, or increasing the efficiency of the plagiarizing, they intend among others — to apprehend a scientific element, a book, or several books not in their entirety, but in their essence, in their forged "starting-point" creating process, or in the form of an implication assertion. For this reason, the author considers it as being a personal secret political attack, a national criminal act, and a national plagiary show trial, or a national plagiarizing non-state operation against science, scientific cognition, the free streaming of information, civil society, democracy, his person, and potentially other individuals secretly qualified as "dangerous", executed in the concealment of members of

some organs of national states and/or of the civil society performing parallel acts or activities, as parallel persons and national criminals, as well as a further evidence relative to the existence and actions of the ethnical and the national secret political organizations any such trial or non-state operation initiated or conducted against him, or his writings, or without public regard to them, which does without evidences beyond any shadow of doubt relative to the copyright of the scientific elements or comprehensive "essence" arrogated or used by that trial or non-state operation, contained by his writings, or produces sham evidences relative to that copyright.

Cover information

On the cover, with stylized images of the judaist star of David, the christian cross, and the mussulman crescent and star, i symbolically represented the fundamental hypothesis of this book and my conception that the "holy scriptures" [Ro. 1: 2] were conceived by ethnical secret political organizations in their endeavor to religiously monopolize monotheism and politically achieve world domination: the primary conceiver appears to have been the jewish ethnical secret political organization by conceiving the tanakh; the secondary conceiver was the latin ethnical secret political organization by conceiving the new testament from the tanakh, so creating the bible; and the tertiary conceiver was the arab ethnical secret political organization by conceiving the koran from the bible.

Language information

The language of this book is not quite the english proper. There are many languages on Terra that are potentially universal in that everyone may acquire and use them without a significant change in quality of life. There is a wide civil need for a unique real universal language in order to enable humans to communicate with one another. The Roman Empire was not sufficient for carrying into effect the universality of the latin language. A national state shall not be capable of carrying into effect the universality of its language ever. At present, the english proper is the nearest to the quality of unique real universal language. However, as a natural language it has many deficiencies. And as rules in a language are made not by states, but by its users in thinking, speaking and writing, with translating his writings into the english language the author makes a few steps towards turning the english proper into he unique real universal language on Terra, as an intermediary phase towards disabling the imperialist national states to produce new cases like mine and those revealed by my other books, and breaking down all artificial frontiers among humans and peoples in the Terra nation and the Terra state.

The state imperialism takes its victims since millennia.

The national imperialists defend the nations created by them from their members, and the national states founded by them from their citizens, as "Gods they save their kings" from the humans.

Demand the human right for state founding!

Otherwise the imperialist states can infringe human rights.

The state infringement of human rights is a national criminal act.

The national criminal acts are committed by national criminals.

The national criminals are inhuman, anti-humanist, they create social restlessness and peacelessness.

Let there be humane, humanist, democratic states founded by the humans, in order that humans may live in a human manner a restful and peaceful life!

In "God" i do not trust, because i know that it is only a mask for the "Illuminati", and the other national secret political organizations; and in the national states founded by them i do not trust, only in the United States of Terra dreaded by them i believe. "It is given to you to know the mysteries of the kingdom of heaven. [Mt. 13: 11] For nothing is secret, that shall not be made manifest." [Lu. 8: 17]

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ETHNICAL
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POLITICAL
ORGANIZATIONS

Scientific research

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First edition foreword

After in the first half of the decade 1990 the first marks of the concept of "ethnical or national secret political organization", and, respectively, for the purposes of this book more exactly of "ethnical or national conspirational imperialist organization" had developed in my consciousness, on the fundament of my atheism there arose in me almost conviction-likely the hypothesis that also the "holy scriptures" [Ro. 1: 2] must have been conceived by such social entities for means in the attainment of their certain political purposes.

Along this hypothesis, i examined the bible twice roughly between april 2003 and march 2004. At the same time, having looked through knowledge of minimal quantity relative to the history of the "people of Israel" and the Roman Empire, i came to the conclusion that while the old testament was written by the order of the jewish ethnical conspirational imperialist organization, the new testament by that of the latin ethnical conspirational imperialist organization.

With the purpose of increasing the efficiency of cognition, i tried to find out at the same time what ethnical conspirational imperialist intentions were hidden behind the sentences. I saw that these formed a system in a manifold and multifold manner, which i termed "functional structure". Furthermore, i also experienced that the texts relative to the ethnical conspirational imperialist intentions, namely functions, were relatively dispersed in the bible. For this reason, i grouped them along the hypothetical functions. On the basis of my relatively rudimentary knowledge created on the jewish and latin ethnical conspirational imperialist organizations through the concept of ethnical or national conspirational imperialist organization, i also strove to give comments to the functions and functional structure. In this way sprang up this book in a size much greater than the one imagined by me previously, but certainly tiny as compared to the complexity of the problem.

In this book, i wrote down my views concerning the functional structure of the bible relatively going into details, without the claim of completeness and exactness. At the same time, this can be considered a detailed expounding of my professed hypothesis that the "holy scriptures" [Ro. 1: 2] were conceived by ethnical conspirational imperialist organizations for political purposes.

The "scribes" instructed to write the "holy scriptures" [Ro. 1: 2] took to pieces for a masking the functional structure given by the jewish and the latin ethnical conspirational imperialist organizations, and dispersed them in the bible, putting them roughly in the shape of "books", "gospels" and "epistles". But that could not hinder the preachers to serve up its "words of God" [Jn. 3: 34] for the humans according to the interests of the ethnical conspirational imperialist organizations, as the priests today as well include the most appropriated texts in their sermons. In this manner, under concealment of the religion, an ethnical conspirational imperialist activity went really on, with a view to enforce the functional structure of the "holy scriptures". [Ro. 1: 2]

The concept of "ethnical or national conspirational imperialist organization" crystallized in its present form in my mind roughly between 1990 and 2000, and the concept of "self-concealing fabricated sham truth" roughly between 2009 and 2010. I think that without them the historical origin and the functional structure of the "holy scriptures" [Ro. 1: 2] cannot be uncovered completely. This can be seen also from that while at present those works are considered historical sources probably in a very small measure, these two concepts make the "holy scriptures" [Ro. 1: 2] at one push evidences of the existence and actions of the ethnical or national conspirational imperialist organizations, as well as historical facts corroborating and enriching those two concepts.

In the light of this book, it can be seen prior to a thorough research that as the tanakh was conceived by the jewish ethnical conspirational imperialist organization and the new testament by the latin ethnical conspirational imperialist organization, so was conceived the koran by the arab ethnical conspirational imperialist organization and the mormon book by the american english national conspirational imperialist organization ("Illuminati"). After the creation of the tanakh, each of them with its "holy scripture" [2 Tim. 3: 15] according to its intention raised itself above the religions created earlier, so trying monopolizing the monotheism and the genre of written religion to use it for attaining its world reigning behind the mask of the only "God".

For writing this book, i studied in a certain measure the works listed in the bibliography. I did not find in them references to the existence and religion creating activity of the ethnical conspirational imperialist organizations, as well as to the functional structure of the "holy scriptures." [2 Tim. 3: 15] They constituted for me information sources of only such historical facts which are probably widely spread and received in the circles of the researchers, and of which uncoverers are probably not the authors themselves. For this reason, i did not regularly consider it necessary to quote from them.

According to the ethnical or national conspirational imperialist organizations, through my "strange doctrine" [Heb. 13: 9] written down in this book, i "oppose and exalt myself above all that is called God, or that is worshiped," [2 Th. 2: 4] namely, "the mystery of iniquity already works." [2 Th. 2: 7] Then with publishing this book, i "shall be revealed for the Wicked [2 Th. 2: 8] with all power, signs and lying wonders, [2 Th. 2: 9] and with all deceivableness of unrighteousness." [2 Th. 2: 10] And the ethnical and the national conspirational imperialist organizations shall "consume and destroy" [2 Th. 2: 8] both this book and me. Further, because i "have sinned" [Ro. 3: 23] with this book against "the Spirit of God", [Ro. 8: 14] namely against the ethnical and the national conspirational imperialist organizations, "for whatever is not faith is sin," [Ro. 14: 23] and "for the wages of sin is death," [Ro. 6: 23] they shall "conclude me in unbelief", [Ro. 11: 32] and i shall "die to the Lord." [Ro. 14: 8]

At the latest in april 2004, the ethnical and the national conspirational imperialist organizations got the know of the content of this book. They are exceedingly interested in this, especially in relation to their own masking, saving their religions and hindering my person. Accordingly, they could already prepare their scholar secret-agents to enforce their interests. For this reason, although it may be statistically that it cannot be excluded that after april 2003 too some elements of knowledge of this book have come about independently of me, in the light of my experiences and knowledge about the ethnical and the national conspirational imperialist organizations i cannot acknowledge the independent origin of those, and i consider those to be further potential evidences relative to the existence of the ethnical and the national conspirational imperialist organizations.

Besides the "holy scriptures", [2 Tim. 3: 15] many other facts prove the secret existence and activity of the ethnical and the national conspirational imperialist organizations: the "Afrikaner Broederbond" in South Africa, the "Illuminati" in the United States of America, the murder of members of the Kennedy's, the mock revolution in 1989 in Romania, and so on.

Draft edition foreword

My this publication contains an intermediate, english and hungarian language version each, not suitable for a usual edition, of my book probably entitled "The Conceivers of the 'Holy Scriptures' Are Ethnical Secret Political Organizations", with which up to this time i have expounded in details my atheist and scientific theory relative to the historical origin of the bible, a composition of the jewish and latin ethnical secret political organizations. I set up and put down this roughly between april 2003 and march 2004 in the hungarian language during studying around twice the bible, as well as after this i translated it into the english language literally. From its paper manuscript, i put it into electronic form in 2014. On the list of my publication priorities, it figures lower down, with regard to that, it being only a text unsupported with documents, it would be exposed in a very great measure to the danger of the attacks of the ethnical and the national secret political organizations masked with plagiary trials, with a hindering, falsifying and annihilating purpose.

I protected the contents of the publication with a password, because in its this form it does not ensure the efficiency of scientific communication the greatest lying in me, and, certainly, in the course of my further redaction and meditation it shall become more and better not only formally, but also contentially. According to my experiences relative to the national secret political organizations, there exists such a technical procedure which ensures access to the contents of a passworded electronic document, and the application after my death of such a procedure to my this publication is on my part not only allowed, but also desirable.

In 2013, i studied in a certain measure also the koran — a composition of the arab ethnical secret political organization — but relative to it this version of my book does not contain anything, i can comprise in my this publication only a sketch and the quotations revealing and supporting it. My plan is that with this book to unify after all my theories relative to the historical origin of the bible and the koran. But till then, under the unpropitious secret political circumstances created and maintained by the national secret political organizations collaborating in secret in relation to the individuals of my kind, it cannot be excluded the possibility of that they shall manage to hinder the putting of my this book in a form suitable for publication and its usual publication. This is why it is needed, therefore, this extraordinary edition, which shall hopefully ensure the survival and transmission of my results achieved and put down up to this time.

For the disclosure of the secret civil procedures or state attacks of the ethnical and national secret political organizations with the purposes of hindering the diffusion of my theory relative to the historical origin of the "holy scriptures", falsifying its origin and nature, annihilating its contents, and for narrowing down their freedom of action in this direction, my paper manuscripts can be useful means, because handwriting is much more authentic and hardly falsifiable than electronic writing. For this reason, i comprise in my this publication my paper manuscripts as well in the form of photos.

Naturally, the password does not ensure protection from before the ethnical and the national secret political organizations considering themselves "omniscient and omnipotent" national "gods", and be having like that inside the borders of their states, they are able to break open its lock already in the hours following the publication, like "thieves in front of which there is no lock". But they do not need this, because they have known every single scrap of my manuscripts long before. According to my experiences, by the help of the listening apparatuses hidden in the walls of my room they are able to puzzle out in an advanced measure even the contents of my writing. But in march or april 2004, having left my room so that i had forgotten to stamp the paper manuscript with paper and scotch tape, during my absence they had it photoprinted or photographed. Further, certainly, they also made copies of my electronic manuscripts uploaded to my Mailbox e-mail account. Consequently, already during the

construction of my theory they had the possibility of depriving me of it with a secret plagiary. But, naturally, the diffusion of a theory harmful to them is not in their interest, and, according to the signs, they have not carried into effect a diffusion on the merits of its, they only — judging on the basis of the strikingly frequent assertion in the mass-media accessible to me of the word-group "for example" had possibly "examples" extracted from it as a preparation for their planned state attacks, as if there would not be at my disposal the electronic versions of the "holy scriptures" and my computer for a quick obtaining of such "examples". They shall need a minimal, firstly "home page" "example" diffusion, not regardable as on the merits, if i succeed in fighting down their obstacles, and in beginning a diffusion on the merits, with the primary purpose of their hindering this. Publishing my this publication already means a diffusion on the merits — first of all through its meaningful title and the illustration representing the line of the religion-making inspiration being on its cover — and its genuineness would increase abruptly after my death. For this reason, there arose in them the need of withdrawing it from the circulation of spiritual values still in the course of my life. They are particularly disturbed by the proving power of my paper manuscripts, which significantly narrows down their freedom of action against my theory. For this reason, according to the signs, they intend to use them just for the justification of their political standpoint — as if i published them just in their interest — as at that time they did with my diaries as well, and which i destroyed just for this reason with a preventive purpose. The hungarian national secret political organization expressed and suggested this with the hungarian word "nyilvánvaló": [Read approximately: 'njilva:nvɔlo:. In the english language: evident.] nyilvánvaló → nyíl + ván + va + ló → nyíl (hungarian) + van (hungarian) + vád (hungarian) + lop (hungarian) = opens + is + accusation + steals, namely puzzled out: on the complaint and request ordered by them of their interested "touched" scientist secret agent, the national state as their main secret political means shall ask the puzzling out of the password of my this publication, by this means it shall "open" before them, creating the self-masking appearance that they "have not known" its contents up to that time, particularly on the basis of "examining" the paper manuscripts they shall "establish" the "foundedness" of the plagiary trick which they have forgedly created against me — and against the potential beneficiaries of my theory — on the basis of the secret, not evident and hardly provable previous knowing of the contents of my this publication, and they shall accuse me with spiritual "stealing". In this manner, the anti-humanist national court can qualify my "anti-national" publication as "false and contrary to law", as well as on the basis of this and in the "defense of the nation" can rule its withdrawal from circulation and its annihilation. This is a manner of how the ethnical and the national secret political organizations, in their "god omnipotence", are able to defy facts, to obliterate them on the level of appearance, and to replace them with the sham facts forgedly created by them.

This revelation in advance, made partly with a preventive purpose, of the planned "example" actions, naturally, does not cease the accusation instinct and mania of the ethnical and the national secret political organizations towards the "inconvenient" individuals of my kind. For satisfying this, the special circumstance of the draft edition also creates a new possibility, which the hungarian national secret political organization expressed and suggested with the word "felülvizsgálja": [Read approximately: 'felɨlviʒga:ljɔ.] [In the english language: revises it.] felülvizsgálja — felülvizsgál + ja — felülvizsgál (hungarian) + ia (romanian) = revises + takes, namely: if with the following published version of my this book i "revise" its draft version published with my this publication, then there shall arise the possibility "believable", namely not contradicting the known evident facts, for them to have it declared in front of the penal organs of their national state, as one of their oppressive means, about the new knowledge elements possibly created in the course of the "revision" — in reality, the finishing of the spiritual creation — that those originate not from me, but from a member of the nation picked out by them according to their own tastes and interests. In any case, the ethnical and the national secret

political organizations are distinguished from the civil society not controlled by them in this respect by also that they take into account not the benefit of an individual of my kind, but endeavor to cause him or her as much harm as possible, morally to fasten on him or her as much dirt as possible, and legally to put against him or her as many criminal acts as possible. Religion still constitutes a significant secret political means of the ethnical and the national secret political organizations, they still consider it a part of the national identity. This manifests itself among others in that on numerous national flags there is seen the christian cross or the islamic crescent, on some royal crowns there is a cross, numerous national anthems contain religious words. They regularly put the mask of conservative political parties, because in their policy of "nation defending" — namely, defending the nation created by them — they are not interested in the progress of that as society. For all these, they endeavor to bury this publication definitively, what they can attain the easiest, naturally, with the burial of the author.

February 2017.

Second edition foreword

With its second edition, i append to the text-image electronic version of this book a point of notarial statement relative to it, a piece of evidence relative to its publication and distribution, and the photographic copies of all the hand-written paper manuscripts relative to it in an approximate chronological order of their creation, namely, among others, the abstracts to be especially researched and potentially quoted from the bibles of hungarian or english languages and other books of romanian or hungarian languages, other auxiliary texts written by hand on paper mainly in the hungarian language, the hungarian-language paper draft version of the book, as well as its literal translation into the english language.

I created this book mainly between april 2003 and march 2004, but not later than august 2012, therefore in a period when i did not possess a computer and an internet access yet, and in this way had to use writing utensils and sheets of paper, and respectively had to research paper versions of the bible and other books. Nowadays, one can hardly do without a computer and the internet when creating a book, however, the hand-written paper manuscripts regularly have the advantage that they better reflect the personality of the author and the operations of his or her intellect constituting the process of creation of a book.

This edition was made necessary by the increased and increasing multi-front pressure on the part of the ethnical and the national secret political organizations exercised in their preparation to concealedly attack my books and person, the latter not only as the source of my books, but also as the primary cause of the parallel persons and activities possibly created or intended to be created by the ethnical and the national secret political organizations for means necessary for them in countering and destroying my books with plagiary show trials or non-state plagiary operations. Although the presumed parallel persons and activities are under an exhaustive ethnical or national secret political control, they are still inconvenient, moreover dangerous to their creators and controllers, as they must perform the same relatively inconvenient, moreover dangerous tasks which i have been performing, so that they have a reason for existence and action only as long as my person exist and act, and once i have been murdered, the parallel persons and activities shall or at least shall be meant to disappear as such.

I described in detail my personal and specific persecutions with chemical, biological and radioactive "weapons of personal destruction" in the volume 1 of my book entitled "My Persecutions by the Ethnical and the National Secret Political Organizations". Relative to the still mass-destroying COVID pandemic of 2019 — presumably originated by the american national secret political organization, namely the american Illuminati — and more recently the escalating threat with chemical, biological and nuclear weapons of mass destruction of 2022 by the russian national imperialist state, i can no more say that they are means of persecution personally and specifically designed and oriented against my person. But, at the same time, no one can say that i have been and shall be exempt from dying from or being affected by COVID — so much the more as it has appeared that the hungarian national secret political organization could not refrain from trying out on me a variant of the new coronavirus in march 2022, as it is described under point 2.5.9.2 of the same volume 1 of my above-mentioned book — or the above-mentioned anti-human and anti-humanity destructive creations of the russian national secret political organization. And if i also die from or am affected by those weapons of mass destruction, the ethnical and the national secret political organizations shall attain their presumed respective purpose relative to my person without the possibility of their being suspected with having committed a personal and specific assassination.

One of the solutions of ensuring the survival aspect of my life appeared to be my asking for political asylum and asserting with also that my concept of ethnical or national secret political organization, as i

describe it in my book entitled "The Falsification of my Political-Asylum Case by the Ethnical and the National Secret Political Organizations", the first edition of the english-language text-image electronic version of which is to be published in september 2022. Mainly beginning with 2008, i asked for political asylum from time to time in Western and Northern Europe. However, after that time, there evolved a considerable and significant quantitative upgrowth of the global migration, of which primary target was Western and Northern Europe. That phenomenon had a peak in 2015, which caught me up in august of that year in Finland, where i had gone just in my hope that there, far away in the north, i could avoid it, and which is described in detail under point 3.3.2.7 of the volume 3 of my book entitled "My Persecutions by the Ethnical and the National Secret Political Organizations". The presumption that this evolution of the global migration phenomenon was originated by the ethnical and the national secret political organizations, collaborating with one another in their secrecy, is corroborated by the inciting role played in it by the then chancellor of the german national imperialist state, Angela Merkel. And more recently, for around 6 months now, the asylum-seeking spaces of Western and Northern Europe have been swarmed all over by millions of ukrainian refugees, a new global migration phenomenon which was evidently caused by the same russian national imperialist state. In relation to my person, this continuous quantitative upgrowth of the migration in Western and Northern Europe which is my main past and one of my potential asylum-seeking areas — has the value of upholding the possibility of a state attack against my person and books to be carried out with an ordinary show trial with an indictment utilizing the consequences upon the asylum-seeking spaces of this politically originated phenomenon for a reason or circumstance, as it is expounded mainly under point 3.3.2.7 of the volume 3 of my above-mentioned book.

Besides the russian threat with weapons of mass destruction and with originating a third world war, as well as the upgrowth of the multi-ethnic and multinational global migration, another major result of the presumed harmful actions of the respective ethnical and national secret political organizations generally, and the russian national secret political organization particularly, is the considerable deterioration of the economic situation especially in Western and Northern Europe by a multiplication of the prices of energy-generation raw materials. This politically originated new and unnatural economic environment also has the value of potentially affecting my person and books by decreasing my capacity of distributing and that of the potential readers of buying them, or of being utilized for a state attack against my person and books, similarly to that mentioned in the above paragraph.

It can be seen from the above that the ethnical and the national secret political organizations are harmful not only to the individuals qualified by them as unutilizable, inconvenient or dangerous particularly, but also to all the humans, the society generally, even to their own nations: they originated weapons of mass destruction, with which they threaten even the very existence of nations and humanity, and in the achievement of their selfish interests they are inclined even to commit genocide and mass homicide, even against their own nations.

The presumption relative to the outstanding importance of the religion to the ethnical and the national secret political organizations can be corroborated, among many others, with the relation of "close alliance" [8] between the politically created artificial personality of "president of the Russian Federation" of Vladimir Putin and the religiously created artificial personality of "patriarch of the Russian Orthodox Church" of Kirill — presumably, they both have been members of the russian national secret political organization, and have been pushed forward in their offices of the open and public life for the manipulation of the Russian Federation and respectively the Russian Orthodox Church — and the attitude of the latter of supporting the military invasion of Ukraine. Religion and church are for them important means in maintaining and exercising their secret political power in a social environment characterized by a relatively large proportion of religiosity. The reason why they are particularly interested in attacking and destroying my this book, which not only offers a scientifically

upholdable explanation of the origin of the "holy scriptures", [Ro. 1: 2] but also relates them with my concept of ethnical or national secret political organization, by this means creating the possibility of their comprehensive historical revelation. And indeed: with a meticulous research of the corresponding historical place and period, it is not difficult to find the facts corroborating — or refuting — my theory.

Therefore, the role of publishing my this book in forms not fit and not meant for publication is to envelop its formatted and published text in an "armor", by this means preventing or at least reducing the probability of an attack against it originated by the ethnical and the national secret political organizations. Namely, by presenting more facts relative to my book, i create the necessity for the ethnical and the national secret political organizations to conform their intended hostile actions against my book and person to those facts, in their endeavor to conceal, make third parties believe those actions as social phenomena not originated by them, which means narrowing down their scope, or could even result in the prevention of their those attacks.

August 2022.

Notarial statement

On 6 may 2008, i made a notarial statement in writing in the hungarian language at the notary public Katalin WALKSHÖFER in Budapest, Hungary, of which point 1 refers to this book, and the rectos and versos of the two sheets of A4 format of which are visible on the photos below, preceded by the literal translation into english of the point 1:

<u>Translation from the hungarian language</u>: Statement I / The undersigned István ADORJÁN, [Read approximately: 'istva:n 'odorja:n.] born on 20 december 1959 in Călugăreni, [Read approximately: kəlʊgə'renj.] Romania, with the purpose of defending my copyright and other rights, i lay this statement before the notary public for its being dated. / 1) Approximately between april 2003 and april 2004 having twice studied the bible, i revealed its functional structure. To the writing of around 150 (one hundred and fifty) pages i gave the title "The New Testament (NT) Is A Product and A Means of the Originators of the Roman Empire". The essence of my theory is that the NT was created by the order of the latin national secret political organization (NSPO) and appended to the "old testament", by so doing bringing into existence the bible. The NT expresses the system of interests of the latin NSPO so that with the propagation of the christian faith those interests come to fulfilment. In this respect, the NT possesses different functions, of which system forms the functional structure. In march and april 2008, i developed the part relative to the NSPOs of my above book into a chapter, i disjoined its text in conformity with the functions of the lowest level as well, and changed its title to "The Bible as A Purpose and A Means of the Latin National Secret Political Organization". The titles of the chapters and subchapters — of which totality well mirrors the functional structure of the NT — are the following: Foreword / 1. The concept of "NSPO" / 1.1. The necessity of the concept of "NSPO" / 1.2. The purport of the concept of "NSPO" / 1.3. The boer NSPO / 1.4. The romanian NSPO / 1.5. The hungarian NSPO / 1.6. The latin NSPO and the circumstances of the formation of the bible / 1.7. The relation of the NSPOs to the individuals / 2. The functional structure of the NT / 2.1. The function of bringing about the roman nation /2.1.1. The function of bringing about the christian faith /2.1.1.1. The creation of the christian one-god image / One-god image of the old testament (OT) / 2.1.1.2. The timing of the earthly life of "Jesus" / 2.1.1.3. The royalization of the "God" / 2.1.1.4. The derivation of the NT from the OT / 2.1.1.4.1. The derivation of the "son" from the OT / 2.1.1.4.2. Events of the NT as fulfillments of prophecies of the OT / Events of the OT and the jewish "lord" / 2.1.1.5. The "word publishing" based on the convincing force of the word / Miracles in the OT / 2.1.1.6. The poor as the main target class of the christian "word publishing" / 2.1.1.6.1. The urging of poverty / 2.1.1.6.2. The exemplars of the poor / 2.1.1.6.3. Anti-rich and -richness tenets / 2.1.1.6.4. The utilization of the hatred to Rome / The partiality to the poor of the OT / 2.1.1.7. The adoption of popular elements of other religions / 2.1.1.8. Recompensing the belief and punishing the unbelief / 2.1.1.9. The universality of the christian religion / Universality of OT / 2.1.1.10. The image of the persecution of the christians / 2.1.1.11. Keeping waiting for "the christ" / 2.1.1.12. The conditions of the christian "word publishing" / Propagation of faith in the OT / 2.1.2. The function of demolishment of the judaism / 2.1.2.1. The demolishment of the chosenness of the jewish people / 2.1.2.2. The collation of "Moses" and "Jesus" / 2.1.2.3. Urging the breach of the laws of "Moses" / 2.1.2.4. The exemplary conversion of "Paul" / 2.1.2.5. Rousing a consciousness of guilt in the jews for the death of "Jesus" / 2.1.2.6. The uncertainty of the demolishment of judaism / 2.1.2.7. The center of the christian religion / 2.1.3. The function of creating the security of the christian religion / 2.1.3.1. Fighting down heresies / 2.1.3.2. Rejecting strange doctrines / 2.1.3.3. The utilization of the "psychiatry" / "Psychiatry" in the OT / 2.2. The function of accomplishing the roman world domination / 2.2.1. The function of creating the security of

the roman empire / 2.2.1.1. The favoring of the rich of the NT / 2.2.1.2. The prevention of uprisings / 2.2.1.2.1. Having the superiority of the reigning class recognized / 2.2.1.2.2. Bringing about the atmosphere of fear / Atmosphere of fear in the OT / 2.2.1.2.3. The urging of hoping / (continued in the document Statement II) / Signature: Adorján / Statement II / ... / 2.2.1.2.4. Urging human features of empire security / 2.2.1.2.5. The urging of giving alms / 2.2.1.3. The call against the usurpation of the christianity / 2.2.1.4. Having the juristic punishability of the non-christians accepted / The punishment of anti-judaism in the OT / 2.2.2. The function of increasing the enforceability of the will of the originators of the roman empire / 2.2.2.1. Acting in conformity with the will of the "God" / Will of "God" in the OT / 2.2.2.2. The breaking down of the individual will / 2.2.2.3. The elimination of the family ties / 2.2.2.4. The introduction of the "God"-believer relation in the social life / Social "God"believer relations in the OT / 2.2.2.5. The derivation from the "God" of the secular power / Secular power from the "God" in the OT / 2.2.3. The function of bringing about of the anti-semitism / 2.2.3.1. The attribution of negative features and deeds to the jews / Jewish negative features in the OT / 2.2.3.2. Forging negative "facts" about the jews / 2.2.3.3. The christian unbelief of the jews / 2.2.3.4. The plan of the forcible assimilation of the jews / Forcible assimilation in the OT / 2.2.4. The function of having the expansion accepted / 2.2.4.1. The "divine" origination of the war / 2.2.4.2. The preparation for military failures / 2.2.4.3. Religious expansion / Religious expansion in the OT / 2.2.4.4. The roman world empire / Drafting, succinctly, the NT was a religious means of the accomplishment of the roman world empire in the hands of the latin NSPO, a process in the creation of the roman nation would have been only a stage.

NYILATKOZAT I.

Alulirott Adoran Istvan, smiletett 1959 december 20 dn a romanai Calugareni-ben, szerrői és egyéb sogzim vedelme celpibel engi-latkozabt terjesztem közjegyző elő dotummal való ellatás vegett 1) Kerilbelül 2003 aprilisa és 2004 aprilisa között ketszer altanulmanyozza a bibliat feltartam annah funkcionalis szerkezetet. A 150 (stazitven) oldalas (rásnah Az djtestamentum (UT) a rámar birodalom ertelmi szerzőinek terméle el eszköze címet adtam. Elméletem lengege, hogy 22 UT-t a latin nemzeti titlicas politikai szervezet (NTPSZ) megrendeldsére alkoltók meg és csztoltók az iszervezet (NTPSZ) megrendeldsére alkoltók meg és csztoltók az ideitzmentum -hoz, letrehozz eztlől a biblist. Az UT a latin NTPSZ érdekrendszerét fejezi ki ugy, hogy a keresztény hit terjesz tésével kielégítésre kerüljenek azok az érdekrek. E vonatkozás-ban zz UT különböző funkciólkal rendelkezik, amelyek rendszere alkotja funkcióndlis szerkezetét. 2008 mircius -épahásban a fenti könyvemnek a NTPSZ-ekre vonatkozó részet fejezetté fejlesz-teltem, szövegét a legalzcsonyabb szintű funkciók szerint is felbontoltam, címót pedia A bibliz mint a latin NTPSZ célja és esztettern, stavegiet a legalacsongaba stanti funkcial stantis felbentoltam, climot pedia A biblia mint a latin NTPSx clija ei estköze climoe valtottalam. A fejeretek ei alfejeretek climoei amelyek örreriege jal tükrözi az UT funkcionallis szerkezetet –a követke23ek: Eliösia / A. A. NTPSx" fegalma / A. A. NTPSx" fegalmanah szitsegesiage / 12. A. NTPSx" fegalma / A. A. NTPSx" fegalmanah szitsegesiage / 12. A NTPSx" fegalma / A. A. NTPSx" fegalmanah szitsegesiage / 12. A NTPSx" fegalma / A. A. NTPSx" fegalmanah szitsegesiage / 12. A NTPSx" fegalmanah tartina / 13. A bir NTPSx / 14. A

consin NTPSx/15. A maggar NTPSx/16. A latin NTPSx es a biblia keletkerischek känilmenget / 17. A NTPSx-te vissongulara za egyénethez/21.
Az UT funkcionalis szerkezete / 21. A comai nempet eleidérisénet funkciója / 2.1. A kerestény hit előidérise funkciója / 2.1. A. A kerestény
egyistenkép megterentése / Otestamentumi (OT) egyistenkép/21.12. Je
21. Bidi eleténet időzítése/21.13. Az "Isten" királyosítása / 2.1.14.

Az UT-nzh za OT-bel való szamaztatása / 2.1.14. A "Fill" OT- számaztatása / 2.1.14. 2. UT-i eseményet mint oT-i protecialk beteljesülére/OTtatása / 2.1.14. 2. UT-i eseményet mint oT-i protecialk beteljesülére/OTtatása / 2.1.14. 2. UT-i eseményet mint oT-i protecialk beteljesülére/OTtatása / 2.1.14. 3. A szegénység mint a kerestény hiltentes fő celosatálya / 2.1.16. A szegénység mint a kerestény hiltentes fő celosatálya / 2.1.16. A szegénység mint a kerestény hiltentes fő celosatálya / 2.1.16. A szegénység szegélenes elvek/2.1. 6.

4. A ramagyúlólet felhasmálóla/ Az OT szegénység elenes elvek/2.1. 6.

4. A ramagyúlólet felhasmálóla/ Az OT szegénység elveksege/OTvallalastottságánzk megdőnteke/2.1. 2. hilterités felleteler/OT-i hilterkiválastottságánzk megdőnteke/2.1. 2. hilterités felleteler/OT-i hilterkiválastottságánzk megdőnteke/2.1. 2. hilterités a zsidokhan "34zus" halálaérte/2.1. 2. 6. h judairmus megdőntekeret szongalmanasa/2.1. 2.4.

pus" halálaéret / 2.1. 2.6. h judairmus megd tonsaga meg teremtere funkciója/2.13.1. Az eretnetségét lekizdése /21.3.2. Az idegen tanok elvetése/OT-i eretnetségét és idegen tanok /21.3.3. A panchiátria "felharmálása/OT-i panchiátria "/22 A római világuralom kivívásának funkciója/2.2.1. A római birodalom birton saga/mag teremtése funkciója/2.2.1. Az UT gazadag partisada /2.2.1.2. A felkeléset megelőzése/2.2.1.2.1. Az uralkodo osztályok felsőbsségének elizmertetése/2.2.1.2.2. A felelem légköre előidezése/OT-i felelem légköre/2.2.1.2.3. A felelem légköre galmanisa/ (folytatis a Nyilatkonat II. okiratban) Aldins: Adorgis

Tanúsitvány: Ügyszám: K11025-0/**1554**/2008/H/1.

> doktor Walkshőfer Katalin budapesti közjegyző mellett működő doktor Ferenczi Enikő közjegyzőhelyettes

Frenci Di

MODA

NYILATKOZAT II.

Alulírott Adorján István, születelt 1959 december 20-án a romániai Cá-lugáreni-ben, szerzői és egyéb jogzim védelme céljából e nyilst-kozztot terjesztem közjegyző elő dátummal való ellábás végett.

(folytatis a Nyihthorat I. okintbal)/2.2.1.2.4. Birodalum sistensalgi emben tulzidon szigok szorgalmazisa/2.2.1.2.4, Istochrania szorgalmazzisa/2.2.1.3. Felszólítás a kereszténység bitorhiz ellen/2.2.1.4.

A nem kereszlények jagi bűntethetőségének elfogzoltabisz/A judziamus ellenesség bűntetése oz OT-ban/2.2.2. A római birodzlom ertelmi szerzői akarata érvényesíthetősége nővelése funkCiála /2.2.2.1.4.2.1 istenia akarata szerlető (OTe) istenia cidy2/2.2.1. Az histeni zlorzt szenthi cselekvés/OT-i nisteni zvzzt/2.2.2. Az egyáni zlozot letőrése/2.2.3. A csabódi köte-lékek felszámolósz/2.2.4. Az "isten"-hívó viszzany bevezetére a tztszdzimi életbe/OT-i tzrszdzimi "isten"-hívó viszzanyak/2.2.5. A villagi intolom misteri " shimmatakira / OT-i misteri" villagi intolom/
2.23. A zaida ellenessey elaidetele funkciaja /2.23.1. A zaidasag
negativ tulajdansajakkal es cselekedetekkel illetele / OT-i raida
vegativ tulajdansajak /2.23.2. Negativ mtemel " voholaja a zaidasagad / 2.23.3. A zaidasag keresalen hitetlensege / 22.34. A zaidasag
dosag erasazleas assamilaciaja terve / OT-i erasakas zaminlacia)
2.24. A terjesaledes elfogadtelaja funkciaja / 2.24. A habaru mistenir eredentetese /2.24.2. Felkésnítes hatomi leudorcolure /2.2.4.3. Vallasi terjeszkedés / OT-i Vallasi terjeszkedés / 224.4. A római vilag-birodalom / Tomoren fegalmana a UT a római Vilagbirodalom meg-valásításána vallási eszkoze volt a latin NTPSz kezében, folyamat amelyben a római nemzet meg teremtéte csak ego fáni lett volna 2) Voralbela 2004-től kezdődően kidolgoztam a kekszesítés médsteret, amellyel egyeritettem a gyümülarfeldolgozist es a tejfeldolgonalt a subsignment. A gramolar beloneline vounthous tald many om lengege, hags a pepertett gramalisat minimalis manng nega biralisattel e's asiradekkal keksformalisas alkalmas allagu tesabara kell keverni. A keksa saivacsas saerkezete csak elesatovel való ke restervel etheto el, mivel peldoul a notrium bitorbonit o goumol-ciól soutortalmo reven ido elát felbomolno. A tejtermell-tel-siebre vonaticoso tolollumingombin tejból tej kekiset, tehénturoból le-zembekiset els ordósol albumin keliset d'illotism els. Toudiso a reinkeknet és ordásal albumin kelezet allítoltam els. Továbba a
listmennyiség csákkentése céljábal zselatint vantam be za elpísita.
ba. Az így eládlítolt só minaségi él pal hogaszítakó termélket zse
létetsmen nevestem. A kekszesítés módárasénet legléngegesebb kabá
sz a keleszfelék tartásásánal atvitele más elelmiszeretre. Ennet
megteletően a kekszesítési nemeszh gyűmölczák és tejtermélket,
de más élelmiszeret hatásítására it alkalmas.
3) 2002-ben a bélvásárban menetülttáborban a magyar él a román
NTPSz-ek tapcsolatba hortak a magya Dan fornt-nak (DII) ne.
Verb volt Securitatés tisattel. A dolag "logiárja" él a jelek szerint e
ban leüldelesenek betejentével. A keil említett NTPSz terves szerint
DII-t koncepcida per és gyilkoszág kieszkárlásére szándékomzta
telhasználni ellenem. Az újbáli kapcsolatba horstalnak keit módja
van; n véletlen szálkoztatás, melynek vallásíni helyszíne Budapest, a Nyngati pálynadvar vagy a románizi vagy magyarorrági
12 leelmeme való szernélyel eljávetel. A koncepció szerint ez utáb
bi eldelnőben DII-t alannyov típusú személyel kapcsolatokaba hozetnelk a maranvásárhelyi villetve a budapethi személyizetátbásárt
birtakló di kerelő hatásági személyel kárál a kiremeltekhol.

Alalos Adorgín

Alzins: Adorpsh

Ügyszám: K11025-0/1555/2008/H/1.

Tanúsítvány:

Tanúsítom, hogy Adorjan Istvan (Calugareni, 1959. december 20., anyja neve: Irma Carol) Mun. Tîrgu Mures Jud. Mures Str. Széchenyi István nr.50 szám alatti lakos, aki személyazonosságát a 08473902 számú útlevelével igazolta, a túloldalon lévő okiratot előttem sajátkezűleg írta alá.-----Az okirat aláírását megelőzően tájékozattam az ügyfelet a közjegyzőkről szóló 1991. évi XLI.

törvény 122.§ (2) - (10) bekezdéseiben foglaltakról. Az ügyfél a tájékoztatást és a személyazonosság on-line ellenőrzését tudomásul vette.----Ez a tanúsítvány az okiraton lévő aláírás valódiságát tanúsítja. -----Kelt Budapesten, 2008. kettőezer-nyolcadik év május hó 6. hatodik napján.-----

de Frenzi Elilio

doktor Walkshöfer Katalin budapesti közjegyző mellett működő doktor Ferenczi Enikő közjegyzőhelyettes

1. Introduction

1.1. The concept of ethnical or national secret political organization

The starting-point of the complex process of creating the concept of "ethnical or national secret political organization" was constituted by a practical experience of mine. I experienced the regime change of december 1989 in Romania in the prison in Marosvásárhely [Read approximately: 'moroʃva:ʃa:rhej. In the romanian language: Târgu Mureş.] as a person being in custody from 23 october 1989 pending trial for illegal crossing of state frontier. While from 17 december pieces of news of the "revolution" were infiltrating, and after on 22 december the regime change had become evident before me, i perceived no change on the level of the squealers acting around me. In consequence of this personal experience, the idea presented itself in my mind according to which there had to be in Romania a secret political entity, which was able to "remove" [Dan. 2: 21] and live through not only governments, but also political regimes, which "only has immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see: to whom [be] honor and power everlasting." [1 Tim. 6: 17]

Having become conscious of that only a superficial regime change had happened in Romania, and essentially the same political tendency remained in reign as it was before the "revolution", on 12 february 1990 i asked for political asylum in Austria. There, i experienced an essentially similar squealing and persecuting activity around me than in Romania, which manifested itself among others with a constipational intestinal infection, as it is described under point 2.5.2 of the volume 1 of my book entitled "My Persecutions by the Ethnical and the National Secret Political Organizations". That circumstance disappointing for me finally conduced to my voluntary leaving Austria on 15 may 1991 prior to the conclusion of the asylum procedure, then to my returning to Romania in september 1991.

With the germ of the concept of "ethnical or national secret political organization" in my mind, i took under a more thorough examination the romanian political life. In the examination and evaluation of the events, an important part was played by the country-wide daily paper entitled România LLiberă, [Read approximately: romɨˈniʌ ˈliberə. In the english language: Free Romania.] which under the leadership of the anti-communist Petre Mihai BĂCANU [Read approximately: ˈpetre miˈhʌj bəˈkʌnʊ.] functioned in the spirit of the democracy of occidental type.

In the summer of 1990, i chanced to see in the austrian television ORF, as in Bucharest the miners — at the time of communism intended for the secret army of the Romanian Communist Party — dispersed the anti-government demonstration. In september 1991, i already watched in the romanian television TVR, as the same miners that time sent away the government. At the beginning of 1999, the miners, as the "army" of the trade-unionist leader Miron COZMA, [Read approximately: mi'ron 'kozma.] were thrown in for already not a government, but a regime change with the purpose of overthrowing the state institutions democratically elected in 1996, and raising to power the dictatorship of Corneliu VADIM TUDOR. [Read approximately: kor'nelio va'dim 'todor.]

I put the question to myself, what had been the reason of all these. I saw that one of the fundamental social consequences of the systematic life-standard-decreasing policy implemented during the "Ceauşescu [Read approximately: $t \Delta U = 0$ epoch" was that the ethnically german and jewish humans emigrated, were allowed to emigrate in large numbers mainly legally to West Germany and respectively Israel. As a result of the going-abroad and emigration liberalization of 1990, these two ethnic minorities almost completely ceased to exist. At that time, there already remained practically only one ethnic minority in the romanian state: the hungarian one.

Partly because of the restrictive immigration policy of the Kádár [Read approximately: 'ka:da:r.] regime in the Hungarian People's Republic, the number of the hungarians in Romania did not decrease considerably in consequence of the "screw-tightening" measures hall-marked with the name of the "odious dictator" Nicolae CEAUŞESCU [Read approximately: niko'lAje tʃΛʊˈʃeskʊ.] either. Moreover, also the emigration increasing by leaps after the mock revolution diminished its number with only a few hundreds of thousands. For the romanian national secret political organization this was not enough, it wanted to reach results similar to those relative to the german and the jewish minorities. To this, there presented itself for it as a solution an extreme-right dictatorship. The political formation giving itself out to be the "emanation of the revolution" still reckoned with the "bulgarization" of the romanian state as well, with throwing in ethnically cleansing paramilitary outfits. But with the electoral victory of the opposition of 1996, the complete carrying out of the plan did not succeed: "'We have shut off the taps,'" said the newly elected president, Emil CONSTANTINESCU. [Read approximately: e'mil konstAnti'neskʊ.]

The special political circumstances in Romania made it possible for me a relative recognition and cognition of the romanian national secret political organization. It does not have an imperial past though, still during the first world war and after that the romanian state manifested itself as an imperialist reign generally relative to the hungarian people, and particularly to the hungarians in Romania. My asylum-seeking experiences in Austria between 1990 and 1991, then in Western and Northern Europe after 2008, and the library discovery of the boer ethnical secret political organization by the name Afrikaner Broederbond confirmed me in the conviction and conception that ethnical and national secret political organizations do exist in all the states. [Note: I described in detail the complex process of formation in my mind of the concept of ethnical or national secret political organization in my book entitled "My Experiences Conditioning the Development of My Concept of Ethnical or National Secret Political Organization".]

In the light of the concept of "ethnical or national secret political organization", the bible can be considered a "revelation" of the jewish and the latin ethnical secret political organizations put in a religious form. For this reason, the purport of the concept of ethnical or national secret political organization can in a certain measure and form be filtered out of the texts of the bible as well.

An ethnical or national secret political organization "dwells among the children" [Nu. 35: 34] of its ethnic group, namely its "purchase" [Ex. 15: 16] for the "Lord of hosts", [Isa. 22: 14] and it possesses ambitions of "God", namely the "divine" characteristics "revealed" with the bible are in reality its. "The numbers of its years cannot be searched out, [Job 36: 26] it is everything. There is no searching of his understanding, [Isa. 40: 28] he reveals the deep and secret things." [Dan. 2: 22] It "is a God of knowledge [1 Sa. 2: 3] for the eyes of the Lord run to and fro throughout the whole earth, [2 Chr. 16: 9] the Lord searches all hearts, and understands all the imaginations of the thoughts." [1 Chr. 28: 9] It is "almighty, [Job 37: 23] it can do everything, and no thought can be withheld from him." [Job 42: 2]

An ethnical or a national secret political organization is anti-atheism and anti-scientific. Namely, "there is no peace to the wicked, [Isa. 57: 21] if they do not obey, they should perish by the sword." [Job 36: 12] And "wisdom is its, [Dan. 2: 20] from its mouth come knowledge and understanding, [Pro. 2: 6] it gives wisdom to the wise and knowledge to them that know understanding, [Dan. 2: 21] there is no wisdom or understanding against it." [Pro. 21: 30]

As weaving conspirations, acting irresponsibly and being self-lawish are only possible in secret, an ethnical or a national secret political organization is secret, namely a human "cannot see its face: for there shall no men see him and live, [Ex. 33: 20] we do not know it," [Job 36: 26] or formulating figuratively "it goes by one, and one does not see it, passes on also, but one do not perceive it." [Job 9: 11] Furthermore, "no man can find out the work that God makes." [Ecc. 3: 11]

A main purpose of an ethnical or a national secret political organization is the defense and increase of its ethnic group. Accordingly, it "gathers its sons, [Ezek. 37: 21] and makes them one nation" [Ezek. 37: 22] in order that they think that the "God of Israel" is their "defense, [Ps. 59: 9] strength, [Ps. 59: 10] rock fortress, [Ps. 71: 3] strong tower, [Ps. 61: 3] salvation, [Ps. 62: 2] shelter [Ps. 61: 4] to which they may resort." [Ps. 71: 3] Further, it "greatly blesses" [Deu. 15: 4] its people, in order "to make them high above all nations, in praise, in name, and in honor." [Deu. 26: 19] It is still important for an ethnical or a national secret political organization to prove "in the sight of the nations the wisdom and understanding" [Deu. 4: 6] of its ethnic group, as the "God of Israel" called upon "Jeremiah" to "write all the words that he had spoken to him in a book" [Jer. 30: 2] in order that the peoples "should hear all those statutes, and say that this great nation was a wise and understanding people." [Deu. 4: 6]

Its principal means was the confederation of tribes, later the state has become that. Consequently, an ethnical or a national secret political organization is a "king, [Ps. 10: 16] it removes kings, and sets up kings, [Dan. 2: 21] it judges the world, and administers judgment for the peoples," [Ps. 9: 8] as well as "it changes the times and seasons." [Dan. 2: 21]

Resulting from its secrecy and supreme reign, an ethnical or a national secret political organization feels that it does not bear responsibility to anyone. In consequence of this, no one can "enjoin it its ways or say that it has wrought iniquity." [Job 36: 23]

An ethnical or a national secret political organization strives after supreme reign over its own people, and after obtaining it, over other peoples as well, at last over all the peoples of the world. The basic principle of this expansion is that "there is none like it, [2 Sa. 7: 22] it is the God of gods," [Deu. 10: 17] it is it who "is the God; there is none else beside it." [Deu. 4: 35] And the result of the expansion is that "it is exalted as head above all, [1 Chr. 29: 11] it reigns over all; and power and might is in its hand, [1 Chr. 29: 12] it shall inherit all nations." [Ps. 82: 8]

An ethnical or a national secret political organization regularly carries out its actions with concealing individuals, who assume responsibility for them. For this reason, it "puts its Spirit," [Ezek. 36: 27] into them, "fills them with its Spirit," [Ex. 31: 3] in order for its "Spirit to come upon" [2 Chr. 15: 1] them.

An ethnical or a national secret political organization wants to determine the humans in their wills, thoughts and actions. Accordingly, the jewish ethnical secret political organization demands that they "believe Moses for ever," [Ex. 19: 9] they prey it to "teach them to do its will." [Ps. 143: 10] Furthermore, "it understands all the imaginations of the thoughts," [1 Chr. 28: 9] and "brings them to nothing." [Ps. 33: 10]

The realization of omniscience and omnipotence requires considerable material resources. An ethnical or a national secret political organization naturally procures them from the peoples over which it reigns, on the religious claim that "the kingdom is its, all that is in the earth is its," [1 Chr. 29: 11] and all the earth is its." [Ex. 19: 5] In the interest of ensuring the incomings, the jewish ethnical secret political organization had its subjects called upon that they "brought all the tithes into the storehouse, that there might have been meat in its house." [Mal. 3: 10]

The essential marks of the purport of the concept of "ethnical or national secret political organization" are consciousness of "God", religion-partyism, anti-scientifism, irresponsibility, secrecy, extreme ethnocentrism and respectively nationalism. An ethnical or a national secret political organization was established around the coming into being of its ethnic group. Its main purposes are the attainment, defense and increase of the dignity, prestige and glory of its ethnic group and respectively nation. Its main means are the tribe, confederation of tribes, then the state, the members of homo gentilis civilis type of its ethnic group, the religion, its own information organization, political police and court. In its activity, among others, it tries to determine the belief, mentality and deeds of the members of its ethnic group, it expands interiorly and exteriorly by endeavoring to economic and

political supreme reign over its own and other ethnic groups. Bodily, but also on the level of its members, it possesses an outstanding economic power.

For a small number of ethnical or national secret political organizations there arose the historical opportunity of founding a religion. But all ethnical or national secret political organizations naturally dispose of the religion-creating capacity. The question was only the possibility and ability to do it in a believable way. The relatively unable ethnical or national secret political organizations brought into being only "higher powers", [Ro. 13: 1] but whom they had "ordained of God." [Ro. 13: 1] Later in history, they "raised" "dictators" as well, a sort of political "gods", and, whose personality they accordingly made an object of a cult.

According to its conviction, an ethnical or a national secret political organization is presumably atheist. But according to its religion-creating capacity, it can be considered self-theist. This is the presumably natural and potentially general human psychical state, when a social entity disposes of a practically measureless power though, it is not satisfied with it, but strives after a still greater, a greater and greater reign, which is increasingly characterized by its false fancies of perfection and infallibility, its desire of omniscience and omnipotence. The redactors of the new testament gave away the atheism of the latin ethnical secret political organization as well, when they alluded to its possible rival termed "the man of sin", [2 Th. 2: 3] who "opposes and exalts himself above all that is called God, or that is worshiped." [2 Th. 2: 4] And when they "revealed" that "the son of perdition [2 Th. 2: 3] as God sits in the temple of God, showing himself that he is God," [2 Th. 2: 4] they could start from the self-theism of the latin ethnical secret political organization.

According to its social position, and self-theism, an ethnical or a national secret political organization is animated by ambitions of "god", in the first place in connection with the nation of which part it also is. By means of its partial or complete control over the secret services of the state, sometimes of operating its own intelligence service or individual agents as well, it disposes of the trait of a relative "omniscience". As a result of its partial or in its dictatorships complete control exercised over state and society, it can be termed "omnipotent" as well, as compared to the given social relations. Accordingly, the hungarian national secret political organization gave expression to its ambitions of "ethnical god" by the word-group "god of hungarians" emerging from time to time in the hungarian polite letters. [Note: I have published and will publish more of my experiences and knowledge about the ethnical and the national secret political organizations in my other books.]

1.2. The concept of self-concealing fabricated sham truth

An ethnical or a national secret political organization not only exists, but also acts, it not only looks on, but also changes the world, according to its interests and capacities, "in its image and after its likeness", [Ge. 1: 26] through its ambitions of forming history, its deeds being directed towards the enforcement of which it has to conceal for its own concealing. For this reason, it creates certain false ideas, which can be termed "self-concealing fabricated sham truths".

The "holy scriptures" [Ro. 1: 2] can be considered as being complex systems of self-concealing fabricated sham truths. The jewish ethnical secret political organization set itself the aim of holding together the jews of vicissitudinous life, and the latin ethnical secret political organization that of bringing into existence the roman "holy nation" [1 Pe. 2: 9] in the interest of maintaining its empire and furthering its ambitions of world domination. If they had appeared with this before their peoples openly, among others, in all probability they would neither at the best have attained the level of

authority and reign, which they attained with the utilization of religiousness with a religion under concealment of the self-concealing fabricated sham truth of "God". For this reason, the jewish ethnical secret political organization had the tanakh, the later old testament, and the latin ethnical secret political organization had the new testament created for ethnical secret political dramatic works, having them drafted along their certain long-term political purposes. After this, they enforced the respective elements of their ethnical secret policies through priests as actors of religion in the societies of Israel, and, respectively, of the Roman Empire, in the forms of religious stagings of their ethnical secret political dramatic pieces.

An ethnical or a national secret political organization constructs its self-concealing fabricated sham truths so that they be relatively in keeping with some elements of reality, in order that in this way they appear before the humans as believable as possible. However true it appears, the self-concealing fabricated sham truth cannot avoid its characteristic proceeding from its nature of falseness, the non-provedness, which can be coupled with unbeliableness. Therefore, the defining marks of the self-concealing fabricated sham truth are that in a sort of manner certain persons carry it into the social consciousness, or make it accessible for society, with the aim of their own concealing, or accomplishment of their interests, it is on the surface in keeping with certain facts, but it is not proved, and possibly it cannot be belied either.

An ethnical or a national secret political organization may also implement the self-concealing fabricated sham truth, as a sort of dramatic piece regularly of social dimensions and of political character, by so doing bringing into existence self-concealing simulated sham facts. In other words, an ethnical or a national secret political organization continuously needs a certain falsification of history, both on theoretical and practical planes. This is how it can get to creating "dictators", namely mock dictators for concealing its own dictatorship, or to organizing "revolutions", namely mock revolutions for concealing its own attempts of regime change, or to directing false trials, namely show trials for attacking the individuals inconvenient for it, and so on. [Note: In my other books, i simply termed the concept of "self-concealing fabricated sham truth" as "fabricated conception".]

1.3. The latin ethnical secret political organization and the circumstances of creating and spreading the new testament

The confederation of the latin tribes inhabiting Rome and its environs, namely Latium, succeeded in building up a so large state of which territory encompassed the Mediterranean Sea. In history, regularly the bigger peoples rule the smaller peoples. Against this, the relatively small latin people by the help of the Roman Empire took under its reign a series of peoples bigger than it, by so doing making it evident that the desire to reign is a rather general human feature.

The conceiver of the Roman Empire is certainly neither the latin people, nor a political leader of its. Examining its development, there can be discerned a uniform and consistent process, which is characterized by a certain political consensus, also relative to generations of "powers" [Ro. 13: 1] not being in direct contact with each other. In the light of the concept of "ethnical or national secret political organization", there presents itself the idea that the Roman Empire was conceived by the latin ethnical secret political organization.

Despite its military success, the latin ethnical secret political organization certainly lived to partly see for a failure the political incorporation of Greece as subsequently to that it became conscious of and recognized the higher level of the greek culture. With this, its empire became of double identity. It was

aware of that it imperiled the stability of its state, fear that proved true in 395 o.o.e. with the partitioning of the Roman Empire.

On conquering Judea — namely on "gathering its children together, even as a hen gathered her chickens under her wings" [Mt. 23: 37] — it could unpleasantly be touched by the privileges of religion exercising of the jews. It preserved that legal status though, the jew humans hardly endured its reign even like that, so that there developed warlike situations. It became conscious of that with Judea its empire became of triple identity. It was not willing to recognize the jewish identity any more, and it did everything possible for its abolition. In spite of the fact, in deeds it had to anyway give expression to also the jewish identity of its empire by the christian canonization of the tanakh and making the christian religion official.

Besides the latin political and the greek cultural superiority, there also appeared a jewish religious superiority. Accordingly, besides the latinization and romanization, as well as the hellenization, there was also a judaization. This latter was partly attributable to the jewish religious propaganda, and it resulted in the increase of the number of persons "converted" to the judaist religion, sometimes even in imperial circles. Further, the jew humans were dispersed to a certain extent in the empire, they brought into existence diasporas, which became spreaders of the judaism.

The latin ethnical secret political organization established that the emperor worship not only was incapable of becoming popular, but also was loosing ground as compared with the judaist religion. At that moment it could arise in it the necessity of creating a popular religion to demolish the judaist religion. It asked Philo in Alexandria that starting from the tanakh he worked out the ideas of religion philosophy on which the new religion can be built up so that at the same time it demolished the judaist religion, as well as expressed the system of its political interests.

In the tanakh, "Jeremiah" prophesies about a "new covenant", [Jer. 31: 31] which should be contracted by the "God of Israel" with the "people of Israel" "not according to the covenant that he made with their fathers in the day he took them by the hand to bring them out of the land of Egypt," [Jer. 31: 32] namely not according to "old covenant", but such a "new covenant" on the basis of which "he will put his law in their inward parts, and write it in their hearts; and will be their God, and they shall be his people." [Jer. 31: 33] Probably, this prophesying produced the possibility of deriving the new testament from the tanakh, namely the old testament. Only that, for this, the christian "God" had to somewhat break that prophesying by contracting the "new covenant" not only with the "people of Israel", but with every people, as the political-expansion interests of the latin ethnical secret political organization required.

According to J. A. Lencman, "the religion-philosophical conception of Philo can be summed up in the following thesis: the god is one, he exists from the beginning, he is eternal and omnipotent, he governs the world by the help of his first-begotten son, the Logos, who mediates between the god and the humans". [3] That in what measure these reflect the interest system of the conceivers of the Roman Empire turns out if coming to substitute the word "God" with "latin ethnical secret political organization" and the "Logos" with "emperor".

Because of the derivation from the tanakh, and with a view to conceal the latin ethnical secret political organization, it was necessary that the first christians appeared as a jewish sect. Making them suitable for preaching among the common people, they began popularizing the ideas of Philo in Alexandria. The prophecies of the old testament derived the "Messiah" from the "house of David". [1 Ki. 13: 2] For this reason, there can be presumed that they were trying in Judea as well. If this is how it happened, then in all probability it was brought to nothing by the resistance of the jew humans and the tense political atmosphere. For this reason, the religious propaganda only comprised the jewish diasporas, which resulted in the situation appearing to be strange that the first christian congregations did not appear in Judea, but in Asia Minor.

The latin ethnical secret political organization used its victory gained in the war waged on the "people of Israel" between 66 and 73 o.o.e. for ceasing the central judaist religion. Presumably, that disposition was not so much retaliatory and preventive, as rather destined to make the christian propaganda more efficient in the circles of the jews.

It does not appear as accidental that in the dramatic work of new testament the character marked out for maybe the most negative was given the name "Judas". Earlier, there was a jewish fighter of the same name, who in consequence of his deeds and death of martyr struck a deep root in the spirit of the jewish anti-roman fight for freedom. [4] Presumably, this name choice aimed at neutralizing and discrediting the Andalusian remains. This also refers to the Roman-Empire origin, the political purpose, the instrumental quality and the fabricated character of the new testament. For this reason it "does not possess an essential and authentic jewish character, and it does not reflect the life, conception, history and traditions of the jewish people." [5]

2. The functional structure of the bible

From an atheist point of view and through the eyeglass of the concept of "ethnical or national secret political organization", it can be presumed that it is the jewish ethnical secret political organization that had the old testament brought into existence mostly with the aim of keeping up its people, and the new testament was originated by the latin ethnical secret political organization with the aim of fusing the peoples of the roman world empire, partly brought into being, partly only planned by it, into a Roman "holy nation". [1 Pe. 2: 9]

The latin ethnical secret political organization, as it earlier got to know and had to acknowledge the relative superiority of the greek culture, which later manifested itself also politically in the form of the Byzantine Empire, in the same manner, on conquering the "people of Israel" or possibly still earlier, it got to know the tanakh, the jewish "holy scriptures", [2 Tim. 3: 15] became conscious of its political value, and in secret it also acknowledged it by that on the model of that, namely of the old testament, it ordered the new testament, one of the sub-functions of which was that being given the appearance of the newest form of a higher level of the "divine" "revelation", it demolish the judaist religion in favor of the christian religion.

After having kept up and ruled the latin people for centuries — moreover, probably earlier it also played a part in coming or bringing it into existence — the latin ethnical secret political organization, in consequence of the merit of its own and of its people, struggled its way around the beginning of our era up to the historically rare and privileged situation that it reigned not only over its own people, but over many other peoples, potentially and according to its plans over all peoples of the Earth. In such a political position, the fundamental question is presumably not how can be conquered the whole world, but that how the already achieved reign can be preserved. At this time, it may arise for a solution the idea of the creation of a religion, the necessity of creating such a religion, which fits for that different peoples make it their own and practice it, and by this means it join them into a universal nation above the peoples, which in this case would have constituted the social foundation of the roman world empire.

The carrying out of such an operation embracing centuries and potentially extending over "to the ends of the earth" [Ac. 13: 47] was a complex mission. The new testament reflects the manner and level of how and, respectively, on which around the middle of the first century o.o.e. the latin ethnical secret political organization, in all probability to the best of its knowledge and understanding, wanted to be up to its this mission, of which solving process can also be considered a religious expansion complementing or even substituting the military expansion. There can be termed "functional structure" the structure of the system of functions of the "holy scriptures", [Ro. 1: 2] having an effect through the religious propaganda, as well as the demand on religion and the religiousness of humans, which is simultaneously the framework on which the texts of the new testament were redacted in the secret political laboratories of the latin ethnical secret political organization.

2.1. The creation of the roman nation

After 63 b.o.e., the conquest of Judea — namely the "gathering its children together, even as a hen gathered her chickens under her wings" [Mt. 23: 37] — the latin ethnical secret political organization could comprehend that exclusively on a latin ethnical basis it could not carry through its world reigning with its Roman Empire at least in short-term. For this reason, with having the new testament ordered, it

made an attempt at "gathering together in one all things in Christ", [Eph. 1: 10] namely at bringing into existence a new nation, of which essential new mark would have been the christian religion.

A state is the more stable, the more homogeneous it is ethnically. With the purpose of creating the roman "holy nation", [1 Pe. 2: 9] there were launched the process of latinization and romanization. The necessity of creating the christian religion, as a new element of the roman national identity, could arise once upon a time after the incorporation of Judea for a means of the acceleration of creating the roman nation and by this means the abolition of the judaist identity element of the Roman Empire.

As a general rule, "Christ" had the mission to "break down the middle wall of partition" [Eph. 2: 14] among the primary peoples of the Roman Empire, to "abolish the enmity, make peace" [Eph. 2: 15] among them, to "reconcile" [Eph. 2: 16] them, and so to "make them one, [Eph. 2: 14] make in himself of them one new" [Eph. 2: 15] nation, "one body by the cross." [Eph. 2: 16] By this means, the members of a newly "being converted" [Mt. 13: 15] people "were no more strangers and foreigners, but fellow citizens with the suits and the household of God," [Eph. 2: 19] namely of the latin ethnical secret political organization.

Certainly, each ethnical or national secret political organization has its own ethnical prototype, *homo gentilis*. The human prototype of the planned roman "holy nation," [1 Pe. 2: 9] the *homo romanus*, had to firstly dispose of a "steadfast" [1 Pe. 5: 9] christian belief, by which he had to cast off the judaist religion, and had to be able to oppose all external religious influences, namely "his adversary the devil, as a roaring lion, walks about, seeking whom he may devour." [1 Pe. 5: 8] This was why "Jesus" — main paragon of the new testament — said that "the kingdom of God was within them." [Lu. 17: 21] [Note: According to my conception, it cannot be excluded the possibility that in the first century o.o.e. in Judea there lived a personality by the name Jesus, but those essential features and speeches which the bible attributes to that are fictitious.]

In addition to the belief, love was intended to ensure a part of the cementing force necessary for the existence of the roman "holy nation". [1 Pe. 2: 9] For this reason, "Jesus" begged his "Father" that the christians "might have been made perfect in one," [Jn. 17:23] and that "the love wherewith he had loved him might have been in them." [Jn. 17:26] According to "Paul", the "God" granted his request as he "taught them to love one another," [1 Th. 4: 9] and "made them to increase and abound in love one towards another, and towards all men." [1 Th. 3: 12] Further, "John" called upon the believers that "they should have believed on the name of the Son of the Father, Jesus Christ, and love one another," [1 Jn. 3: 23] in order that they "were knit together in love." [Col. 2: 2]

As compared to the roman "holy nation" [1 Pe. 2: 9] designed by the latin ethnical secret political organization, the "people of Israel" already existed at the time of having the old testament written. Notwithstanding that the jewish humans were already kept together by the community of the hebrew language, their traditions and history, the jewish ethnical secret political organization also utilized love as an additional cohesive force, when in the mask of "God of the Hebrews" [Ex. 9: 13] it called upon them that "they should neither have avenged, nor borne any grudge against the children of their people, but they should love their neighbor as themselves." [Lev. 19: 18]

2.1.1. The creation of the christian religion

The christian "word publishing" [Ac. 13: 49] essentially reduced itself to the belief-making of the quality of "god" of "Jesus". This was "revealed" by "Jesus" himself, when praying to his "Father" for the humans, in order that "they all might have been one, that the world might have believed that he had sent him." [Jn. 17: 21] Then "John" acknowledged that he had written his evangel in order that "they might have believed that Jesus was the Christ, the Son of God." [Jn. 20: 31]

After "Jesus" raised "Lazarus" from the dead, "the chief priests and the pharisees said: What do we do? For this man does many miracles. [Jn. 11: 47] If we let him thus alone, all men will believe on him, and the romans shall come, and take away both our place and nation." [Jn. 11: 47] According to the new testament, "Jesus" spoke and acted only for "the Son of God" so that from a facile point of view the question may arise that what kind of relation the jewish principals saw between him and the Roman Empire. This question can be seen in an entirely other light along the hypothesis that the new testament is a "devised fable", [2 Pe. 1: 16] "Jesus" is the fabricated figure of the christian religion, through the belief in whom the conceivers of the Roman Empire intended to create the Roman "holy nation" [1 Pe. 2: 9] as a fundamental condition of maintaining the stability and expansion of their empire. Accordingly, with this the new testament "reveals" the "word-publishing" [Ac. 13: 49] purposes in the circles of the jews of the latin ethnical secret political organization, and through this also the general purposes of its "belief-making": [Note: This word-group is a translation of a hungarian translation of the equivalent of "deceit" in the english version of the bible. I namely the jewish and other peoples had to become christian, parts of the roman nation and Israel and the "places" of the other peoples parts of the Roman Empire; or "as he lived, every knee should bow, every tongue shall confess to him," [Ro. 14: 11] and "every soul" [Ac. 2: 43] should "fear him from generation to generation." [Lu. 1: 50] In other terms, for the latin ethnical secret political organization "it was expedient for it, that one man should die for the people," [Jn. 11: 50] fabricatedly, and "gather together in one the children of God, [Jn. 11: 52] and that the whole nation did not perish," [Jn. 11: 50] hopedly.

Subsequently to the "ascension" of "Jesus" the task of "preaching the mighty things of God" [1 Pe. 2: 9] fell on the "chosen generation" [1 Pe. 2: 9] and the "royal priesthood", [1 Pe. 2: 9] who were "called from the darkness" [1 Pe. 2: 9] of the Roman Empire "into the marvelous light" [1 Pe. 2: 9] of the roman world empire. They had to carry out the transition from the "not-a-people" [1 Pe. 2: 10] standing of the whole of the different peoples of the Roman Empire to the standing of "people of God", [1 Pe. 2: 10] namely the roman "holy nation to be kept." [1 Pet. 2: 9]

2.1.1.1. The creation of the christian one-god image

The one-god image of the old testament disposed of at least two disadvantages. In the first place, the image of the "God, at sundry times and in diverse manners speaking in time past to the fathers [He. 1: 1] by the mouth of his holy prophets", [Lu. 1: 70] contacting the "prophets" from heaven or come down on the earth, in his "reality", in "vision or dreams" [Nu. 12: 6] directly or through an angel could only intensify the curiosity of humans towards the physical features of the "God", which then for the reason of unsatisfiedness resulting from the unsatisfiableness keeping on threatened with the peril of weakening the belief. In the second place, the judaist one-god image did not model the reigning structure of the latin ethnical secret political organization with the required exactness, in order to relatively efficiently call into action in its interest them "that believed". [Ac. 2: 44]

The redactors of the new testament compiled a threefold one-god image. Its primary element was the "Father", "whom no man had seen, nor can see," [1 Tim. 6: 16] but he was capable of maintaining relations with the humans, namely in a physical respect through "his Son by whom he had in those last days spoken to" [He. 1: 2] the humans, "whom no man knew, save the Son and he to whomsoever the Son would reveal him," [Mt. 11: 27] and in a spiritual respect through the "Holy Ghost". Thus, "the word of God came to John, the son of Zacharias, [Lu. 3: 2] by having been filled with the Holy Ghost, even from the womb of his mother." [Lu. 1: 15] Further, the twelve disciples of "Jesus" had to "take no thought how or what they should speak, for they were given what they should speak [Mt. 10: 19] for it was not them, but the Spirit of the Father spoke in them." [Mt. 10: 20] In this way, the "belief-makers" could get rid of the embarrassing difficulties related to the inspiring meetings with the one-person "God". Further, they could avoid the real appearance that the "the prophesying did not come by the will of man," [2 Pe. 1: 21] and they could say that they were speaking "moved by the Holy Ghost". [2 Pe. 1: 21]

It is a characteristic of the new "god" model that the curiosity relative to the physical features of the "Father" is "revealed" unsatisfiable, which naturally puts an end to its intensification. For a compensation, the "Son" — "the one mediator between God and men" [1 Tim. 2: 5] — visually depicted in the form of a pious young man, and the "Holy Ghost" presented as a "lighting dove" [Mt. 3: 16] could partly satisfy the curiosity of those "that believed". [Ac. 2: 44]

The "Father" was experienced by "Peter, James and John" [Mt. 17: 1] in the form of a "bright cloud overshadowing them", [Mt. 17: 5] in which he was hiding, and they heard his "voice out of the cloud". [Mt. 17: 5] He is "the only potentate, the kings of kings, and the Lord of lords, [1 Tim. 6: 15] who only has immortality, to whom be power everlasting." [1 Tim. 6: 16] There can be recognized in these the distinction marks of generally the ethnical and the national secret political organizations, and particularly of the latin ethnical secret political organization.

The "Son no man knew, but the Father, [Mt. 11: 27] whom God had sent [Jn. 3: 34] and revealed [Mt. 11: 27] for the true light which lighted every man that came into the world," [Jn. 1: 9] and for the "King of Israel." [Jn. 1: 49] He "knew the thoughts" [Mt. 12: 25] of humans. "His doctrine was not his," [Jn. 7: 16] but he "spoke as the Father had taught him," [Jn. 8: 28] and "he could do nothing of himself, [Jn. 5: 19] as the Father gave him commandment, even so he did, [Jn. 14: 31] for the Father was greater than him," [Jn. 14: 28] namely "he and the Father were one." [Jn. 10: 30] On the basis of the above, it can be presumed relative to the Roman Empire that the "Son" modeled the emperor in power.

The "Holy Ghost" was the "Spirit, [Mt. 10: 20] the word of the Father, [Jn. 14: 24] which he said to Jesus, [Jn. 12: 50] which Jesus spoke to his disciples," [Jn. 14: 25] and which they "spoke moved by the Holy Ghost." [2 Pe. 1: 21] Its main role was to be the "Comforter" [Jn. 14: 26] of the "bond and the free" [1 Co. 12: 13] in the absence of "Jesus", who "would not leave them comfortless." [Jn. 14: 18] Since the "Father" did not want to "manifest himself", [Jn. 14: 21] and the "Son" had to "go to the Father", [Jn. 14: 28] there was the possibility of that the "bond and free [1 Co. 12: 13] be given another Comforter, that he may abide with them for ever." [Jn. 14: 16] In this respect, "Jesus" promised the "apostles" that "he would send to them from the Father," [Jn. 15: 26] or "the Father would send in his name [Jn. 14: 26] the Comforter who should testify of him" [Jn. 15: 26] by "teaching them all things, [Jn. 14: 26] speaking whatsoever he should hear, [Jn. 16: 13] and bringing all things to their remembrance, whatsoever Jesus had said to them." [Jn. 14: 26] In this way, "Jesus" should continuously "be in them, [Jn. 14: 20] and his words abide in them," [Jn. 15: 7] namely, "the Spirit of truth dwell with them, and should be in them." [Jn. 14: 17]

Under the veil of the christian "God", the latin ethnical secret political organization commanded to be "revealed" roughly so much about its existence through the new testament. But also this was enough among others for at least a part of the followers of the new religion to at least in the subconscious look at the roman emperor not only as the supreme public dignitary, the secular human possessing the greatest power, but also as the "Son of God", who interprets and implements the "doctrine of the Lord". [Ac. 13: 12]

The christian one-god image as a self-concealing fabricated sham truth constitutes the only form behind which mystically disguised the latin ethnical secret political organization appeared in front of the public. That was the necessary and sufficient measure of the information quantity which made it possible for it to increase its political authority and reign, represented by its emperor as its "Son", with religious authority and power, by this means using the religious feelings of humans for its own political purposes. And to some extent this was identical with the presentation of the emperors for "gods" in the emperor worship.

Consequently, the christian "god", the "holy trinity" was a model of the supreme political-reign structure and practice of the Roman Empire. The latin ethnical secret political organization had the christian "God" created "in its own image and after its own likeness." [Ge. 1: 26] Also the "Afrikaner Broederbond" in South Africa is governed by a body named "holy trinity". [6]

The jewish ethnical secret political organization "reveals" itself with the tanakh in the form of an one-god image with two elements. The first is the "god" proper, whose "name is Jehovah," [Ps. 83: 18] and who is "almighty, [Ge. 17: 1] of knowledge", [1 Sa. 2: 3] who "goes by one, and one does not see him; he passes on also, but one does not perceive him," [Job 9: 11] whose "face one cannot see: for there shall be no men see him, and live," [Ex. 33: 20] who "is God of gods, and Lord of lords, a great God, a mighty, and a terrible". [Deu. 10: 17] The second element is the "Spirit of God", [Ge. 1: 2] which can "fill, [Ex. 31: 3] gather, [Judg. 6: 34] and move" [2 Chr. 15: 1] a human, including the redactors of the new testament as well, whom it could inspire in the creation of the "Holy Spirit".

"Jesus" of the new testament is only substantiated old-testamentally by some parts of prophecies picked out of their concrete contexts. In this way it apparently became true that "a child should be born to the house of David," [1 Ki. 13: 2] but the redactors of the new testament did no more fulfill that he should be "Josiah by name". [1 Ki. 13: 2]

Furthermore, the "God" "reveals" that the son of David, "Solomon should build his house and his courts, for he had chosen him to be his son, and he would be his father." [1 Chr. 28: 6] And "Jesus" could claim that "he was able to build the temple of God in three days," [Mt. 26: 61] as the "God" nominated Solomon for his son anyway.

2.1.1.2. The timing of the earthly life of "Jesus"

The weak point of the christian "God" is the earthly life of his "Son", which is excessively exposed to the attacks of researchers of the history of human society. This was so in the morning of the christian religion as well, with the characteristic that then those "that believed" [Ac. 2: 44] meant the peril themselves. For this reason, on the one hand, the death of "Jesus" had to be fixed to a sufficiently early moment counted from the time of the first "word-publishing" [Ac. 13: 49] actions, in order that before the humans the possibility of meeting the imagined family, disciples of "Jesus" or other eyewitnesses seemed to be excluded. And on the other hand, the two events had to be timed sufficiently near to each other in order that the appearance of the first christians and christian congregations not to have seemed too late. In this respect, the "belief-makers" presumably did their best, among others, in the interest of

that the first christians did not get to know that they were the first.

2.1.1.3. The royalization of the "God"

The emperor worship having not produced the desired results, the latin ethnical secret political organization — probably with the aim of increasing the authority and reign of its emperors — resorted in its new religion to the opposite method: the royalization of the "God". In this way, in the new testament, "God is an eternal, immortal and invisible king." [1 Tim. 1: 17] Further, the "Father" "sits on throne," [Rev. 4: 2] and respectively "Jesus", termed "the Word of God", [Rev. 19: 13] is at the same time "the King of kings" [Rev. 9: 16] as well, "he sits upon a white horse, [Rev. 19: 11] on his head are many crowns, [Rev. 19: 12] armies follow him." [Rev. 19: 14]

According to the tanakh, the jewish ethnical secret political organization, namely "the Lord is king," [Ps. 10: 16] who "makes law for the peoples equitably." [Ps. 9: 9]

2.1.1.4. The derivation of the new testament from the old testament

Seeing the strong clinging of the jewish humans to judaism, the latin ethnical secret political organization became aware of the nation-creating, -keeping and -governing power of the tanakh. It wanted to use those qualities for the creation of the roman "holy nation". [1 Pet. 2: 9] The tanakh served the interests of the jewish ethnical secret political organization, it was written in the spirit of its and the "people of Israel", for this reason it had to have its own "holy scripture" brought into existence. It wanted to integrate also the jewish people with the roman nation. An indispensable condition of that was for it to have the prospective new testament built upon the tanakh, risen over it, by so doing coming to its re-terming and re-qualifying as "old testament".

2.1.1.4.1. The derivation of the "Son" from the old testament

The promise of the "God" to "Moses", according to which "the Lord would raise up to him a prophet from the midst of his brethren, like to him, to him hearken", [Deu. 18: 15] was referred to "Jesus" by the redactors of the new testament for a prophesying of "Moses", then they utilized it to create his religious legitimacy. In this way, "Jesus" "having come to his own," [Jn. 1: 11] "Philip" already "called for apostleship" said to "Nathanael" that they "had found him, of whom Moses in the law and the prophets, did write, Jesus of Nazareth." [Jn. 1: 45] Further, also based on the above prophecy, "Peter" said to the "men of Israel" [Ac. 3: 12] that "first to them God had raised up his Son, Jesus, sent him to bless them." [Ac. 3: 26]

The "God of Israel" "declares" also the purpose of the "prophet raising" in that "he will put his words in his mouth; and he shall speak to them all that he shall command him." [Deu. 18: 18] Accordingly, "Jesus" "did nothing of himself; but as his Father had taught him, he spoke those things." [Jn. 8: 28]

2.1.1.4.2. Events of the new testament as fulfillments of prophecies of the old testament

The redactors of the new testament planned to bring about and increase the new belief also in the manner that they fabricated events of the new testament for fulfillments of prophecies of the old testament, and gave them the appearance of those. In this respect, "Peter" preached to the jews that "those things, which God before had shown by the mouth of all his prophets, that Christ should suffer, he had fulfilled [Ac. 3: 18] by his own power or holiness." [Ac. 3: 12] They regularly programed this by inserting next to the fulfillments sentences of the types: "it is written; [Jn. 6: 45] all this was done that it might be fulfilled what was spoken by the prophet; [Mt. 21: 4] as it is written". [2 Co. 4: 13]

The protagonist of the fulfillment method is "Jesus" himself, who as such complies with the prophecies of the old testament and in addition he brings up this. He tells the "twelve apostles" that "he was come to fulfill the law, [Mt. 5: 17] that those were written must be accomplished in him." [Lu. 22: 37] According to this, he acts after that "he was led by the Spirit into the wilderness, [Mt. 4: 1] being tempted of the devil", [Mt. 4: 2] contrary to his prayer to his "Father" that he "does not lead into temptation. [Mt. 6: 13] The devil took him up into an exceedingly high mountain, and showed him all of the kingdoms of the world," [Mt. 4: 8] and promised him that "all those things he would give him, if he fell down and worship him. [Mt. 4: 9] Then said Jesus to him: Get yourself hence, Satan: for it is written: You shall worship the Lord, your God, and him only you shall serve." [Mt. 4: 10] Later, within the probably top event of the fulfillment method, in the "place called Gethsemane" [Mt. 26: 36] he told "one of them that were with him [Mt. 26: 51]: Do you think that i cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? [Mt. 26: 53] But how then shall the scriptures be fulfilled?" [Mt. 26: 54]

During his activity, also "Jesus" applied this method. In this way, after washing the feet, in order to give emphasis to his prophesying he enounced to the disciples: "Now, i tell you before it comes that when it comes to pass you may believe that i am" [Jn. 13: 19] "the Christ".

However, "Jesus" was not quite consistent in his fulfillment mission, when he tried to evade the fulfillment of his own prophecy that the "Son of man should be betrayed to the chief priests and and to the scribes, and they should condemn him to death, [Mt. 20: 18] and should deliver him to the gentiles to mock, scourge and crucify him" [Mt. 20: 19] by "praying to his Father that if it were possible, he let that cup pass from him." [Mt. 26: 39] Also, later he reproachfully said to the "multitudes" [Mt. 26: 55] fulfilling his prophecy: "Have you come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and you laid no hold on me." [Mt. 26: 55] And he immediately added explaining the unnaturalness of the event: "But all this was done that the scriptures of the prophets might be fulfilled." [Mt. 26: 56]

The tanakh can partly be considered a rewriting of the jewish history, in which the jewish ethnical secret political organization as the "God of Israel", namely the jewish ethnical secret political organization, plays a fabricatedly exaggeratedly determinant role, but it has certainly played a relatively determinant role in the real history as well. Its cause, namely the diminishing of the belief in the "God", was expressed by "Gideon", when asking the angel that "if the Lord was with them, why then was all that befallen them," [Judg. 6: 13] namely "why the Lord had delivered them into the hands of Midian, and his commandments, and where were all his miracles, which their fathers had told them." [Judg. 6: 13] Its purpose was the conversion to the judaist monotheism, to that "the Lord is God; there is none else beside him." [Deu. 4: 35] namely to that the people of Israel "kept his statutes, that it might have gone well with them, and that they might have prolonged their days upon the earth, which the Lord gave them", [Deu. 4: 40] and "all the kingdoms of the earth might have known that he is the Lord, even the only." [Isa. 37: 20] For a means, the "God of Israel" "had declared the former things from the

beginning, did them suddenly, and they came to pass." [Isa. 48: 3] After that "he did declare new things: before they sprang forth he told them of them." [Isa. 42: 9]

2.1.1.5. The "word publishing" based on the convincing force of the word

"Jesus" did "wonders". To the effect of those, the eyewitnesses "believed, [Jn. 4: 53] wondered and glorified God, [Mt. 15: 31] smote their breasts, and returned." [Lu. 23: 48]

Also, "by the hands of apostles many signs and wonders were wrought among the people" [Ac. 5: 12] that "magnified them, [Ac. 5: 13] and believers were the more added to the Lord. [Ac. 5: 14] They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might have overshadowed some of them, [Ac. 5: 15] and they were healed everyone." [Ac. 5: 16] On his part "Stephen, full of faith and power, did great wonders and miracles, [Ac. 6: 8] and the number of the disciples multiplied in Jerusalem greatly. [Ac. 6: 7] The people saw the miracles which Philip had done," [Ac. 8: 6] when "many taken with paralysis, and that were lame were healed, [Ac. 8: 7] and there was great joy in that city." [Ac. 8: 8] "Peter" healed "Aeneas, who was sick of paralysis. [Ac. 9: 33] And he arose immediately. [Ac. 9: 34] And all saw him, and turned to the Lord." [Ac. 9: 35] That he raised Tabitha from the dead "was known throughout all Joppa, and many believed the Lord." [Ac. 9: 42] "Paul" made "leap and walk [Ac. 14: 10] a certain man in Lystra, impotent in his feet. [Ac. 14: 8] And when the people saw what he had done, they lifted up their voices saying that the gods had come down to them in the likeness of men." [Ac. 14: 11] He also raised from the dead "a certain young man named Eutychus." [Ac. 20: 9] Then he "healed the father of Publius laid sick of a fever and of a bloody flux." [Ac. 28: 8] The people having seen it, "others also, who had diseases, came, and were healed." [Ac. 28: 9] They "honored them with many honors." [Ac. 28: 10]

The "wonders" can be considered scenarios, "devised fables [2 Pe. 1: 16] to the intent" [Jn. 11: 15] the humans "might believe" [Jn. 11: 15] through their "publishing". [Lu. 8: 39] This also appears from the episode of raising "Lazarus" from the dead, which was presented as a divine drama written by the "God" himself with "Jesus" in the leading role. Still at the beginning, "Jesus" "revealed" that "the sickness was for the glory of God in order for the Son of God to be glorified thereby." [Jn. 11: 4] He also expressed his "gladness for the sake of his disciples that he was not there, to the intent they might have believed," [Jn. 11: 15] since "if he had been there, Lazarus would not have died." [Jn. 11: 21] Whereas he knew that his "friend Lazarus slept, and he went that he might have awaken him out of sleep," [Jn. 11: 11] namely that "he should rise again, [Jn. 11: 23] when he saw Mary and the jews weeping, he groaned in the spirit, and was troubled, [Jn. 11: 33] and slept [Jn. 11: 35] as well. He knew that his Father heard him always" [Jn. 11: 42] though, he "thanked him that he had heard him," [Jn. 11: 41] just for a demonstrating scene for "the people which stood by in order that they might have believed that his Father had sent him." [Jn. 11: 42]

But it was impossible to base the real "belief-making" on the direct perception of the "wonders and signs". For this reason, there arose the necessity of basing the belief on the convincing force of words and arguments.

"John" wrote the "wonders" of "Jesus" "in order that the humans might have believed that Jesus was the Christ, the Son of God." [Jn. 20: 31] He also mentioned that "many other signs truly did Jesus, which were not written in his book." [Jn. 21: 30] Moreover, "there were also many other things, which Jesus had done, which, if they should have been written every one, even the world itself could not have contained the books that should have been written." [Jn. 21: 25] Finally, "John" presented himself as

"the disciple who testified of those things, and wrote those things," [Jn. 21: 24] and added that "they knew that his testimony was true." [Jn. 21: 24]

"Thomas" "would not believe" [Jn. 20: 25] that his fellow-disciples "had seen the Lord", [Jn. 20: 25] till "he should see in his hands the print of the nails." [Jn. 20: 25] "Jesus" appearing again "after eight days" [Jn. 20: 26] having called upon him to "behold his hands", [Jn. 20: 27] "Thomas" expressed his belief with the words: "My Lord and my God!" [Jn. 20: 28] After that, "Jesus" said to him reproachfully: "Thomas, because you have seen me, you have believed," [Jn. 20: 29] and he drafted the "word" needed for the real "belief-making": "Blessed are they that have not seen, and yet have believed." [Jn. 20: 29] And the redactors of the new testament gave an example of such a person: "a centurion in Capernaum", [Mt. 8: 5] whose "servant lay at home sick of the palsy," [Mt. 8: 6] whose "faith was so great as Jesus had not found in Israel," [Mt. 8: 10] and who as such said to "Jesus" that "he was not worthy that he should have come under his roof: but he spoke the word only, and his servant should be healed. [Mt. 8: 8] And Jesus said to the centurion: As you have believed, so be it done to you! And his servant was healed in the selfsame hour." [Mt. 8: 13]

"The Lord said to Moses that he would do marvels, such as had not been done in all the earth; and all the people should see the work of the Lord; for it was a terrible thing that he would do with him." [Ex. 34: 10] In this way, "he showed signs and wonders, great and sore, upon Pharaoh and upon all his household." [Deu. 6: 22] That to the effect of those the Pharaoh did not immediately believe in the "God of the Hebrews", [Ex. 7: 16] can be attributed to that the "God of Israel" "had hardened his heart" [Ex. 7: 3] in order that by so doing "he multiplied his signs and his wonders in the land of Egypt" [Ex. 7: 3] in order that "the Egyptians knew that he is the Lord, when he stretched forth his hand upon Egypt, and brought out the children of Israel from among them." [Ex. 7: 5]

"Elisha", "the man of God," [2 Ki. 4: 42] ensured from twenty breads the feeding of one hundred humans, who "did eat, and left thereof, according to word of the Lord." [2 Ki. 4: 44] Presumably, this "marvel" inspired the redactors of the new testament in devising the "fable" [2 Pe. 1: 16] according to which "Jesus" treated "in number about five thousand men" [Jn. 6: 10] from "five barley loaves, and two small fishes", [Jn. 6: 9] and there still remained with "twelve baskets". [Jn. 6: 13]

2.1.1.6. The poor as the target class of the christian "word publishing"

According to another manner of increasing the efficiency of the "word publishing", [Ac. 13: 49] the new religion had to win masses as great as possible. In the Roman Empire, the "poor, brokenhearted and bruised [Lu. 4: 18] bonds and free" [1 Co. 12: 13] — namely the slaves and the libertines — formed the numerical majority of the society. For this reason, the christian religion was first of all addressed to them.

The main "words", meant to satisfy the moral and ideological needs of "the bonds and the free", [1 Co. 12: 13] were the "good tidings brought" [Lu. 2: 10] by "the angel of the Lord [Lu. 2: 9] to the shepherds abiding in the field, keeping watch over their flock by night", [Lu. 2: 8] intended to raise good joy to all the people," [Lu. 2: 10] of the "devised fable" [2 Pe. 1: 16] that there "was born in the city of David a Savior, which was Christ the Lord [Lu. 2: 11] prepared before the face" [Lu. 2: 31] of "the bonds and the free" [1 Co. 12: 13] "by the power of the Highest" [Lu. 1: 35] for them "to be saved from their enemies, and from the hand of all that hated them" [Lu. 1: 71] and to be provided with "peace and good will" [Lu. 2: 14] in the "kingdom having been to be given them with good pleasure by

the Father." [Lu. 12: 32]

Further, the "God" "exalted them of low degree, [Lu. 1: 52] and filled the hungry with good things." [Lu. 1: 53] Cynically and metaphorically, also the nourishment needs could be satisfied by the "words that proceeded out of the mouth of God," [Mt. 4: 4] and, accordingly, while "the blind received their sight, the lame walked, the lepers were cleaned, the deaf heard, and the dead were raised up, the poor had the gospel preached to them." [Mt. 11: 5] By this means, "Jesus" not only programed his main target class, but also nourished it, not with food at all, but only with belief, first of all with the belief that it might have appeased the relative hunger of its members. In this respect, he also "gave his flesh" [Jn. 6: 51] as "bread of life", [Jn. 6: 35] a "food indeed", [Jn. 6: 55] saying that "if any man ate of that bread, he [Jn. 6: 51] should never hunger." [Jn. 6: 35]

Lecturing on from the book of "Isaiah", "Jesus" "revealed" that "the Lord has anointed him to preach the gospel to the poor, to preach deliverance to the captives and to set at liberty the bruised." [Lu. 4: 18] After that, with the aim of strengthening the belief, he added that "this day the scripture has been fulfilled." [Lu. 4: 21] By this means, "Jesus" not only designated the target class of the christian religion, but also pointed to the old-testamental roots of the new testament, what is more he fulfilled a prophecy. Furthermore, "James" wrote that the "God had chosen the poor of this world rich in faith, and heirs of the kingdom, which he had promised to them that loves him." [Jas. 2: 5]

2.1.1.6.1. The urging of poverty

For the pacification of the poor not fully resigned themselves to their situation determined by the slave social order, "Paul" "revealed" them the exhortation to "be content with such things as they have." [He. 13: 5] The overworked "bonds" [1 Co. 12: 13] being threatened by the lashes of the supervisors, "enduring grief and suffering wrongfully", [1 Pe. 2: 19] could with good reason believe themselves to be the most favored in the christian religion after the preachers "revealed" the commandments that they should "not only believe in Christ, but also suffer for his sake," [Phil. 1: 29] as well as that "he who loves his life, shall lose it; and he who hates his life in this world, shall keep it to life eternal," [Jn. 12: 25] and "everyone that exalts himself shall be abased; and he that humbled himself shall be exalted." [Lu. 18: 14] According to "Jesus", "blessed are they that hunger now, for they shall be filled; blessed are they that weep now, for they shall laugh;" [Lu. 6: 21] as well as "blessed are they that do hunger and thirst after righteousness, for they shall be filled." [Mt. 5: 6] But poverty is not only a "divine" requirement, a precondition of the promise of blessedness, but also a moral value utilizable in the earthly life according to the commandment that "let the brother of low degree rejoice in that he is exalted." [Jas. 1: 9] Consequently, "Paul" could "write to the romans" that "we glory in tribulations also." [Ro. 5: 3]

The "God" practically fixing the maximum of the material welfare of the poor, "Paul" "revealed" them the exhortation that "having food and raiment let themselves be therewith content," [1 Tim. 6: 8] because those wanting more than that, namely "they that will be rich," [1 Tim. 6: 9] will have to reckon with an entire row of disadvantages, namely they will "fall into temptation and into many foolish and hurtful lusts, which drown men in destruction and perdition." [1 Tim. 6: 9] Presumably, he was disturbed not so much by the rich, and neither by the fact of getting rich, as by the desire of it, the "love of money", [1 Tim. 6: 10] which was the "root of such evils" [1 Tim. 6: 10] as dissatisfaction, disturbance, and not least the revolting spirit. Then using the belief and desire relative to the self-concealing fabricated sham truth of the promised "heavenly" life, he called upon the believers that they "lay up treasures for themselves not on earth, [Mt. 6: 19] but in heaven." [Mt. 6: 20]

2.1.1.6.2. The exemplars of the poor

The latin ethnical secret political organization as the new-testamental "God" had his "Son" so created that he had the defining marks of the poor and its requiring, commanding and exhorting "revelations" relative to them, and as such he served as an exemplar to them.

"Christ, whose food was to do the will of him who had sent him, [Jn. 4: 34] who did no sin, neither was guile found in his mouth, [1 Pe. 2: 22] who, when he was reviled, did not revile again; when he suffered, did not threaten, [1 Pe. 2: 23] who himself bore our sins in his own body on the tree, that we, having died to sins, should live to righteousness," [1 Pe. 2: 24] who called upon the poor to "be subject to their masters with all fear; not only to the good and gentle, but also to the froward," [1 Pe. 2: 18] who "left an example" [1 Pe. 2: 21] for the "bonds and the free [1 Co. 12: 13] enduring grief and suffering wrongfully" [1 Pe. 2: 19] in order for them to "follow his steps." [1 Pe. 2: 21]

Also "Jesus" picked out his disciples in conformity with this model. Namely, "he that did not forsake all that he had, could not be his disciple." [Lu. 14: 33] Besides, they "hungered, thirsted, were naked, [1 Co. 4: 11] were reviled, suffered, [1 Co. 4: 12] were made as the filth of the world. [1 Co. 4: 13] God has set forth them last," [1 Co. 4: 9] because only as such they could on their part be exemplars for the masses of poor humans aimed with the christian religion.

The exemplar of "Jesus" and his disciples was an invitation for the "bonds and the free" [1 Co. 12: 13] in order that they did not act for doing away with the difficulties, but sought spiritual refuge in religion, not in another religion, but in the christian religion from their hopelessly difficult condition. The exemplary conduct of this kind was not destined for bringing into existence a new social standing, but for conserving the existent order. That what before was outlawry, humiliation, suffering, misery, futurelessness was changed by the christian religion into exaltation, happiness, hoping. By so doing the latin ethnical secret political organization created and offered the poor a new status, which seemed to be worthy of not being dissatisfied with, not protesting against, not escaping from, but being shouldered proudly, happily, and hoping. This refers to that the latin ethnical secret political organization, as a core of conservative reign, strove to conserve the slave social order, it imagined to carry into effect in the framework of that its purposes connected with the maintenance and further expansion of its reign, its world domination.

2.1.1.6.3. Anti-rich and -richness tenets

With the aim of increasing the attraction of the poor to the christian religion, the redactors of the new testament formulated a number of anti-rich and -richness "doctrines", commandments and prophecies. "Mary", "who had found favor with God, [Lu. 1: 30] with whom the Lord was, and who was blessed among women," [Lu. 1: 28] said that "he had put down the mighty from their seats, [Lu. 1: 52] and sent the rich empty away." [Lu. 1: 53] According to the field-oration of "Jesus", "woe to them that are rich," [Lu. 6: 24] namely those "that are full shall hunger," [Lu. 6: 25] and those "that laugh shall mourn and weep." [Lu. 6: 25] "James" "revealed" the exhortation that "whosoever will be a friend of the world, is the enemy of God." [Jas. 4: 4] Summarizing his standpoint about the rich, "Jesus" "revealed" that "a rich man shall hardly enter into the kingdom of heaven, [Mt. 19: 23] it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." [Mt. 19: 24]

The new-testamental "God" urged the poverty, promised favoring in heaven for the poor, at least before the public of the poor he threatened the rich, and qualified them for his enemies. After these, it was natural that through his "Son" he proposed the rich that they ceased to be rich, namely "they sell

what they have, and give alms." [Lu. 12: 33] And "Jesus" advised the rich youth: "If you will be perfect, go

and sell that you have, and give to the poor, and you shall have treasure in heaven." [Mt. 19: 21]

Certainly, the latin ethnical secret political organization did not expect that the rich would escape from their lordly material happiness and seek refuge in the misery of slavery for the promised getting to the kingdom of heaven beyond death. For this reason, the role of the anti-rich and -richness tenets could be not only that they made the christian religion more attractive for the poor, but also that they created in them the false idea that the historical progress in conformity with the will of the "God" was not the enrichment of the poor, but the impoverishment of the rich, and by this means they pressed back the natural desire of the poor for richness, which in all probability imperiled the security of the slave social order and of the Roman Empire.

In the tanakh, the jewish ethnical secret political organization expressed its hope that "there should be no poor among them; for it should greatly bless them in the land which it gave them. [Deu. 15: 4] If there was a poor man," [Deu. 15: 7] for that case the "God of Israel" called upon the jewish humans to ungrudgingly "open their hands wide to them, and lend them, because for that thing the Lord shall bless them," [Deu. 15: 10] and he stimulated the assistance of the poor: "whoever shuts his ear to the cry of the poor will also cry himself, and not be heard; [Pro. 21: 13] he who gives to the poor will not lack; [Pro. 28: 27] he who has pity on the poor lends to the Lord, and he will pay back what he has given." [Pro. 19: 17] Furthermore, the "God of Israel" "gives right to the poor," [Job 36: 6] shall be a refuge for the oppressed, a refuge in times of trouble, [Ps. 9: 9] shall deliver the needy when he cries, [Ps. 72: 12] saves the poor from the hand of the mighty," [Job 5: 15] and not at last the poor might have replaced the sacrificial lamb for sin with "the third part of an ephah of fine flour." [Lev. 5: 11] "Isaiah" wrote that the "Lord had anointed him to preach good things to the meek." [Isa. 61: 1]

It appears from the prescriptions relative to the poor the ethnocentrism of the jewish ethnical secret political organization, that it defended in the first place not the poor social class, but the jewish people. Arising from this, the partiality to the poor did not result in irreconcilable anti-rich ideas. In this manner, it called upon the rich that he "did not rob the poor, because he is poor;" [Pro. 22: 22] or "if a hebrew man is sold to him, and serve him six years, then in the seventh year he shall let him go free from him, [Deu. 15: 12] not empty," [Deu. 15: 13] but "he shall furnish him liberally out of his flock, and out of his floor, and out of his wine press." [Deu. 15: 14] Furthermore, "the Lord will enter into judgment with the ancient of his people and the princes thereof; the spoil of the poor is in their houses," [Isa. 3: 14] and he asked that "what do they mean that they beat his people to pieces, ground the faces of the poor." [Isa. 3: 15] That the "God of Israel" "rose the poor out of the dust, [Ps. 113: 7] that he might have seated him with princes" [Ps. 113: 8] — as he did with David — also indicates that the jewish ethnical secret political organization preferred the jewish social interests to the class interests.

The "people of Israel" endured one foreign reign after the other, with displacement and dispersion there were made trials for its extermination as a people, the struggle for existence constituted an important part of its history. Under such circumstances, its survival would have been difficult without the solidarity of the rich with the poor. The tanakh is an urger of that solidarity, that solidarity is a part of the policy of the jewish ethnical secret political organization, that policy was realized by the aid of the functional structure of the tanakh through the belief cast into the judaism. The purpose of the judaism is not the creation of the jewish nation, but the holding together of the "people of Israel", the attainment of the self-determination and the self-assertion under the hard historical circumstances. This can also be rendered perceptible with the reproach made by "Nehemiah" to the rich: "ought you not to walk in the fear of our God because of the reproach of the heathen our enemies?" [Ne. 5: 9] Furthermore, the sanction of the non-fulfillment of obligations and breach of interdicts imposed to the

rich reflects the social importance of the solidarity with the poor, when "Ezekiel" raised the question to himself that "shall live he that has oppressed the poor spoiled by violence, has not restored the pledge [Ezek. 18: 12] has given forth upon usury, and has taken increase." [Ezek. 18: 12] And he also replied that "he shall not live, he shall surely die." [Ezek. 18: 13]

2.1.1.6.4. The utilization of the hatred to Rome

The redactors of the new testament utilized also the hatred of the poor masses for the romans as occupiers for increasing the popularity of the christian religion. In the interest of this, it was described how Rome shall fall into ruin at the "end of the world". And in this manner the new religion, "making it believed" the annihilation of the capital of the Roman Empire, could be still more attractive for the poor humans languishing under the roman reign.

The anti-empire aspect of the christian religion had to be given an allegorical form. Or else, for its own concealing the latin ethnical secret political organization should have obliged the roman authorities to eliminate already in the germ its this potential political means. At intervals, with the purpose of increasing the number of them "that believed", [Ac. 2: 44] they needed a persecution of some measure, as that had an effect in the direction of growing the compassion for the christians. But the campaign could in not be so frequent and intensive that it determined the development of the christian religion.

The allegory had to be sufficiently easily seen through, in order that the "belief-makers" could make it evident before the humans that in reality it was all about not Babylon, but Rome, namely the "great city" [Rev. 17: 18] which lies on the "seven mountains". [Rev. 17: 9] At the same time, with the relative covertness of the apocalypse, the "God" created a pretext for the authorities for non-intervention, for toleration towards the christians.

2.1.1.7. Recompensing the belief and punishing the unbelief

Naturally not possessing proofs for supporting the christian "doctrines", in order to increase the effectiveness of the "word publishing" [Ac. 13: 49] or "belief-making" the redactors of the new testament formulated recompenses for belief and punishments for unbelief. Certainly, they possessed so much psychological knowledge to identify those spiritual factors appropriate to the christian religion, which were mostly desired and respectively feared by the humans. Probably in this way it came to the utilization of the desire for welfare, beatitude and immortal life, as well as the fear of death. In the terms of this "revealed" "Jesus" that "he that believes in him shall never hunger and thirst, [Jn. 6: 35] shall receive all things whatsoever he shall ask in prayer," [Mt. 21: 22] bring forth much fruit, [Jn. 15: 5] all things are possible to him, [Micah. 9: 23] shall be saved", [Mt. 24: 13] and "have everlasting life." [Jn. 6: 47] And those who "do not believe that he is" [Jn. 8: 24] "the Christ" "shall be punished with everlasting destruction, [2 Th. 1: 9] shall be cast into fire, and burnt, [Jn. 15: 6] shall be cast out into the outer darkness, where shall be weeping and gnashing of teeth," [Mt. 8: 12] and "shall die in their sins." [Jn. 8: 24]

What is more, "Jesus" held out the promise of divine power to his disciples that "if they had faith, and did not doubt, they should be able not only [Mt. 21: 21] to wither away a fig tree with only leaves

thereon, [Mt. 21: 19] but also to remove a mountain and cast it into the sea." [Mt. 21: 21] He also made a demonstration to them. "Seeing him walking on the sea," [Mt. 14: 26] "Peter" asked "Jesus" to enable him to do the same. "He walked on the water to go to Jesus. [Mt. 14: 29] But when he saw the wind boisterous, he was afraid, and began to sink" [Mt. 14: 30] because of his "little faith", [Mt. 14: 31] and that he "doubted". [Mt. 14: 31]

The redactors of the new testament also "devised the fable" [2 Pe. 1: 16] of "a certain priest named Zacharias", [Lu. 1: 5] who "because he had not believed the words, that should be fulfilled in their season" [Lu. 1: 20] of "an angel of the Lord standing on the right side of the altar of incense", [Lu. 1: 11] was punished so that "he should be dumb, and not able to speak, until the day that those things should be performed." [Lu. 1: 20]

In order to still more urge belief and deter from unbelief, the redactors of the new testament also "devised a fable" [2 Pe. 1: 16] about the "mysteries of the kingdom of heaven", [Mt. 13: 11] into which the inquiring humans were let by "John", so much that with his "revelation" according to which the "God" "was to look upon like a jasper and a sardine stone" [Rev. 4: 3] he recanted the other "revelation" mediated by him himself that "no man had seen God at any time." [Jn. 1: 18]

As soon as "John" "was in heaven in the spirit," [Rev. 4: 2] the "God" "showed him things which might have been thereafter." [Rev. 4: 1] Further, he "saw" [Rev. 6: 1] that "power was given to him that sat on the red horse to take peace from the earth, and that they should kill one another;" [Rev. 6: 4] he "saw" that "on a pale horse there sat Death, and Hell followed with him, and power was given to them over the fourth part of the earth to kill with sword, with hunger, and with the beasts of the earth; [Rev. 6: 8] he beheld, there was a great earthquake, [Rev. 6: 12] every mountain was moved out of its place, [Rev. 6: 14] and the kings, the great men, the rich men, the chief captains, the mighty men, every bondman and every free man hid themselves in the dens and in the rocks of the mountains;" [Rev. 6: 15] he "saw" that "the servants of the God were sealed in their foreheads" [Rev. 7: 3] to avid pain; he "saw" that "many men died of the waters, because they were made bitter;" [Rev. 8: 11] he "saw" that "to the locusts was given power [Rev. 9: 3] to hurt the men which had not the seal of God in their foreheads, [Rev. 9: 4] and that they should not kill them, but they should be tormented five months, [Rev. 9: 5] and men should desire to die, and death should flee from them." [Rev. 9: 6]

The recompenses and punishments of the new testament are of abstract and for the most part fictitious character, according to the christian ideology it will come to their fulfillment at an undefined time after death. This can be partly attributed presumably to that the situation of the poor in the Roman Empire was so futureless and austere that in the course of their lives something could hardly rate as recompense, and respectively punishment. Further, while the jewish "Lord" felt responsibility for the whole of the "holy people" of Israel "chosen" by it, the roman "God" supported in deed the rich social classes of the Roman Empire, and endeavored to create mainly from the poor masses the roman "holy nation" [1 Pet. 2: 9] not yet existing.

In the tanakh, a great part of recompensing the belief and punishing the unbelief happened with rewriting the history. Namely, the "Lord" presented some historical events as his recompenses or punishments. The recompenses and punishments of the tanakh are of concrete character, needs and respectively perils affecting the earthly lives of humans and society.

The redactors of the tanakh appealed to the people of Jerusalem: "Praise the Lord, o Jerusalem; praise thy God, o Zion, [Ps. 147: 12] for he has strengthened the bars of your gates; he has blessed your children within you, [Ps. 147: 13] he makes peace in your borders, fills you with the finest of the wheat." [Ps. 147: 14] Further, the jewish "Lord" "testified against the people of Israel that if they did at all forget the Lord, their God, and walk after other gods, and serve them, and worship them, they should surely perish, [Deu. 8: 19] the anger of the Lord would be kindled against them, and destroy

them suddenly." [Deu. 7: 4] As "the children of Israel had sinned against the Lord, their God, which had brought them up out of the land of Egypt, and had feared other gods, [2 Ki. 17: 7] in the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria". [2 Ki. 17: 6]

The "Lord" had it prescribed that the believers in the jewish religion, namely "the righteous shall be recompensed in the earth". [Pro. 11: 31] In this way, "unto them that love him, and keep his commandments he will show mercy"; [Ex. 20: 6] on them who "observe and do all his commandments, [Deu. 28: 1] all the blessings shall come; [Deu. 28: 2] if they obey and serve him, they shall spend their days in prosperity, and their years in pleasures;" [Job 36: 11] he whose "delight is in the law of the Lord; and in his law do he meditate day and night, [Ps. 1: 2] is blessed, [Ps. 1: 1] and whatsoever he does shall prosper." [Ps. 1: 3]

Conversely, "if they will not observe to do all the words of this law that are written in this book, that they may fear this glorious and fearful name, [Deu. 28: 58] then the Lord will make their plagues wonderful, even great plagues, and of long continuance, and sore sicknesses, and of long continuance, [Deu. 28: 59] and he will bring upon them all the diseases of Egypt, which they were afraid of, [Deu. 28: 60] also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon them, until they be destroyed." [Deu. 28: 61]

2.1.1.8. The universality of the christian religion

The judaism was not suitable for the latin ethnical secret political organization for its adoption for an imperial religion. A reason of this was that the jewish ethnical secret political organization "separated the people of Israel from other peoples." [Lev. 20: 24] Although, in accordance with the ethnic diversity of the Roman Empire and the world-domination ambitions of its conceiver, the christian "doctrine", "the doctrine of the Lord" [Ac. 13: 12] had to be created universal-minded.

In this manner, terminating the old-testamental privilege of the "people of Israel", the new-testamental "God" "revealed" that "there is no difference between the jew and the greek," [Ro. 10: 12] and "he is no respecter of persons, [Ro. 10: 34] but in every nation he that feared him and worked righteousness, is accepted with him." [Ro. 10: 35] By this means, the christian religion was destined for attracting in equal measure the different ethnic groups of the Roman Empire, namely the "gentiles, [Ro. 28: 28] every kindred, tongue, people and nation." [Rev. 14: 6]

Behind this self-concealing fabricated sham truth there lay hidden the reality that the latin ethnical secret political organization, made appear before the humans for the "God", wanted to "save" all the peoples of the world, namely it intended to incorporate them into the Roman Empire, and planned to ensure the maintenance of that Earth state with the christian religion as a link connecting the peoples. For this reason, it was interested in that all peoples "feared" it, namely they were christened.

In order to give emphasis to the universality of the new testament, its redactors "devised fables" [2 Pe. 1: 16] according to which marchers at the head of different peoples of the Roman Empire exemplarily "were converted". [Mt. 13: 15] In the first one, as an effect of an apparition "a man called Cornelius, a centurion of the Italian band" [Ac. 10: 1] had "Peter" called to his house, who in spite of the fact that "it is an unlawful thing for a jew to keep company, or come to one of another nation" [Ac. 10: 28] accepted the invitation, because "God has showed him that he should not call any man common or unclean." [Ac. 10: 28] After at the captain "the Holy Ghost fell on all them who heard the word, [Ac. 10: 44] he commanded them to be baptized in the name of the Lord." [Ac. 10: 48] By so doing, "Peter" was a "light" [Ac. 13: 47] for the "salvation" [Ac. 13: 47] of Cornelius, and opened up the christening

before the italian peoples represented by the captain. At the same time, with those "of the circumcision who came with him," [Ac. 10: 45] as an exemplary path-breaker for the "people of Israel" he broke out of the "old testament", [2 Co. 3: 14] and stepped into the "new testament" [Mt. 26: 28] according to the wish of the latin ethnical secret political organization.

The subject marked out for "being converted" [Mt. 13: 15] of the second "devised fable", [2 Pe. 1: 16] "an eunuch of great authority under Candace, queen of Ethiopians," [Ac. 8: 27] was destined for setting an example no longer for the empire founder peoples, but for the peoples incorporated or to be incorporated, and last of all the peoples of the world. Through the intercession of an "angel of the Lord" [Ac. 8: 26] and of the "Spirit", [Ac. 8: 29] "Philip took to the eunuch reading the prophet Isaiah" [Ac. 8: 30] in order to make the text intelligible for him, and "began at the same scripture, and preached to him Jesus." [Ac. 8: 35] When "they came to a certain water," [Ac. 8: 36] at the request of the eunuch, and after his confession of faith that "he believes that Jesus Christ is the Son of God, [Ac. 8: 37] Philip baptized him." [Ac. 8: 38]

On the basis of the natural religiousness of humans, there developed a polytheism in the jewish society. The jewish ethnical secret political organization became aware of that it could utilize religiousness for its own purposes of reign. For this reason, it had the tanakh written, and introduced the judaism expressed with it. The "one God" could not be only of the "people of Israel", but he could have only one ethnic group. This is how it came to that the "God" chose for himself the "people of Israel" "of all the families of the earth", [Am. 3: 2] and after that he could "reveal" himself as "God of Israel".

The "God of Israel" "regards not persons, [Deu. 10: 17] loves the stranger," [Deu. 10: 18] and for this reason he called upon the jewish humans that "they should not vex a stranger, [Lev. 19: 33] they should love him as themselves; for they were strangers in the land of Egypt." [Lev. 19: 34] But he added that "one law and one manner should be for them, and for the stranger that sojourned with them", [Nu. 15: 16] in order that "before the Lord so should the stranger be as they were". [Nu. 15: 15] Namely, the "stranger" became equal with the jew only when he "converted" [Isa. 6: 10] to judaism. "And many of the people of the land became jews." [Est. 8: 17]

The "God of Israel", the "God of gods", [Deu. 10: 17] still "declares" that "he is the Lord in the midst of the earth, [Ex. 8: 22] all the earth is his," [Ex. 19: 5] and he "brought up not only the children of Israel out of the land of Egypt," [Am. 9: 7] but also "the Philistines from Caphtor, and the Syrians from Kir," [Am. 9: 7] and he expresses his wish and dream that "many peoples and powerful nations will come to Jerusalem in search of the Lord of masses, and for the appearement of the face of the Lord," [Zech. 8: 22] telling the jews: "We will go with you: for we have heard that God is with you." [Zech. 8: 23]

Therefore, as opposed to the latin ethnical secret political organization having ordered the new testament being addressed to all the peoples, the jewish ethnical secret political organization, making it work the old testament dividing the peoples into jews and strangers, based its ambitions for universality on the superiority of judaism. The outcome has been that while the christian religion was spread in a smaller or greater measure among all the peoples of the world, the judaism has remained in the overwhelming majority of cases a religion only of the jew humans.

2.1.1.9. The self-concealing fabricated sham truth of the persecution of the christians

With the aim of further increasing the attractiveness of the christian religion, the redactors of the new testament rendered the persecution of the christians exaggeratedly. Moreover, they gave the persecution the appearance of the fulfillment of the "divine" will with the sentence that "all that will live godly in Jesus Christ shall suffer persecution." [2 Tim. 3: 12] By this means, they not only instilled compassion for them in the poor masses, but also they concealed that the christian religion came from certain circles of the roman authorities. In this manner, "the chief priests, the scribes and the chief of the people sought to destroy," [Lu. 19: 47] the jews "took up stones to stone, [Jn. 10: 31] persecuted, and sought to slay Jesus, [Jn. 5: 16] they put a crown of thorns up on his head, [Mt. 27: 29] spit up on him, [Mt. 27: 30] mocked him, [Mt. 27: 29] gave him vinegar to drink mingled with gall," [Mt. 27: 34] then they crucifyingly killed him.

According to the prophecy of "Jesus", "the servant was not greater than his Lord, if they had persecuted him, they would also persecute" [Jn. 15: 20] the apostles. Thus, "the jews raised persecution against and expelled them out of their coasts." [Ac. 13: 50] Further, the "gentiles and the jews assaulted them to use them despitefully, and to stone them, [Ac. 16: 22] they had many stripes laid upon them, cast them into prison." [Ac. 16: 23] "Paul" "was thrice beaten with rods, once stoned, [2 Co. 11: 25] he received five times forty stripes save one. [2 Co. 11: 24] When "Peter and John went up together into the temple, [Ac. 3: 1] the priests, and the Sadducees [Ac. 4: 3] laid hands on them, and put them in hold," [Ac. 4: 1] as they "were grieved that they taught the people, and preached through Jesus the resurrection from the dead" [Ac. 4: 2]

"When they heard those things" [Ac. 7: 54] pleaded before the council by "Stephen, a man full of faith and of the Holy Ghost, [Ac. 6: 5] they gnashed on him with their teeth, [Ac. 7: 54] cried out with a loud voice, ran upon him with one accord, [Ac. 7: 57] cast him out of the city, and stoned him. [Ac. 7: 58] And he fell asleep." [Ac. 7: 60]

"And at that time there was a great persecution" [Ac. 8: 1] of also the mass of them "that believed", [Ac. 2: 44] namely particularly "against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria." [Ac. 8: 1]

"Saul" "made havoc of the church, entering into every house, and hauling men and women, committed them to prison. [Ac. 8: 3] He had done much evil to the saints in Jerusalem." [Ac. 9: 13] He also "consented to the death" [Ac. 8: 1] of "Stephen" "and breathed out threatenings and slaughter against the disciples of the Lord," [Ac. 9: 1] insomuch that "he heard a voice saying to him: Saul, Saul, why do you persecute me?" [Ac. 9: 4] That was the voice of "Jesus, whom he persecuted." [Ac. 9: 5]

2.1.1.10. Keeping waiting for "the Christ"

The fabricated circumstance that recompensing the belief and punishing the unbelief had to happen at the "coming of Jesus" was utilized for increasing the belief so that with an early and uncertain appointment of the point of time of the "coming" those "that believed" [Ac. 2: 44] were brought to "be in expectation, [Lu. 3: 15] waiting for Christ." [2 Th. 3: 5] Accordingly, "Jesus" "revealed" that his disciples "should not have gone over the cities of Israel, till the Son of man was come; [Mt. 10: 23] this generation should not pass," [Mt. 24: 34] when "the day of judgment" [2 Pet. 2: 9] should come true "as the lightning", [Mt. 24: 27] and he encouraged the faithful to "watch" [Mt. 24: 42] and "be also ready, for in such an hour as they did not think the Son of man should come." [Mt. 24: 44]

Furthermore, according to the "apostles", "yet a little while, [He. 10: 37] the time is at hand," [Rev. 22: 10] and he shall come quickly, to give every man according to his work." [Rev. 22: 12]

To the question of the disciples that "when should those things be?" [Mt. 24: 3] the answer of "Jesus" was that "of that day and hour knew no man, not the angels of heaven, but his Father only." [Mt. 24: 36] Certainly, the redactors of the new testament knew the best that the "coming" would never come true, and consequently keeping the faithful waiting could in time conduce to unbelief. For this reason, "Paul" required a "patient waiting for Christ". [2 Th. 3: 5] Further, an explanation had to be found to the ceaseless increase of the space of time passed from the "resurrection" of "Jesus". In this manner, they fabricated also that "one day is with the Lord as a thousand years, and a thousand years as one day," [2 Pe. 3: 8] as well as "the Lord is not slack concerning his promise, but is long-suffering to us, not willing that any should perish, but that all should come to repentance." [2 Pe. 3: 9]

In the tanakh, "Zephaniah" called upon the "people of Israel" that they "held their peace at the presence of the Lord God, for the day of the Lord was at hand," [Zeph. 1: 7] and "Isaiah" upon that they "howled; for the day of the Lord was at hand; it should come as a destruction from the Almighty." [Isa. 13: 6] Presumably, here this function aimed at not so much the strengthening of belief as rather a spiritual preparation for catastrophes frequently occurring in the jewish history.

2.1.1.11. Conditions of the christian "word publishing"

"Jesus" refers to the mechanism of exercising the function of religion creation of the new testament through his prayer of chief priest, when he prays not only for his disciples, "but also for them that should believe in him through their word," [Jn. 17: 20] in order that "they turned to God from idols." [1 Th. 1: 9] "Paul" formulated the positive features which the "faithful men" [2 Tim. 2: 2] commissioned with the "word publishing", [Ac. 13: 49] namely the "preachers" had to possess, as well as the undesirable features of them. Besides, in order that the "belief-making" be efficient, and "the word of the Lord might have free course, and be glorified", [2 Th. 3: 1] they ordained that "the servant of the Lord" [2 Tim. 2: 24] had to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine, [2 Tim. 4: 2] watch him in all things, endure afflictions, do the work of an evangelist, make full proof of the ministry." [2 Tim. 4: 5] With a view to maintain the trustworthiness of the new testament, for the case of the occasional relative failures, they pointed out to the "preachers" that "there are many unruly and vain talkers and deceivers," [Titus 1: 10] whom "God will give repentance," [2 Tim. 2: 25] or who have to "sharply be rebuked," [Titus 1: 13] in order that "they may be sound in the faith." [Titus 1: 13]

In order to make the activity of the "preachers" more "profitable for doctrine, reproof, correction, instruction in righteousness," [2 Tim. 3: 16] and "that the man of God may be perfect, thoroughly furnished to all good works" [2 Tim. 3: 17] — as all such political entity, in the light of the ideology of which it considers the human to be a means of its own purposes, if not as the inspirer, then as the forerunner of fascism and communism — with that "man of God" the redactors of the new testament outlined the model of human, the "new man", [Eph. 4: 24] the *homo romanus*, for the achievement of which the "preachers" had to act, and with the preaching of which the roman "holy nation" [1 Pet. 2: 9] had to be attained. In the same respect, they called upon the humans that "they put off concerning the former conversation the old man, which was corrupt according to the deceitful lusts, [Eph. 4: 22] put on the new man, which after God was created in righteousness and true holiness." [Eph. 4: 22]

According to some old-testamental prophecies, the "Messiah", namely "the Christ" had to be a descent of king David. The redactors of the new testament ranged the family tree of "Jesus" according to that. In this manner, "Jesus" had to be born for a jew, in Judea, and he had to carry through his activity also there. On the basis of this: the "word publishing" [Ac. 13: 49] had to be started in Judea; "Jesus" "commanded his twelve disciples that they did not go into the way of the gentiles, and into any city of the Samaritan, [Mt. 10: 5] but rather to the lost sheep of the house of Israel, [Mt. 10: 6] beginning with Jerusalem;" [Lu. 24: 47] "Paul" "had preached the gospel of Christ from Jerusalem." [Ro. 15: 19] Further, after having first refused to heal the daughter of "a woman of Canaan come out of the coasts of Tyre and Sidon," [Mt. 15: 22] he argued it with the "revelation" that "he had not been sent but to the lost sheep of the house of Israel." [Mt. 15: 24] "Paul" told the jews that "it was necessary that the word of God should first have been spoken to them." [Ac. 13: 46] In addition to this, they certainly cherished the hope that owing to the prophecies of the old testament the "people of Israel" would be inclined to believe the "Son" for the "Messias" or the "the Christ". At the same time, the death of "Jesus" was the most believable if it took place in Judea, as the jews could have the most reasons to kill him. They marked out such a handling of the problem of the place of starting the "word publishing" [Ac. 13: 49] not only for trying to give the new testament an appearance of trustworthiness, but also for hiding the historical fact that the christian religion did not proceed from "Jesus", from Jerusalem and from Judea, but from the Roman Empire, from Rome and from the latin ethnical secret political organization.

In their efforts made for concealing the failure of the christian mission work in Judea, the redactors of the new testament "reveal" the real nature of the "word publishing" [Ac. 13: 49] as well. The chief priests and the pharisees told Pilate that "that deceiver said while he was yet alive, that after three days he would rise again," [Mt. 27: 63] and they asked him to "command that the sepulchre be made sure until the third day, lest his disciples came by night, stole him away, and said to the people that he was risen from the dead, so the last deceit should be worse than the first." [Mt. 27: 64] As the tomb guarding turned out unsuccessful, the chief priests and the elders "gave large money to the soldiers," [Mt. 28: 12] commissioning them to "say that his disciples came by night, and stole him away while they slept." [Mt. 28: 13] And the soldiers "did as they were taught; and this saying was commonly reported among the jews until this day." [Mt. 28: 15]

Subsequently to its canonization in 364 o.o.e., there was not left enough time for the new testament for the accomplishment of its historical mission. Conversely, the history proved that it was fit for religion creation, and through this for nation bringing about as well, as even today many people regard some varieties of the christian religion as being one of the determinant elements of their national identity.

Already also the tanakh itself refers to the circumstances of ordering and the reason for the existence of the tanakh as the basic means of the creation and propagation of the judaism. After the victory against Amalek, the "God of Israel" asked "Moses" that he "wrote that for a memorial in a book." [Ex. 17: 14] "Moses" "took the book of the covenant, and read in the audience of the people: and they said that they would do all that the Lord had said, and be obedient." [Ex. 24: 7] "The Lord said to Moses" that "the king should write him a copy of this law in a book out of that which was before the priests the Levites, [Deu. 17: 18] and it should be with him, and he should read therein all the days of his life: that he might have learned to fear the Lord, to keep all the words of this law and these statutes, to do them. [Deu. 17: 19] And when Moses had made an end of writing the words of this law in a book, until they were finished, [Deu. 31: 24] he commanded the Levites [Deu. 31: 25] to take this book of the law, and put it in the side of the ark of the covenant of the Lord, that it might have been there for a witness against them." [Deu. 31: 26] Then "Hilkiah, the high priest, found the book of the law in the house of

the Lord." [2 Ki. 22: 8]

The "God of Israel" ordered "Moses" that he "took Aaron and his sons with him that he might have ministered to him in the priest's office," [Ex. 28: 1] then he promised him that he "would rise up to him a prophet from the midst of them, of his brethren like to him." [Deu. 18: 15] Their task could be much easier than the mission of the christian "preachers", as they had to compete with fewer rival religions, in an ethnically relatively homogeneous society.

In addition to the official reading of judaism, the tanakh ordained a civilian "word publishing" [Ac. 13: 49] as well. In this respect, the "God of Israel" called upon the believers that the "words which he commanded them that day [Deu. 6: 6] they should teach diligently to their children, and should talk of them when they sat in their houses, and when they walked by the way, [Deu. 6: 7] they should be as frontlets between their eyes, they should bind them for a sign upon their hands, [Deu. 6: 8] they should write them upon the posts of their houses and on their gates, [Deu. 6: 9] they should talk them of all his wondrous works, [1 Chr. 16: 9] and they should glory in his holy name." [Deu. 6: 10]

2.1.2. The demolishment of the judaism

Presumably, after 63 b.o.e., namely the conquest of Judea, with the knowledge of the tanakh, the latin ethnical secret political organization became conscious of the excellent suitability of the judaism as type of religion to be utilized for political purposes. It decided that it itself would have its own "holy scriptures" [2 Tim. 3: 15] written. There arose the necessity of concealing its origin from it. For the satisfaction of this, the tanakh also proved to be suitable, through the prophecies relative to the "new covenant" [Jer. 31: 31] and the "Messias". [Jn. 1: 41] However, this origination of the christian "holy scriptures" [Ro. 1: 2] made it necessary a partial demolishment of judaism, because it expressed the purposes and interests of the jewish ethnical secret political organization.

On the basis of the above, the primary purpose of the demolishment of the judaism can be presumed to have been the defense and the maintenance of "the doctrine of the Lord" [Ac. 13: 12] opposing it. Its secondary purpose could be constituted by that it created the ideological conditions of the "being converted" [Mt. 13: 15] of the jews to the christian faith, it made possible the carrying out of the "word publishing" [Ac. 13: 49] in the framework of which "John" was meant to "turn many of the children of Israel to the Lord, [Lu. 1: 16] to go before them in the spirit and power of Elias," [Lu. 1: 17] and by this means, similarly to other peoples, the integration of the "people of Israel", namely "making ready a people prepared for the Lord" [Lu. 1: 17] for the integration with the roman "holy nation" [1 Pet. 2: 9] considered to be necessary for the maintenance of the Roman Empire.

The demolishment of the old testament could not promise to be an easy task, because that theology had to be given an aspect of a lower order, which made it possible the conception and development of the christian "doctrine." But the exercise of this function could not feed with much success either, as it could be doubtful whether there could be shaken in its religious belief, customs and traditions, there could "be converted" [Mt. 13: 15] that people, the betters of which had created that type of religion, which inspired the conceivers of the Roman Empire, which was imitated in its literary form, and which was adopted as a foundation for a part destined for an appendix of a lower order by the requested fathers of the christian religion.

2.1.2.1. The demolishment of the chosenness of the "people of Israel"

The task of demolishing the old-testamental "doctrine" and self-concealing fabricated sham truth of the "divine" chosenness of the "people of Israel" fell on "Paul." According to him, first of all the "God" did not choose the "people of Israel", as "they were not all Israel, which were of Israel." [Ro. 9: 6] But in the measure in which the chosenness related to the jews, it did not happen on the basis of their "works", [Ro. 9: 11] but from the will of him that "called", [Ro. 9: 11] who "had mercy on, whom he would have mercy, and had compassion on whom he would have compassion." [Ro. 9: 15] That beyond that why he chose just the jews for his people, that cannot be gotten to know any more, because "his judgments are unsearchable, and his ways past finding out." [Ro. 11: 33] Accordingly, no one "has known the mind of the Lord," [Ro. 11: 34] and no one "has first given to him, and it shall be recompensed to him again." [Ro. 11: 35]

And yet the "God" possibly let one to penetrate more profoundly into "the depth of the riches both of his wisdom and knowledge," [Ro. 11: 33] when through "Moses" he messaged to the pharaoh that "he has risen him up, that he might have shown his power in him, and that his name might have been declared throughout the earth." [Ro. 9: 17] According to this, the "God of Israel" could choose also the "people of Israel" with a similar object, he did not deem it superior either, and he entered into special relations with the "vessels of mercy" [Ro. 9: 23] only in order that "he might have made known the riches of his glory." [Ro. 9: 23]

The latin ethnical secret political organization in all certainty knew that the "choice" relative to the jewish people of its jewish opposite had an exclusively ethnical basis. But its interest was to conceal that, as it also needed the mask of the self-concealing fabricated sham truth of the universal "God". For this reason, according to "Paul", the criterion for the choice was not ethnical, as for "the vessels of mercy" [Ro. 9: 23] the "God" "has called not of the jews only, but also of the gentiles," [Ro. 9: 24] and also from the "people of Israel" only the "being-converted" [Mt. 13: 15] "remnant shall be saved." [Ro. 9: 27] The criterion of calling was the belief, as those who "were not his people, there they were called the children of the living God." [Ro. 9: 26] And it was not the jews who came up to that as "they stumbled at that stumbling-stone, [Ro. 9: 32] they had not attained to the law of righteousness, [Ro. 9: 31] because they sought it not by faith, but as it were by the works of the law, and going about to establish their own righteousness, had not submitted themselves to the righteousness of God," [Ro. 10: 3] as a "disobedient and gainsaying people." [Ro. 10: 21] On the one side, the "gentiles, who did not follow after righteousness, had attained to righteousness, even the righteousness, which was of faith." [Ro. 9: 30] For an emphasizing of this "doctrine", "Paul" resorted to the prophecy of "Isaiah" that "he was found of them that did not seek him." [Ro. 10: 20] Thus, before the jew humans there were two alternatives: either they would know "the righteousness of God," [Ro. 10: 3] namely they would "be converted" [Mt. 13: 15] to the christian faith, and by so doing the "God" "should save" them, or in their judaism they would be "as Sodoma and Gomorrha." [Ro. 9: 29] And their chosenness would abide, but only insomuch as they "were converted" [Mt. 13: 15] to the christian faith, it would be so great as was the "remnant according to the election of grace." [Ro. 11: 5]

In addition to the theoretical proceedings of "Paul", the redactors of the new testament also created a self-concealing fabricated sham truth with a view to demolish the judaist "doctrine" relative to the chosenness of the "people of Israel". On the "being converted" [Mt. 13: 15] of the "centurion Cornelius," the "Holy Ghost fell on all them who heard the word," [Ac. 10: 44] and the jewish christians being in his retinue "were astonished, because that on the gentiles also was poured out the gift of the Holy Ghost." [Ac. 10: 45] In Jerusalem, "they that were of the circumcision" [Ac. 11: 2] demanded "Peter" an explanation of why he "had converted" [Jas. 5: 19] the "gentiles." In his answer,

he argued that "as God gave them the like gift as he had to them, what was he to withstand God." [Ac. 11: 17] On hearing that, they calmed down, and glorified the "God", saying that "then God had also to the gentiles granted repentance to life." [Ac. 11: 18]

As compared to and against the thoughts of "Paul", the tanakhian "God of Israel" "declares" that "he is the Lord, their God, who has separated them from other peoples." [Lev. 20: 24] For an emphasizing, he adds that "them only has he known of all the families of the earth." [Am. 3: 2] That the "separation" did not last only until the appearance of "Paul", is also confirmed by the promise of the jewish "Lord" that "when they are in tribulation, even in the latter days, if they turn to the Lord, their God, [Deu. 4: 30] if they will walk in his statutes, and execute his judgments, and keep all his commandments, [1 Ki. 6: 12] he will dwell among the children of Israel, [1 Ki. 6: 13] he will not forsake them, neither destroy them, nor forget the covenant of their fathers, which he swore to them." [Deu. 4: 31]

Also as regards the motives of the "separation", the tanakhian "words" can be sufficiently clear and detailed for one to see that with the emergence of "Paul" they did not, could not cease to exist. According to them, "the Lord chose their seed after their fathers, even them above all peoples, [Deu. 10: 15] since they were precious in his sight, [Isa. 43: 4] he had loved them with an everlasting love, [Jer. 31: 3] and because he would keep the oath." [Deu. 7: 8]

About his purpose, the "God of Israel" "declares" that the "people of Israel" shall be his "peculiar people [Deu. 26: 18] to make them high above all nations, which he has made, in praise, in name, and in honor." [Deu. 26: 19] This "word" can in all certainty be generalized in the circle of the ethnical and the national secret political organizations.

2.1.2.2. Raising "Jesus" over "Moses"

After "Paul" did his best for the theoretical demolishment of the old-testamental chosenness of the jewish people, he had to set the determinant self-concealing fabricated sham truth of the christian religion, "Jesus" above "Moses".

The first measure in this direction was taken by the "heavenly Father" [Mt. 15: 13] and "his beloved Son" [Mt. 3: 17] together. "Jesus" "took Peter, James and John up to a high mountain apart, [Mt. 17: 1] and there appeared to them Moses talking with him." [Mt. 17: 3] Then "a bright cloud overshadowed them, and a voice out of the cloud said: This is my beloved Son in whom i am well pleased, hear him. [Mt. 17: 5] The disciples fell on their face, [Mt. 17: 6] and when they had lifted up their eyes, they saw no man, save Jesus only." [Mt. 17: 8]

The superiority of "Jesus" against "Moses" was already programed by "John the Baptist" through him himself in the "question about purifying arisen with the jews," [Jn. 3: 25] by saying that "he who came from above, from heaven, was above all, [Jn. 3: 31] he must increase, but he [Jn. 3: 30] that was of the earth, [Jn. 3: 31] must decrease." [Jn. 3: 30]

Further, while according to the old testament "Moses" was "the servant of God, [1 Chr. 6: 49] the man of God", [1 Chr. 23: 14] according to "Paul", "Jesus" "was over all, God blessed for ever," [Ro. 9: 5] and he "was counted worthy of more glory than Moses, inasmuch as he who had built the house had more honor than the house." [He. 3: 3] As regards the sacrifice for sins, "Jesus" "being come by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, [He. 9: 11] and he entered into the holy place not by the blood of goats and calves, but by his own blood," [He. 9: 12] not once a year, but once and for all, "having obtained eternal redemption for us." [He. 9: 12]

"Jesus" personally preached to the jews that "Moses had not given them that bread from heaven, but his Father gave them the true bread from heaven, [Jn. 6: 32] he was the bread of life; he that came to him should never hunger." [Jn. 6: 35]

The redactors of the new testament deduced the supremacy of the christian religion from the supremacy of "Jesus". Accordingly, through the belief in "Jesus Christ" as the "Son of God" "all are justified from all things, from which they could not be justified by the law of Moses." [Ac. 13: 39] Furthermore, as "every one that hanged on a tree was cursed, it was Christ who redeemed everyone from the curse of the law, being made a curse for them." [Ga. 3: 13] A "curse" of this kind was circumcision, which "Paul" interpreted that "it was not the circumcision outward in the flesh, [Ro. 2: 28] but that of the heart, in the spirit, and not in the letter." [Ro. 2: 29] Thus, for "a breaker of the law, circumcision was made uncircumcision. [Ro. 2: 25] And "if the uncircumcision kept the righteousness of the law, his uncircumcision should be counted for circumcision." [Ro. 2: 26]

2.1.2.3. Urging the breach of the law of "Moses"

After having said that "he had not come to destroy the law," [Mt. 5: 17] and having "revealed" himself also for the "Lord of the sabbath day", [Mt. 12: 18] "Jesus" took under his protection his disciples plucking and eating ears of corn on the sabbath day, referring to that David "ate the showbread, which was not lawful for him to eat, but only for the priests." [Mt. 12: 4] By his curing on sabbath, he argued that "what man should there be among them, that should have one sheep, and if it fell into a pit on the sabbath day, would he not lay hold on it, and lift it out?" [Mt. 12: 11] Then he "broke the sabbath" [Jn. 5: 18] by saying to a "certain man who had an infirmity thirty-eight years, [Jn. 5: 5] Rise, take up your bed, and walk, [Jn. 5: 8] in spite of the fact that "it was not lawful on the sabbath day to carry the bed." [Jn. 5: 10] He also "did not keep the sabbath day" [Jn. 5: 16] with the "man who was blind from his birth" [Jn. 9: 1] by "opening his eyes on the sabbath day." [Jn. 9: 14] And when "the scribes and the pharisees brought to him a women taken in adultery," [Jn. 8: 3] and they asked his opinion, he did not solicit carrying out the penalty of death ordained by the old testament, but told them that "He that is without sin among you, let him first cast a stone at her," [Jn. 8: 7] by so doing leaving the bringing into operation of the law of "Moses" to the conscience of the accusers, programing that the "Father" represented by him does not consider it to be a law. Accordingly, after "they went out one by one, being convicted by their own conscience," [Jn. 8: 9] he told the woman: "Neither do i condemn you." [Jn. 8: 11]

The activity of "Jesus", endowed with the marks of the old-testamental "Messias" and fabricated for the "Son of God", directed to the demolishment of judaism and the non-keeping of the judaist laws programed approximately: "The laws of Moses are not of divine origin, he and the other prophets swindled the jews when they gave themselves out for mediators between God and the humans." For this reason, the same prophets to whom "Jesus" often referred, namely they "of old time [Mt. 5: 21] that ever came before him," [Jn. 10: 8] and for whose "destruction he had not come," [Mt. 5: 17] even if only in parables, but they had to be attributed with negative qualifications, according to which they "were thieves and robbers, but the sheep did not hear them." [Jn. 10: 8] And after having compared himself to them, he stressed his own supremacy, namely while "the thief did not come, but for to steal, and to kill, and to destroy, he had come that they might have had life, and that they might have had it more abundantly." [Jn. 10: 10]

2.1.2.4. Rousing the consciousness of guilt in the jews for the death of "Jesus"

With the purpose of increasing the effectiveness of the "word publishing" [Ac. 13: 49] and "belief-making" planned in Judea, there had to be roused remorse and collective consciousness of guilt in the jews and to make the christian religion appear before them as a means of desensitizing from those spiritual burdens. For this reason, the redactors of the new testament fabricated the life of "Jesus" so that the responsibility for his death rested upon the jewish people.

In conformity with the first element of the new-testamental formulation of this function, "Jesus" had to be declared innocent even under the judaist laws by the roman authorities. After his arrest, the jewish "elders and all the council sought false witness against Jesus, to put him to death, [Mt. 26: 59] but they found none: though many false witnesses came, [Mt. 26: 60] but their witness did not agree together." [Mt. 14: 56] Then "Pilate", the roman governor passing judgement on him "found no fault" [Lu. 23: 4] in "this just person." [Mt. 27: 24]

According to the second element of rousing consciousness of gilt, the death of "Jesus" had to exclusively be the will of the jews. For this reason, "Pilate" ruled three times that "he would release him," [Lu. 23: 16] and asked the jews whether "they would that he released him to them." [Mark 15: 19] After they "desired [Mark 15: 16] Barabbas," [Mark 15: 11] "Pilate" said again to them that "what they would that he should do to him. [Mark 15: 12] The chief priests and the rulers and the people [Lu. 23: 13] cried out all at once that away with this man," [Lu. 23: 18] and they "were instant with loud voices, requiring that he might have been crucified." [Lu. 23: 23] At that moment, "Pilate" yielded to the pressure, but not before "washing his hands in front of the multitude, saying, i am innocent of the blood of this just person: see you to it." [Mt. 27: 24]

The third element of this function had to attribute the murder of "Jesus" a heritable collective character. Accordingly, "Pilate called together the chief priests, the rulers and the people." [Lu. 23: 13] Having first ruled that he would set him free, "they all" [Lu. 23: 18] protested. Then "all the people said that his blood was on them and on their children." [Mt. 27: 25]

"Peter" indirectly referred to the function of rousing the consciousness of guilt and its "conversion" [Jas. 5: 19] purpose. In his preaching made in Jerusalem, he first blamed "the men of Israel" [Ac. 2: 22] for that "they delivered up Jesus, and denied him in the presence of Pilate, when he was determined to let him go, [Ac. 3: 13] and they had taken, and by wicked hands had crucified and slain him, [Ac. 2: 23] who was approved of God among them by miracles, wonders and signs," [Ac. 2: 22] and whom "God had made both Lord and Christ." [Ac. 2: 36] And "when they heard this, they were pricked in their heart, and said to Peter what they could do. [Ac. 2: 36] Peter said to him that they repented, and were baptized every one of them in the name of Jesus Christ for the remission of sins," [Ac. 2: 38] and that they "saved themselves from that untoward generation. [Ac. 2: 40] The same day, there were added to them about three thousand souls." [Ac. 2: 41]

2.1.2.5. The about-face of "Paul"

In all probability, the "people of Israel" did not belong among the biggest peoples of the Roman Empire. It appears that in spite of the fact the latin ethnical secret political organization strongly stuck to its religious integration. Namely, on the one hand, it could be a question of prestige for it that the people after origin of "Jesus" being baptized it possibly first turned into a part of the roman "holy nation", [1 Pet. 2: 9] by so doing justifying the reason for the existence of the christian religion and the

roman world empire. On the other hand, it could be a strategic priority of the latin ethnical secret political organization the making of the Mediterranean Sea an inland sea of the Roman Empire, what could not be implemented without the integration of the "people of Israel".

After "Cornelius the centurion", [Ac. 10: 22] having set an example to the empire-founder italian peoples, and the "eunuch, a man of Ethiopia", [Ac. 8: 27] having set an example to the Ethiopians and other peoples integrated and to be integrated, the redactors of the new testament gave the name of "Saul" — "who was also called Paul" [Ac. 13: 9] — to the human paragon, whose function was to set an example for the jews on giving up the judaism and "being converted" [Mt. 13: 15] to the christian religion. In order that this were the most effective possible, they fabricated the "being converted" [Mt. 13: 15] of his person so that the judaist top-ranking "Saul" convinced, moreover conducting tasks of religion police, turned into a christian top-ranking "Paul" convinced, path-braking, being professionally engaged in a "word publishing". [Ac. 13: 49] The "conversion" could not have been more effective than this, as with this about-face the paragon passed from one extreme of judaism over to the same extreme of the christian religion. And in the eyes of the jews, if such a human was able to "be converted" [Mt. 13: 15] to the christian religion, then it could not be stated that there was such a jewish human who would not have been capable of that.

On the one edge of judaism, "Saul" "was consenting to the death" [Ac. 8: 1] of deacon "Stephen doing great wonders and miracles among the people, [Ac. 6: 8] he made havock of the church, entering into every house, and haling men and women, committed them to prison, [Ac. 8: 3] he breathed out threatenings and slaughter against the disciples of the Lord." [Ac. 9: 1]

"Saul went to the high priest, [Ac. 9: 1] and desired of him letters to Damascus to the synagogues that if he found any of this way, he might have brought them bound to Jerusalem. [Ac. 9: 2] Coming near Damascus, and suddenly there shone round about him a light from heaven. [Ac. 9: 3] Falling to the earth, he heard a voice saying to him: Saul, Saul, why do you persecute me? [Ac. 9: 4] Who are you, Lord? I am Jesus, whom you persecute. [Ac. 9: 5] Lord, what will you have me to do? Arise, and go to the city, and it shall be told you what you must do!" [Ac. 9: 6] Further, "in an apparition, the Lord told Ananias, a disciple in Damascus, [Ac. 9: 10] that he should contact Saul, who was a chosen vessel to him, to bear his name before the gentiles, kings, and the children of Israel." [Ac. 9: 15] Having called on "Saul", "Ananias" told him that "Jesus had sent him, that he was filled with the Holy Ghost." [Ac. 9: 17] At that time, "Saul" "was baptized." [Ac. 9: 18]

On the militant edge of the christian religion, "Paul" had to "break the commandment" [Mt. 5: 19] of the "Lord, even Jesus, that had appeared to him in his way" [Ac. 9: 17] to Damascus, that "one jot or one tittle should in no wise pass from the law," [Mt. 5: 19] and as such he would have been to "be called the least in the kingdom of heaven." [Mt. 5: 19] In order to "suffer the great things for the sake of the name of Jesus, [Ac. 9: 16] he straightway preached Christ in the synagogues, that he was the Son of God; [Ac. 9: 20] he confounded the jews, who dwelt in Damascus, proving that this was very Christ; [Ac. 9: 22] he spoke boldly in the name of the Lord Jesus, and disputed against the Grecians." [Ac. 9: 29] So much that "they went about to slay him." [Ac. 9: 29] As a result of the about-face of "Paul", the christian "churches throughout all Judea, Galilea and Samaria had rest, and were edified and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." [Ac. 9: 31]

It proves the particular attention given to the "conversion" of the "people of Israel" that "Paul" not only was marked out for an example to be followed, but also he had an "apostolic" dignity. "Not of men — are excusing themselves the redactors of the new testament — neither by man, but by God the Father, and Jesus Christ". [Ga. 1: 1] Namely, by the latin ethnical secret political organization and its emperor, "before whom he was brought" [Ac. 27: 24] after all. Further, the redactors of the new testament present "Paul" to be the writer of around one third of the new testament.

2.1.2.6. The center of the christian religion

"Jesus" reprimanded "the city of the living God", [He. 12: 22] namely of his "Father", the "heavenly Jerusalem", [He. 12: 22] "that kills the prophets, and stones them which are sent to you," [Mt. 23: 37] by using the present tense programing not past criminal acts, but present collective features. Although on his marching in Jerusalem "the multitude that went before and that followed [Mt. 21: 9] spread their garments in the way, cut down branches from the trees, and strewed them in the way, [Mt. 21: 8] and cried: Blessed is he that comes in the name of the Lord; Hosanna in the highest, [Mt. 21: 9] he beheld the city, and wept over it," [Lu. 19: 41] saying that "the days should come up on it that its enemies should cast a trench about it, and compass it round, and keep it on every side, [Lu. 19: 43] and should lay it even with the ground, and its children within it; and they should not have in it one stone upon another." [Lu. 19: 44] [Note: Writing probably from the perspective of the second century o.o.e., [7] "Luke" certainly drew inspiration from the history of the Roman Empire when formulating the "revelation" of "Jesus" relative to the razing of Jerusalem.] And when he prophesied to the Samaritan woman that "the hour should come when they should neither in that mountain, nor yet at Jerusalem worship the Father," [Jn. 4: 21] he programed that the town was unworthy of the quality of center of the christian religion. It bore upon in the same direction also that "Paul" "turned to the gentiles," [Ac. 13: 46] because the jews "put the word of God from themselves, and judged themselves unworthy of everlasting life," [Ac. 13: 46] as well as "they opposed themselves and blasphemed." [Ac. 18: 6]

For that Rome could be the center of the christian religion, the redactors of the new testament saw it necessary that one of its prominent paragons should go up and display an activity there. However much the jewish "scribes and pharisees, hypocrites" [Mt. 23: 29] persecuted him, however much he considered Jerusalem to be sinful, however much concern he had with the "gentiles", "Jesus" could not go to Rome, as "it could not be that a prophet perished out of Jerusalem." [Lu. 13: 33] In all certainty, he could not, because the redactors of the new testament wanted to pass also his death to the debit of the jews, in creating the function of rousing a consciousness of guilt in the jews of the new testament. On the other side, in front of "Paul" there was not a suchlike impediment for filling this task, there had to be worked out only the details relatively makable believed of his getting to Rome, subsequently to that he "had fully preached the gospel of Christ from Jerusalem and round about to Illyricum." [Ro. 15: 19]

"Paul purposed in spirit to go to Jerusalem", [Ac. 19: 21] and "after he had been there he might have seen also Rome. [Ac. 19: 21] And when they were come to Jerusalem, [Ac. 21: 17] the jews who were of Asia, when they saw him in the temple, laid hands on him," [Ac. 21: 27] because he "taught all men everywhere against the people, the law and the place, and further brought greeks also into the temple, and had polluted that holy place. [Ac. 21: 28] All the city was moved, and the people ran together, [Ac. 21: 30] they went about to kill him." [Ac. 21: 31] But "tidings came to the chief captain of the band," [Ac. 21: 31] who delivered him from the hands of the jews, and "commanded him to be brought into the castle. [Ac. 22: 24] And the following night, the Lord stood by him, and said that as he had testified of him in Jerusalem, so must him bear witness also in Rome." [Ac. 23: 11] On the basis of this, it can be presumed that here the question was nothing else, but a relatively concealed enforcement of the "divine" will connected with his Roman calling. [Note: Similarly, prior to his mission to Berlin, also Adolf Hitler was imprisoned, where presumably the german national secret political organization had him written the book entitled "Mein Kampf", a "new testament" of the german fascism.]

It leaked out that "certain of the jews banded together, and bound themselves under a curse, saying that they would neither eat, nor drink till they had killed Paul." [Ac. 23: 12] On this account, disregarding that it was in his power to prevent the murderous attempt, the chief captain sent him to

Caesarea to the roman governor there. He "willing to do a pleasure" [Ac. 25: 9] to "the high priest and the chief of the jews", [Ac. 25: 2] he held out the prospect of resuming the proceedings in Jerusalem. At that moment, "Paul" "stood at Caesar's judgment seat," [Ac. 25: 11] which preconditioned his traveling to Rome. Namely, apparently not the latin ethnical secret political organization would have "Paul" to go to Rome, but "Paul" himself. Having heard "Paul", the jewish king Agrippa together with the roman governor established that he "did nothing worthy of death or of bonds." [Ac. 26: 31] On the other side, the roman governor did not set him free, because he "stood at Caesar's judgment seat," [Ac. 25: 11] and he "determined that he should sail into Italy," [Ac. 27: 1] although the guiltlessness could have justified the abandonment of the proceedings. Further, after "they launched", [Ac. 27: 2] and "there arose a tempestuous wind, [Ac. 27: 14] they were driven up and down in Adria, [Ac. 27: 27] there stood by the angel of God," [Ac. 27: 23] and said this time that "he might have been brought before Caesar," [Ac. 27: 24] and not "bear witness also in Rome," [Ac. 23: 11] by so doing the playwright "God" himself playing a role in his own play of transferring "Paul" to Rome.

It can be presumed that besides the new-testamental "Paul" there was a historical Paul as well, who was the principal redactor of the new testament, particularly of the "letters" [2 Th. 2: 2] attributed to "Paul", and whose features, principles and deeds are in a measure concealed by the paragon "Paul".

2.1.3. The security of the christian religion

After having elaborated the "doctrine of the Lord" [Ac. 13: 12] and having theoretically demolished the judaism, the latin ethnical secret political organization still needed creating the theoretical conditions of preserving the christian religion.

2.1.3.1. Fighting down heresies

Certainly drawing inspiration from the old testament, the redactors of the new testament ordained that "if any man should add to these things, God should add to him the plagues that are written in this book. [Rev. 22: 18] And if any man should take away from the words of the book of this prophecy, God should take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." [Rev. 22: 19] Furthermore, as regards the inner enemies, the disintegrators of the christian religion, they called upon the believers to "mark them who caused divisions and offenses contrary to the doctrine," [Ro. 16: 17] because they were "false teachers, who privily should bring in damnable heresies, [2 Pe. 2: 1] and they avoided them." [Ro. 16: 17] They pointed to the unity as a means of preventing disintegration processes with their exhortation that "they all spoke the same thing, and that there were no divisions among them; but they were perfectly joined together in the same mind and in the same judgement," [1 Co. 1: 10] namely "they were like-minded, having the same love, being of one accord, of one mind." [Phil. 2: 2] With this end in view, "it was not grievous to Paul to write the same things to his brethren, but for them it was safe." [Phil. 3: 1] It saved them from "dogs, evil workers and circumcision." [Phil. 3: 2]

In the tanakh, "Moses" called upon the believers that "they should not add to the word, which he commanded them, neither should they diminish from it." [Deu. 4: 2] In spite of the fact, besides the

true prophets, whom "the Lord raised up to them from the midst of them, of their brethren," [Deu. 18: 15] and "in whose mouths he put his words," [Deu. 18: 18] there emerged "foolish prophets" [Ezek. 13: 3] as well, whom "the Lord had not sent, had not commanded, had not spoken to," [Jer. 14: 14] who "said that the Lord had said it, albeit he had not spoken, [Ezek. 13: 7] who prophesied out of their own hearts, [Ezek. 13: 2] prophesied lies in his name, [Jer. 14: 14] that followed their own spirit," [Ezek. 13: 3] who "prophesied to them a false vision and divination, and a thing of nought, and the deceit of their heart." [Jer. 14: 14]

For counter measures, the "God of Israel" had it ordained that "the prophets who should presume to speak a word in his name, which he had not commanded them to speak, or that should speak in the name of other gods, [Deu. 18: 20] should not be in the assembly of his people, neither should they be written in the writing of the house of Israel, neither should they enter into the land of Israel, [Ezek. 13: 9] those prophets should die." [Deu. 18: 20] And he promised that "he would deliver his people out of their hands, and they should be no more in their hands to be hunted." [Ezek. 13: 21]

2.1.3.2. Rejecting "strange doctrines"

For averting the outside perils, the redactors of the new testament called upon them "that believed" [Ac. 2: 44] not to "be carried about with diverse and strange doctrines," [He. 13: 9] namely to "beware of the doctrine of the pharisees and of the Sadducees," [Mt. 16: 12] of the "perverse things spoken by men that could also arise, [Ac. 20: 30] of the elders of the church," [Ac. 20: 17] of "any other gospel of any men, [Ga. 1: 9] not to be shaken in mind by neither word, nor by letter as from" [2 Th. 2: 2] the apostles, nor by "evil men and seducers deceiving and waxing worse and worse," [2 Tim. 3: 13] and "let no man deceive them by any means, [2 Th. 2: 3] to draw any disciples after them." [Ac. 20: 30]

With the purpose of increasing the effectiveness of this function, they also gave a collective noun to the persons representing the "doctrines" different from the christian one, introducing the concept of "antichrist", which they defined so as such a "deceiver, who does not confess that Jesus Christ is come in the flesh." [2 Jn. 1: 7] With a view to decrease the effectiveness of the activity of the "antichrist" relative to the intensity of "looking for Christ", [Phil. 3: 20] it would have been necessary among others to supply the exact signs of the "coming of Christ". [1 Th. 5: 23] But they could not do that, because they knew best that "Christ" would never "come". In addition, they also knew that there could "come" such a person — even from among the emperors or the kings — who through his talent, will, purpose and activity could imperil the christian religion as one of the means of the reign of the latin ethnical secret political organization. For this reason, the best they could do was to lay down calming the faithful that "Christ" "should not come, except there came a falling away first, and that man of sin was revealed the den of perdition, [2 Th. 2: 3] who opposed and exalted himself above all that was called God, or that was worshiped; so that he as God sat in the temple of God, showing himself that he was God." [2 Th. 2: 4]

They set an example as well. As a "strange doctrine" [He. 13: 9] there could rate the "oration" [Ac. 12: 2] of "Herod the king", [Ac. 12: 1] which "shook in mind [2 Th. 2: 2] them of Tyre and Sidon," [Ac. 12: 20] who "gave a shout saying that it was the voice of a god, and not of a man." [Ac. 12: 22] Probably, Herod did not intend to become a "deceiving seducer", [2 Tim. 3: 13] and he just "sat upon his throne, arrayed in royal apparel," [Ac. 12: 21] but not "as God in the temple", [2 Th. 2: 4] showed himself just the king, [Ac. 12: 21] but not "that he was God", [2 Th. 2: 4] not willing to "exalt himself above all that was called God." [2 Th. 2: 4] However, "the angel of the Lord immediately smote him,

because he did not give God the glory, and he was eaten of worms, and gave up the ghost." [Ac. 12: 23] They also set an example of what should have been done by persons "by the hands of whom signs and wonders were wrought" [Ac. 5: 12] if the result of their activity would have been contrary to the purpose. Being "deceived" [2 Th. 2: 3] by the healing a cripple of "Paul", the people did not "turn to the Lord," [Ac. 9: 35] but saw in that act a confirmation of their idolatry, "calling Barnabas Jupiter and Paul Mercurius, [Ac. 14: 12] and the priest of Jupiter would have done sacrifice with the people. [Ac. 14: 13] Which when the apostles heard of, they rent their clothes, and ran in among the people, crying out: [Ac. 14: 14] Why do you do these things? We are also men of like passions with you, and preach to you that you should turn from these vanities to the living God." [Ac. 14: 15]

In defense of the judaism, the redactors of the tanakh ordained that the jews "should utterly destroy all the places, wherein the nations, which they should possess, served their gods upon the high mountains, hills and under every green tree, [Deu. 12: 2] they should overthrow their altars, break their pillars, burn their groves with fire, hew down the graven images of their gods, destroy the names of them out of that place, [Deu. 12: 3] they should not take the silver or gold that was on them to them: for it was an abomination to the Lord." [Deu. 7: 25] Further, "if there arose a prophet or dreamer of dreams [Deu. 13: 1] saying, Let us go after other gods, [Deu. 13: 2] he should be put to death." [Deu. 13: 5]

2.1.3.3. The punishment of the non-christians

That what the redactors of the new testament could still prescribe in defense of the christian religion was the punishment of them "that did not believe". [Ac. 28: 24] In this respect, the "weapons of the warfare" [2 Co. 10: 4] of the christian "belief-makers" "were not carnal, but mighty" [2 Co. 10: 4] enough for "casting down imaginations, and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." [2 Co. 10: 5]

For the time being, they did not "revenge" [2 Co. 10: 6] the representatives of those "imaginations, high things and thoughts", they were only "having in a readiness" [2 Co. 10: 6] for that, in order to be able to do it "when their obedience was fulfilled." [2 Co. 10: 6]

The latin ethnical secret political organization was relatively impotent towards the "false prophets", [Mt.7:15] as it "declared" them "that believed" [Ac. 2:44] the exhortation that they "should beware of them." [Mt.7:15] This impotence was somewhat concealed by the devising that "the Highest was kind to the evil," [Lu. 6:35] and "the Father was also merciful." [Lu. 6:36] In addition, he had them "that believed" [Ac. 2:44] informed that "they should know them by their fruits; [Mt. 7:16] a corrupt tree brought forth evil fruit, [Mt. 7:17] it could not bring forth good fruit." [Mt. 7:18] But he also mentioned his desired, and certainly sometimes accomplished punishment that "every tree that did not bring forth good fruit was hewed down, and cast into the fire." [Mt. 7:19]

However, for a prevention "Paul" set the deterrent of "a certain sorcerer, a false prophet, a jew, whose name was Bar-jesus," [Ac. 13: 6] chosen to be partly coincided with that of "the Christ". "Full of subtlety and all mischief, the child of the devil and enemy of all righteousness, [Ac. 13: 10] he sought to turn away from the faith [Ac. 13: 8] the deputy of the country, Sergius Paulus, who had called for Saul, and desired to hear the word of God. Then Saul (who was also called Paul) filled with the Holy Ghost [Ac. 13: 9] said: Will you not cease to pervert the right ways of the Lord? [Ac. 13: 10] The hand of the Lord is upon you, and you shall be blind. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand." [Ac. 13: 11]

The redactors of the tanakh ordained that "when a righteous man did turn from his righteousness and committed iniquity, he should die; [Ezek. 3: 20] if a man or woman [Deu. 17: 2] served other gods [Deu. 17: 3] they should stone them with stones, till they died." [Deu. 17: 5] But also "the Lord had a controversy with the nations, he would give them that are wicked to the sword." [Jer. 25: 31]

On the basis of the above, it appears that the jewish ethnical secret political organization stuck to its religion stronglier than the latin ethnical secret political organization. This can probably be explained with that while the judaism was destined for the cohesion and defense of the jewish ethnic group, the latin one had no such cares around the 1st century o.o.e., the christian religion was a means of the maintenance and expansion of the Roman Empire.

2.1.3.4. The utilization of psychiatry

Besides lies, the non-christian, "strange doctrines" [He. 13: 9] could be qualified as products of diseased minds. In this spirit, the redactors of the new testament called upon the believers that "they were not unwise, but understanding what the will of the Lord was," [Eph. 5: 17] and "did not walk as fools, but as wise." [Eph. 5: 15] It may be that "Paul" had considered the addresses of "Jesus" "You fools" [Mt. 23: 17] to "the scribes and the pharisees", [Mt. 23: 2] and "O, fools" [Lu. 24: 25] to "two [Lu. 24: 13] of the company," [Lu. 24: 22] and of "God" "You fool" [Lu. 12: 20] in the parable of "Jesus" "of a certain rich man", [Lu. 12: 16] greater than his commandment that "whosoever should say, You fool, should be in danger of hell fire." [Mt. 5: 22] Furthermore, they enounced that he who "taught otherwise, and did not consent to wholesome words, even the words of Jesus Christ, and to the doctrine, which was according to godliness", [1 Tim. 6: 3] were "men of corrupt minds", [1 Tim. 6: 5] that "even the mind and conscience of the unbelieving was defiled," [Titus 1: 15] and that "the wisdom of this world is foolishness with God, [1 Co. 3: 19] and the thoughts of the wise were vain." [1 Co. 3: 20] Yet they did not content themselves with these qualifications, but threatened with that they "should destroy the wisdom of the wise, and should bring to nothing the understanding of the prudent," [1 Co. 1: 19] as well as they "had chosen things which were not, to bring to nought things that were." [1 Co. 1: 28]

Neither "Paul" had a narrow escape of this psychiatric-mindedness of the latin ethnical secret political organization. Probably, as he was a wise man, otherwise he could not become a "chosen vessel to the Lord", [Ac. 9: 15] and "for it is written, i will destroy the wisdom of the wise." [1 Co. 1: 19] In this way, when "Paul" was speaking for himself before the king Agrippa and the roman governor, "Festus said: Paul, you are beside yourself, much learning did make you mad." [1 Co. 26: 24]

In the tanakh, the jewish ethnical secret political organization "declares" that it "knows the thoughts of man, that they are futile." [Ps. 94: 11] For this reason, it ordains that "let not the wise man glory in his wisdom, [Jer. 9: 23] but in that he understands and knows God, that he is the Lord which exercises loving-kindness, judgment, and righteousness, in the earth." [Jer. 9: 24] Otherwise, the "God of Israel" shall "take them in their own craftiness, [Job 5: 13] turn them backward, and make their knowledge foolish," [Isa. 44: 25] because "every man is brutish by his knowledge," [Jer. 51: 17] and "those who do not know the way of the Lord are foolish." [Jer. 5: 4]

2.2. The conquest of the world

The purpose of creating the roman nation was in all certainty not the final one in the spirituality of the latin ethnical secret political organization. For it, the roman "holy nation", [1 Pet. 2: 9] already brought into being, would have become a means of its purpose of conquering the world. As this colossal historical enterprise could have been accomplished only with a similarly colossal nation.

2.2.1. The security of the Roman Empire

The function of creating the christian religion gives evidence of also that presumably around the middle of the first century o.o.e. the latin ethnical secret political organization became aware of that in a longer term its armed forces in themselves were not unconditionally capable of guaranteeing the security of the Roman Empire. For this reason, it had the foundations of the christian ideology laid down, it had the new testament written and propagated, it had the christian church brought into being, then in 394 o.o.e. it had the christian religion made official. In this way, it enabled itself to also spiritually draw under control the ethnically motley society of its empire, carrying out a state security of a greater measure.

Particularly, the sub-functions of poverty urging, belief recompensing and "Christ" keeping-waiting of the religion-creating function of the new testament not only "published" and enhanced the christian religion, but with "looking for the glorious appearing of Jesus Christ," [Titus 2: 13] namely with waiting for the "fruit", [Jn. 15: 5] the "everlasting life", [Jn. 6: 47] or to "be saved, [Mt. 24: 13] the God of patience and consolation" [Ro. 15: 5] also made the "present world" [Titus 2: 12] more supportable for the poor masses, also kept them out of their endeavors tending to the elimination of their "sufferings, [2 Co. 1: 7] trouble and pressedness out of measure", [2 Co. 1: 8] and by this means it carried out a function of empire security. This was the stronger, the more "the bonds and the free" [1 Co. 12: 13] spent the religiously institutionalized and virtue-ized keeping-waiting time "godly", [Titus 2: 12] having need of patience, doing the will of God," [He. 10: 36] and not at last "blessed reading and keeping the words of this prophecy." [Rev. 1: 3]

Evidently, in addition to the christian church and the imperial organs of power, also other new-testamental functions were destined for ensuring the maintenance of the Roman Empire.

2.2.1.1. The favoring of the rich

The rich social class of the Roman Empire, being much less confronted with external security problems, was able to do that it subordinated the poor to its particular interests. This was supported by the latin ethnical secret political organization, as only the rich were interested in maintaining the empire.

In the parable of "Jesus" connected with the talents, from the point of view of the poor "a hard man, reaping where he had not sown, and gathering where he had not strawed," [Mt. 25: 24] before setting off for a long time, gave out his money among the servants "to every man according to his several ability." [Mt. 25: 15] On his return, demanding an account of the business produces of the servants, he praised those who had made profit with trading. Reversely, he attributed the epithet "wicked and

slothful" [Mt. 25: 26] to him who had preserved the money entrusted to him with burying, he blamed him for that he did not "put his money to the exchangers," [Mt. 25: 27] he had the talent taken away from him, "for to every one that has shall be given, and he shall have abundance, but from him who does not have shall be taken away even that which he has." [Mt. 25: 29] And he had him "cast out into outer darkness; there should be weeping and gnashing of teeth." [Mt. 25: 30]

It can be presumed that the rule-like saying of the rich human aimed at laying the religious foundations of the policy of conservation and delimitation of the rich and poor social classes. The parable reflects the economic policy of the latin ethnical secret political organization, and gives it a religious legitimacy. From the poor, "who did not have" [Mt. 25: 29] money for trading or saving — and even if he had had, according to the parable he would then have been capable of neither trading with it, nor placing it at the exchangers — one had to or might have "taken away even that which he had." [Mt. 25: 29] Because he was "wicked and slothful" [Mt. 25: 26] and could not or would not proceed an useful economic activity. Furthermore, in order to deter them from even the idea of obtaining money, they were threatened with "outer darkness" [Mt. 25: 30] bringing about "weeping and gnashing of teeth." [Mt. 25: 30]

This parable expresses the double-dealing attitude of the christian religion towards the society: it was partial to the rich, because also its conceivers were rich, and in the interest of the security of their empire they had to conserve the rich social class; it was urging of poverty, because the overwhelming majority of the population of their empire was constituted by the poor, and those could be drawn under their control only through a religion seemingly partial to the poor. In this respect, there could be brought up the problem that in what manner the texts partial to the rich could be preached so that the poor could not understand them. The redactors of the new testament even gave it away that the "preachers" "spoke in parables" [Mt. 13: 13] to the poor, because they "seeing did not see; and hearing did not hear, neither did they understand;" [Mt. 13: 13] reversely, the rich, as they "had ears to hear, they were let hear." [Mt. 13: 9] "Jesus" justified this twoness of "belief-making" to his disciples so that while to the disciples "it was given to know the mysteries of the kingdom of heaven," [Mt. 13: 11] to the multitude "it was not given." [Mt. 13: 11] And repeating in its structure the tenet of the above parable, he stated that "for whosoever has, to him shall be given, and he shall have more abundance; but whosoever has not, from him shall be taken away even that he has." [Mt. 13: 11]

Beyond laying the foundations of the religious legitimacy of the existence and abuses of the slave-holder social class, in the parable about the "pounds" there was canonized also that the rich could have a concern, and what kind of concern they could have in the political reign. This time the purpose of the journey of the "noble man", [Lu. 19: 12] whom "his citizens hated", [Lu. 19: 14] was "to receive for himself a kingdom." [Lu. 19: 12] Returning, he rewarded his "good" [Lu. 19: 17] servants with sharing the rule over the bought kingdom. This part of the parable could be a signal to the rich, who had political ambitions and who "had ears to hear", [Mark 4: 9] that if they won success in the economic field — what was also of vital importance from the point of view of the security of the empire — and if they gave evidence also of allegiance before the emperor dealing with conquering the world, namely "kingdom receiving", [Lu. 19: 12] they could get at political reigning positions.

The jewish ethnical secret political organization presumably assumed the standpoint that supporting the rich would not have resulted in a jewish imperial expansion, or at least an essential improvement in the defense against the external expansion happening to the detriment of Judea. For this reason, in the tanakh it had not it prescribed privileges for the rich.

2.2.1.2. The prevention of uprisings

The new testament raised in "this world" poverty over richness, crying over laughing, injustice over justice, hatred of life over love of life, humiliation over exaltation, it practically turned upside down the scale of values naturally established or establishable in society, it raised the mean situation of "the bonds and the free" [1 Co. 12: 13] to the level of a model of life conduct and example to be followed. By this means, it carried out that spiritual revolution, with which it prevented the revolution which could have been carried out by the believers in default of the christian "doctrine", "the doctrine of the Lord" [Ac. 13: 12] against the slave social system.

From the point of view of the security of the Roman Empire, the paragon of "Jesus" can also be construed as symbolizing a potential historical personality, who could have led an uprising for the independence of Judea or other roman province, and as such would have been a candidate for the "title of King of the jews," [Jn. 19: 19] or the people of another roman province. The crucification of "Jesus" signified the capital punishment of the latin ethnical secret political organization intended to such persons. This could be the reason why "Pilate" rejected the request of the "chief priests of the jews that he should write that Jesus said: i am King of the jews." [Jn. 19: 21]

2.2.1.2.1. The urging of giving alms

The rich also could contribute to the prevention of uprisings, if they had shared out charitable gifts in the masses of the poor. The purpose of giving alms was not the elimination of poverty, but the alleviation under the uprising level of the discontent resulting from that. In this respect, "Jesus" called upon the richer believers that they "gave alms", [Lu. 12: 33] or "sold that they had, and gave to the poor." [Mt. 19: 21]

With the aim of that the punishment of criminality arising from poverty did not increase the social tensions to a too great extent, "Jesus" taught that "blessed are the merciful, for they should obtain mercy." [Mt. 5: 7]

2.2.1.2.2. Enforcing the superiority of the reigning class

The redactors of the new testament called upon the believers, in the overwhelming majority consisted of "bonds and free", [1 Co. 12: 13] that they remembered them who had the rule over them, who had spoken to them the word of God, [He. 13: 7] obeyed them, and submitted themselves, [He. 13: 17] that they were "put in mind to be subject to principalities and powers, to obey magistrates." [Titus 3: 1] In case of "being reviled, being persecuted," [1 Co. 4: 12] they should not disobey, but "suffer it, [1 Co. 4: 12] for to them it was given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." [Phil. 1: 29] Certainly there aimed not at maintaining the security any longer, but at consolidating it the commandments that "the servants were subjects to their masters, [1 Pe. 2: 18] they were ready to every good work," [Titus 3: 1] they should be "exhorted to please their own masters well in all things," [Titus 2: 9] and they should "count their own masters worthy of all honor." [1 Tim. 6: 1]

The tanakh ordains that "the man that will not hearken to the priest or to the judge, even that man

shall die; and they shall put away the evil from Israel." [Deu. 17: 12] Furthermore, "by humility and the fear of the Lord are riches, honor and life." [Pro. 22: 4] Here, the "God of Israel" "declares" also that there is a relation, and what kind of relation is there between the humility "of this world" and the "God", namely that the beneficiary from this regard of the judaist religion is the reigning social class, but at the same time humility "can raise up the poor out of the dust, and can lift up the beggar from the dunghill, to set them among princes." [1 Sa. 7: 4]

2.2.1.2.3. Bringing about the atmosphere of fear

The function of bringing about the atmosphere of fear of the new testament gives evidence of also that the psychological knowledge of its redactors were not limited to declaring the "strange doctrines" [He. 13: 9] "foolishness" [1 Co. 1: 25] within the framework of the religion security function. They knew that the fear hinders the aptitude to act of the humans, and as such it is an excellent means of state security. What is more, they had a notion of also how this sentiment could be brought about in the circles of them "that believed." [Ac. 2: 44] In this manner, in the receipt of the atmosphere of fear, they first merged the belief in "God" with the fear, then they recommended it for a model, and urged it for the relation towards the earthly "principalities and powers." [Titus 3: 1]

"Jesus" called upon "an innumerable multitude of people" [Lu. 12: 1] to "fear him who had power to cast into hell." [Lu. 12: 5] In addition, he did "wonders", to which the normal reaction should have been the wondering and the belief in "God". On the contrary, besides or instead of them, the redactors of the new testament regularly displayed the fear as well. In this way, seeing the curing of the palsystricken, according to "Matthew" the humans "marveled and glorified God," [Mt. 9: 8] according to "Luke" they additionally "were filled with fear." [Lu. 5: 20] Furthermore, after calming the rough sea, the humans "marveled, [Mt. 8: 27] being afraid wondered," [Lu. 8: 25] or "feared exceedingly". [Mark 4: 41] Seeing "Jesus" walking on the sea, at "Matthew" the disciples "cried out for fear," [Mt. 14: 26] then they "worshiped him," [Mt. 14: 33] and at "John" "they were afraid" [Jn. 6: 19] only. On their part, "the apostles did many wonders and signs," [Ac. 2: 43] in consequence of which "fear came upon every soul." [Ac. 2: 43]

The hypothesis of a conscious bringing about the atmosphere of fear is corroborated by that the disciples — who already on their calling were willing to desert their families and possessions for "Jesus", who without any previous "signs and wonders" [Mark 13: 22] first believed that "Jesus was the Christ," [Jn. 20: 31] who from their own experiences knew that their "Master" was able to do wonders — were afraid seeing newer wonders. Subsequently to its application towards "God", the believers were consciously or subconsciously inclined to apply that attitude model in relation to the "principalities and powers." [Titus 3: 1] So much the more, because the redactors of the new testament called upon the "servants to be obedient to them that were their masters according to the flesh, with fear and trembling, as to Christ." [Eph. 6: 5]

The drastic punishment of the deeds against the community could also aim at bringing about the atmosphere of fear, so much the more because they were qualified sins against "God". In the "fable devised" [2 Pe. 1: 16] in this respect, "the multitude of them that believed were of one heart and of one soul: they had all things in common." [Ac. 4: 32] But a pair "that believed", [Ac. 2: 44] Ananias and Saphira, sold their estate, and Ananias "kept back part of the price, and laid it at the feet of the apostles." [Ac. 5: 2] After "Peter" asked him "why had Satan filled his heart to lie to the Holy Ghost," [Ac. 5: 3] and imputed him that "he had not lied to men, but to God," [Ac. 5: 4] Ananias fell down, and gave up the ghost." [Ac. 5: 5] Then "Peter" imputing "Saphira" that they "had agreed together to tempt

the Spirit of the Lord, [Ac. 5: 9] she fell down straightway, and yielded up the ghost" [Ac. 5: 10] as well. After this, a "great fear came upon all the church, and upon as many as heard those things" [Ac. 5: 11] in spite of the fact that "God had not given them the spirit of fear." [2 Tim. 1: 7]

For the desired final result of the process of bringing about the atmosphere of fear, the apostle "Paul" gave the fear an appearance not of a momentary sentiment risen to the effect of "divine" miracles or punishments, but of such a frame of mind, which should have characterized the believers permanently. Accordingly, "Paul" did not do "wonders" any longer, he did not punish either, but he expressly called upon the believers that they should "work out their own salvation with fear and trembling." [Phil. 2: 12] In this qualitatively new standing of empire security, more exactly of reign security, the believers were attached to the "God" not so much by belief and worship, as rather by "fear of God", [Ro. 3: 18] as "Paul" called upon the christians that "supplications, prayers, intercessions and giving of thanks were made for all men, [1 Tim. 2: 1] that they might have led a quiet and peaceful life in all godliness and honesty, [1 Tim. 2: 2] for this was good and acceptable in the sight of God their Savior." [1 Tim. 2: 3] And he himself wrote giving an example to the believers in Corinth that "he had been with them in fear and in much trembling." [1 Co. 2: 3]

Also the redactors of the tanakh merged the notions of belief and fear into each other, giving the fear an appearance of a normal relation between the "God" and the humans. In this manner, they called upon the believers that "they should fear their God: for he was the Lord, their God; [Lev. 25: 17] all the earth feared the Lord; all the inhabitants of the world stood in awe of him." [Ps. 33: 8] The redactor of a psalm wrote that "his flesh trembled for fear of the Lord, and he was afraid of his judgements." [Ps. 119: 120] Then also happened the extension of the human-"God" relation to the human-king relation: "There is none like to you, O Lord! [Jer. 10: 6] who would not fear you, O King of nations?" [Jer. 10: 7] or "Fear the Lord and the King!" [Pro. 24: 21]

Also in the case of the "wonders" there were enforced the same guidelines. Accordingly, "Israel saw that great work, which the Lord did upon the Egyptians; and the people feared the Lord." [Ex. 14: 31] Furthermore, "upon mount Sinai [Ex. 19: 11] in the morning there were thunders and lightnings, and thick cloud, and a voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." [Ex. 19: 16]

There was applied the threat with punishment as well for producing fear, with that the "God of Israel" "came to Abimelech in a dream by night, and said to him that he was but a dead man, for the woman whom he had taken; for she was the wife of a man." [Ge. 20: 3] He "rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid." [Ge. 20: 8] And after having ordained that "the man that would not hearken to the priest or to the judge, even that man should die," [Deu. 17: 12] there was added that "all the people should hear and fear." [Deu. 17: 13]

In bringing about the atmosphere of fear, there was not done without the recompensing either. According to that, "the fear of the Lord led to life, and he who had it should abide in satisfaction, he should not be visited with evil." [Pro. 19: 23] Furthermore, "the fear of the Lord was the beginning of knowledge," [Pro. 1: 7] and "happy was the man that feared always." [Pro. 28: 14]

2.2.1.2.4. The urging of hoping

The redactors of the new testament certainly did a pioneer work also in the field of social psychology in their consciousness that a hopeless mass can be prevented from becoming resigned to a selfsacrificing action neither by the superiority of the reigning class, nor by fear. For this reason, they fixed as a function of the christian "doctrine", "the doctrine of the Lord" [Ac. 13: 12] that it gave reason for hoping till death for the poor being in a situation without prospects, having it preached that: "Now the God off hope fills you with all joy and peace in believing that you may abound in hope, through the power of the Holy Ghost." [Ro. 15: 13]

In order to justify this function of the new testament, "Paul" marked its reason in that "whosoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have had hope, [Ro. 15: 4] the hope of gospel, [Col. 1: 23] the hope of the great God and Savior Jesus Christ, [Titus 2: 13] the hope of eternal life." [Titus 3: 7]

As against judaism favoring the poor, making the believers hope in earthly things, the christian "hope was laid up for them in heaven." [Col. 1: 5] Accordingly, the redactors of the new testament fabricated and promised the believers not concrete values "of this world", but abstract false values of the "world to come", [He. 2: 5] so that their hoping, to be brought about in this manner, characterized them for a permanent frame of mind, and gave reason not only for that they resigned to their austere lives, but also for that "they should be rejoicing in hope," [Ro. 12: 12] and "rejoice evermore." [1 Th. 5: 16] For controlling this desired frame of mind, they called upon the believers that they "were ready always to give an answer to every man that asked them a reason of the hope that was in them with meekness and fear." [1 Pe. 3: 15]

2.2.1.2.5. Urging human features of empire security

In working out the religious aspect of the empire-security strategy of the latin ethnical secret political organization, a row of certain human features caught the attention of the redactors of the new testament. They were interested in their permanent manifestation independent of circumstances. Namely, in this manner those were even in themselves capable of contenting their needs of security by increasing the patience of the masses above the uprising level.

In this respect, "Paul" called upon the believers that they should "live peacefully with all men, [Ro. 12: 18] be gentle, showing all meekness to all men, [Titus 3: 2] and abide faith, hope and charity; but the greatest of those was charity." [1 Co. 13: 13] And if it had been so great as it should have been according to the exhortations of "Jesus" that they "did not resist evil", [Mt. 5: 39] but only "prayed their Father" [Mt. 6: 9] that he "delivered them from evil," [Mt. 6: 13] and that they "were not afraid of", [Lu. 12: 4] but "loved their enemies", [Lu. 6: 27] then this would also in itself have been enough for the prevention of uprisings.

Continuing the canonization of the human features of empire security, they ordained to the believers that they should "be pitiful and courteous, [1 Pe. 3: 8] recompense to no men evil for evil, [Ro. 12: 17] do good to them that hated them; [Lu. 6: 27] if their enemy hungered, they fed him; if he thirsted, they gave him drink; [Ro. 12: 20] they blessed them that cursed them" [Lu. 6: 28] and "persecuted them." [Ro. 12: 14] Drafting the most generally possible for the sake of safety, "Paul" "revealed" the exhortation "that prayers were made for all men," [1 Tim. 2: 1] but he immediately added that there had to first of all be included in the notion of "men" the "kings and all that were in authority", [1 Tim. 2: 2] who certainly belonged to those who "despitefully used" [Lu. 6: 28] them "that believed." [Ac. 2: 44] For an exemplary conduct, "Paul" stated that they, the "apostles" "being reviled, they blessed; being persecuted, they suffered it; [1 Co. 4: 12] being defamed, they intreated." [1 Co. 4: 12]

"Paul" pointed out the purpose of the "prayers" [1 Tim. 2: 1] in that they "that believed [Ac. 2: 44] might have led a quiet and peaceable life." [1 Tim. 2: 2] Only that this enouncement can be given a

meaning more profound than the apparent one. "The bond and the free" [1 Co. 12: 13] should have "prayed" [1 Co. 4: 13] for "the kings and all that were in authority [1 Tim. 2: 2] despitefully using" [Lu. 6: 28] them, they should have "blessed "the kings and all that were in authority" "cursing" [Lu. 6: 28] and "persecuting" [Ro. 12: 14] them, they should have "do good [Lu. 6: 27] for "the kings and all that were in authority" "hating" [Lu. 6: 27] them, they should have "not recompensed evil for the evil" [Ro. 12: 17] of "the kings and all that were in authority", and last but not least, they should have been "pitiful and courteous" [1 Pe. 3: 8] with "the kings and all that were in authority", in order that they "might have led a quiet and peaceable life" [1 Tim. 2: 2] proof against the uprisings so avoided.

The part of the empire strategy based on canonized human features was succinctly expressed by "Peter" in the exhorting "revelation" according to which in the relation of "the bond and the free" [1 Co. 12: 13] "it was better if the will of God was so that one suffered for well doing, than for evil doing." [Pe. 3: 17] In the first place, with this it occurred the recognition of that the poor were suffering even if they "might have led a quiet and peaceable life" [1 Tim. 2: 2] because of the absence of uprising. In the second place, it appears from here that the success of the policy of empire security was a failure for the poor. In the third place, it becomes evident that the suffering of the poor because of the "persecuting, [Ro. 12: 14] cursing, despitefully using" [Lu. 6: 28] occurred of the will of the Roman-Empire and christian-religion creating latin ethnical secret political organization having itself appeared in the consciousness of the believers and in the church life through the concept of "God".

Another group of human features to create the security of the Roman Empire was constituted by passivity, convenience and resignation. In this manner, "Jesus" said: "he that loves his life shall lose it; and he that hates his life in this world shall keep it to life eternal; [Jn. 12: 25] him that smites you on the one cheek offer also the other; him that has taken away your cloak do not forbid to take away your coat also; [Lu. 6: 29] give to every man that has asked of you; and of him that has taken away your goods do not ask them again." [Lu. 6: 30] Therefore, the christian religion demanded from the believers that they should have been so much so passive, so much so convenient, so much so resigned not only of their material goods, but also of their bodies, that if the "powers" [Titus 3: 1] were in need of beating, they should have offered up their bodies, if they demanded the tax, they should have accorded it, and if they ordered the confiscation of their material goods, they "should not have forbidden to take away" them, and "should not have asked them again".

From the point of view of preventing the uprisings, the latin ethnical secret political organization was interested in highly unassuming masses. To encourage and increase the level of unassumingness, "Jesus" taught that they "took no thought of what they should eat, or what they should drink, or wherewith they should be clothed." [Mt. 6: 31] Therefore, they "took no thought for the morrow: for the morrow should take thought for the things of itself." [Mt. 6: 34]

2.2.1.2.6. The creation of the homo romanus securus

On the basis of the above, it can be put together the image of the human type being ideal from the point of view of the security of the Roman Empire, in conformity with which there was carried out the religious education that "God granted" [Ro. 15: 5] to the believers, the image of the "perfect man", [Eph. 4: 13] to whom the humans had to "come in the unity of the faith and of the knowledge of the Son of God" [Eph. 4: 13] through "perfecting and edifying" [Eph. 4: 12] them by the "apostles, prophets, evangelists, pastors and leaders given by Christ", [Eph. 4: 11] and the mission of the creation of which fell for the most part on the share of the christian religion. It had to unconditionally obey its "lord"; it had to live in a permanent standing of fear, in order to be together with its fellow sufferers

unable to rise against the oppression; it had to be permanently hopeful, if not of other, then of the ensuing of the "coming of Christ" [1 Th. 5: 23] as soon as possible, insomuch that the mere hoping had to give reason for a permanent exultation; it had to love everyone without conditions and personal motives: its fellow sufferers, with the purpose of ensuring the cohesive force of the planned roman nation, its enemies, with the purpose of excluding the possibility of an uprising; it had to be a personifier of the absolute goodness, namely it had to do good to, to bless and to pray for its enemies; it had not to stick to its material goods, moreover to its body either, it had to abandon them without opposition to those asserting a right for them.

Probably, this was for the most part the content of the model of the "new man, who after God was created in righteousness and true holiness," [Eph. 4: 24] which the latin ethnical secret political organization had "published" [Ac. 13: 49] with its christian "preachers" in order that the believers be like-minded "led by the Spirit of God, [Ro. 8: 14] they might with one mind and one mouth glorify God" [Ro. 15: 5] as "sons of God". [Ro. 8: 14] Partly on the basis of this there were "doctrined, reproved, corrected, instructed in righteousness," [2 Tim. 3: 16] were made "perfect, thoroughly furnished to all good works" [2 Tim. 3: 17] the humans marked out for the quality and status of "man of God", [2 Tim. 3: 17] the homo romanus securus. A wide implementation of this human model, at least partly falsifying the human nature and reason for existence, should have ensured the creation of the roman "holy nation" [1 Pet. 2: 9] and the maintenance of the Roman Empire.

In the course of the history of the "people of Israel", the uprising was an event for the most part desirable. But in spite of the external threatenedness the jewish ethnical secret political organization could not feel its reign in a complete security either. On this, there bears witness the old-testamental riot of the group of "Korah" against "Moses" and "Aaron". The cause of this was that they "taking too much upon them, they lifted up themselves above the congregation of the Lord, albeit all the congregation were holy, every one of them, and the Lord was among them." [Nu. 16: 3] This riot ended with that "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained to Korah, and all their goods." [Nu. 16: 32]

2.2.1.3. The call against the usurpation of the christian religion

The christian "doctrine", "the doctrine of the Lord" [Ac. 13: 12] preached the "coming of Christ", [1 Th. 5: 23] and for reasons of "belief-making" in the beginning it promised it for the relatively near future. Therefore, starting from it itself, the latin ethnical secret political organization could not exclude the possibility that there might still have turned up a political group, which through a "Christ" representing it could have usurped the christian religion for its purposes. That peril was the greater, the more increased became the "Christ" keeping-waiting and the waiting, as that ran with the increase of not only the increase of the intensity of belief, but also of the probability of the success of usurpation. That the "people in expectation" [Lu. 1: 15] were inclined to take for the "Christ" also persons that were not him was a "thing perfectly understood from the very first" [Lu. 1: 3] by the "eyewitness and minister of the word" [Lu. 1: 2] "Luke" when he "wrote" [Lu. 1: 3] that "all men mused in their hearts of John, whether he was the Christ, or not." [Lu. 3: 15] And the redactors of the new testament knew best that "Christ" did not exist, and so a person posing as "Christ" could turn against the Roman Empire the masses of them "that believed". [Ac. 2: 44] In consequence of this, already "Jesus" "revealed" the believers the exhortation that "there should arise false Christs, [Mt. 24: 24] in his name

many should come [Mt. 24: 5] to them in clothes of sheep, but inwardly they were ravening wolves, [Mt. 7: 15] grievous wolves not sparing the flock," [Ac. 20: 29] and they should "beware of them, [Mt. 7: 15] took heed that they were not deceived, [Lu. 21: 8] they did not go therefore after them," [Lu. 21: 8] even if they "should show great signs and wonders, insomuch that, if it were possible, they should deceive the very elect." [Mt. 24: 24]

2.2.1.4. The punishment with show trial

The latin ethnical secret political organization had to be prepared for the eventuality that there emerged such persons of high peril with regard to the security of its empire, namely of its reign, who had not committed deeds offending a public rule of law though, but who infringed its secret laws even only with their mere existence. For the punishability of those persons, the redactors of the new testament took over the idea of show trial from the old testament.

With the purpose of canonizing the notion of show trial, they "devised fables". [2 Pe. 1: 16] In this manner, after "Jesus" made a reproving oration against "the scribes and the pharisees, they began to urge him vehemently, and to provoke him to speak of many things [Lu. 11: 53] seeking to catch something out of his mouth, that they might have accused him." [Lu. 11: 54] Furthermore, after he gave a parable against "the chief priests and the scribes", [Lu. 20: 19] those "watched him, and sent forth spies, that they might have taken hold of his words, that so they might have delivered him to the power and authority of the governor." [Lu. 20: 20] Then, after "Stephen did great wonders and miracles, [Ac. 6: 8] certain of the synagogue, disputing with him, [Ac. 6: 9] suborned men, who said that they had heard him speak blasphemous words against God. [Ac. 6: 11] And they came upon him, caught him, and brought him to the council, [Ac. 6: 12] set up false witnesses, who said that that man had not ceased to speak blasphemous words against the law." [Ac. 6: 13]

Naturally, the martyr cases of "Jesus" and "Stephen" were intended to be of precedent value not only for the individuals who constituted perils for the security of the Roman Empire. As the show trial as a means of punishment and extermination could be used also against such persons, who had sinned against the security of the latin ethnical secret political organization itself, or had generally come into antagonism with its will, by so doing having become relatively inconvenient.

The purpose of the function of the new testament relative to the security of the Roman Empire was the social standing ideal from this point of view. According to this, the christian religion is indivisible, sole and official. Every inhabitant is a christian, namely a *homo romanus christianus*, a "man of God", [2 Tim. 3: 17] namely a *homo romanus* not only *christianus*, but also *securus*, and as such constitutes a part of the unified and indivisible roman "holy nation". [1 Pet. 2: 9] The slave social order is untouchable, also because moving the peoples here and there as "bonds" [1 Co. 12: 13] is an indispensable operation in making it work the "fining pot and furnace" [Pro. 17: 3] of the Roman Empire, in the process of increasing the roman nation. For this reason, the rich and the poor social classes are sharply delimited from each other. The poor are fully at the mercy of the rich, they do not even indulge in day-dreams of growing rich, endure the social standings canonized in the new testament in "peace, [Mark 9: 50] with fear and trembling", [Eph. 6: 5] and are waiting for the "coming of Christ". [1 Th. 5: 23] The rich contribute to the maintenance of the poor and poverty with giving alms.

According to the "devised fable" [2 Pe. 1: 16] of the redactors of the tanakh canonizing the notion of show trial, "Ahab", the king of Samaria, asked "Naboth" for the vineyard, which he had inherited from his fathers. Because of the negative answer, "Jezebel", the wife of "Naboth", had "a fast proclaimed, and Naboth set on high among the people. [1 Ki. 21: 9] And two men sat before him: and witnessed against him, in the presence of the people, saying that he had blasphemed God and the king. Then they carried him forth out of the city, and stoned him with stones that he died. [1 Ki. 21: 13] And it came to pass, when Ahab heard that Naboth was dead, that he rose up to go down to the vineyard of Naboth to take possession of it." [1 Ki. 21: 16]

2.2.2. Increasing the enforceability of the will of the latin ethnical secret political organization

At the level of the power measure of an ethnical secret political organization, it is also possible the carrying out of one will of such social phenomena and events, which regularly mean the joint carrying out of several wills. This outstanding ability to act also bears upon the ethnical secret political organizations so that they subjectively imagine themselves "gods", "predestinate" [Eph. 1: 11] the humans "that they should be to the praise of its glory," [Eph. 1: 12] defy the laws of nature and society, and imagine their own will for the only lawfulness. This state of mind of the latin ethnical secret political organization is expressed among others by the "wonders" of the bible, of which primary purpose was bringing about and strengthening the belief in that "God", which the latin ethnical secret political organization imagined itself, in order that when there are experienced the possible "strange things" [Lu. 5: 26] running with the carrying out of its will, the humans cannot form an idea of itself, but they should explain its uncommon manifestations with the notion of "God" tendentiously fabricated by it.

Thus, "in a certain city a man full of leprosy seeing Jesus fell on his face saying: Lord, if you will, you can make me clean. [Lu. 5: 12] And Jesus put forth his hand, and touched him saying: i will, be clean. And immediately the leprosy departed from him." [Lu. 5: 15] Further, when "the great multitudes [Lu. 5: 15] had seen strange things, they were all terrified, and glorified God." [Lu. 5: 26]

The primary means of the enforceability of the will of the latin ethnical secret political organization was the Roman Empire. But it became aware of that on the basis of the religiosity of the humans, a state religion could essentially increase the effectiveness of its political practice. It can be presumed that the function of will enforceability of the new testament comes from here. The finality of this could be to make also the society itself a means of the policy of the latin ethnical secret political organization.

2.2.2.1. Acting in conformity with the will of the "God"

In order to induce the believers to act according to the will of the "God", namely the latin ethnical secret political organization, the redactors of the new testament first called upon them that they "were not conformed to this world: but were transformed by the renewing of their mind, that they might have proved what was that good, acceptable and perfect will of God." [Ro. 12: 2] After that, in order to "receive his promise [He. 10: 36] according to his good pleasure, which he had purposed in himself," [Eph. 1: 9] the believers, namely in reality the "God" needed that they "no longer should live the rest of

their time in the flesh to the lusts of men," [1 Pe. 4: 2] in order that "they might have been filled with the knowledge of his will in all wisdom and spiritual understanding," [Col. 1: 9] and "did the will of God, [He. 10: 36] became servants to God, [Ro. 6: 22] served in newness of spirit, [Ro. 7: 6] lived to the Lord." [Ro. 14: 8]

In this function, the latin ethnical secret political organization had gotten itself into the awkward situation that it had to "make known the mystery of its will" [Eph. 1: 9] to them "that believed", [Ac. 2: 44] namely as a "sower to sow [Mt. 13: 3] the word of the kingdom", [Mt. 13: 19] namely of the Roman Empire, "in the hearts" [Mt. 13: 19] of those from whom they expected to "do" [He. 10: 36] that. Certainly, it did it, or rather it did everything in its power to do it, because in this it could not go as far as that the veil of "God" fell down from it and besides the "divine" "revelations" it had it "revealed" also its true identity. In all probability, this was why it necessitated the believers to "be transformed by the renewing of their mind." [Ro. 12: 2] Presumably, a mission of the "preachers" was to carry out that "renewing" so that by this means the believers could "be filled with the knowledge of, [Col. 1: 9] understand" [Eph. 5: 17] and "do the will of God," [He. 10: 36] which they "revealed" in a coded form.

For a stimulus, "Jesus" said that "not every one that had said to him, Lord, Lord, should enter into the kingdom of heaven; but only he that did the will of his Father." [Mt. 7: 21] And for a parabled punishment, he "revealed" the exhortation that the "servant who did not according to the will of his lord, should be beaten with many stripes." [Lu. 12: 47]

Consequently, "Jesus" "spoke many things in parables to the great multitudes, [Mt. 13: 3] because it was not given to them to know the mysteries of the kingdom of heaven, [Mt. 13: 11] for the heart of the people was waxed gross, and their ears were dull of haring, and their eyes they had closed; lest at any time they should have seen with their eyes, and heard with their ears, and understood with their heart." [Mt. 13: 15] However, the "parables", as the "words of the kingdom", [Mt. 13: 19] were fabricated to have structure as the will of the latin ethnical secret political organization, and once they "were sown in their hearts," [Mt. 13: 19] to bear upon them at least through their unconscious mind, and so to "become fruitful." [Mt. 13: 22]

The latin ethnical secret political organization bestowed special attention to those persons, who were fit for the enforcement of its will, namely of "them that heard the word, understood it, and bore fruit, [Mt. 13: 23] loved God," [Ro. 8: 28] or "were conformed to the image of his Son," [Ro. 8: 29] namely whose political views corresponded to its will, after they "had been filled with its knowledge, [Col. 1: 9] understood," [Eph. 5: 17] and made themselves master of it. Those, it "did predestinate, called, and justified," [Ro. 8: 30] namely it more profoundly introduced them into the "mysteries of the kingdom of heaven," [Mt. 13: 11] and after already in "this world" "all things worked together for good to them, [Ro. 8: 28] it also glorified them," [Ro. 8: 30] namely it placed them in high positions in the state apparatus of the Roman Empire: from among those persons, it chose the emperors. Modeling them as well, "Jesus" said in this respect that "he did the will of him that had sent him." [Jn. 4: 34]

"A chosen vessel to the Lord" [Ac. 9: 15] could be told just like "Paul" that "the God had chosen him, that he should know his will, and see that Just One, and should hear the voice of his mouth," [Ac. 22: 14] namely he should enter into direct relations with the latin ethnical secret political organization to "fulfill all its will," [Ac. 13: 22] as the emperors of the Roman Empire. Also in this spirit, "Paul" could also say to the jews in the synagogue in Antioch that "the God of this people of Israel [Ac. 13: 17] gave them judges about the space of four hundred and fifty years, [Ac. 13: 20] and afterward God gave them Saul by the space of forty years, [Ac. 13: 21] and when he had removed him, he raised up to them David to be their king, and said that had found David, a man after his own heart, who should fulfill all his will." [Ac. 13: 22]

In the tanakh, the jewish ethnical secret political organization called upon the believers that "they

should keep its statutes, and do them." [Lev. 20: 8] It ordained personally to the king that he should "keep all the words of this law and these statutes to do them," [Deu. 17: 19] he should not "turn aside from the commandment, to the right hand, or to the left hand: to the end that he might have prolonged his days in his kingdom, he, and his children, in the midst of Israel." [Deu. 17: 20]

2.2.2.2. The breaking down of the individual will

An impediment of "knowing, [Col. 1: 9] understanding, [Eph. 5: 17] and doing" [He. 10: 36] the will of the new-testamental "God," namely of the latin ethnical secret political organization, was constituted by the individual will. A means of breaking it down could be the derivation of the new testament from the old testament, the relatively frequent accentuation of this fact with the word-group "it is written" and similar ones. Namely, if the whole life "of this world" of "Jesus" consisted of that he "must have fulfilled all things which were written in the law of Moses, in the prophets and in the psalms, concerning him," [Lu. 24: 44] one could rightly preach, and the believers could rightly believe that also their lives were predetermined by the "God," they "were written" somewhere, that in their lives they too had to restrict themselves to the fulfillment of the writings relative to them, everything happened according to the will of the "God," therefore the endeavors to the assertion of their own wills were "unprofitable and vain". [Titus 3: 9] In this spirit, "James" "revealed" them the exhortation that they should not have said what they wanted, but that "if the Lord would, they should live, and do this, or that." [Jas. 4: 15]

In breaking down the will of the jewish humans, the redactors of the tanakh called upon that they "did not lean to their own understanding, [Pro. 3: 5] committed their ways to the Lord, trusted in him, and he should bring it to pass; [Ps. 37: 5] rested in the Lord, and waited patiently for him; did not fret themselves because of him who prospered in his way, because of the man who brought wicked devices to pass; [Ps. 37: 7] set king over themselves, whom the Lord should choose." [Deu. 17: 15]

2.2.2.3. The elimination of the family ties

The humans could in the greatest measure become means of the purposes of the latin ethnical secret political organization if they gave up not only them themselves, but also their families, in order that they "no longer should live to the lusts of men, but the will of God." [1 Pe. 4: 2] This requirement was "revealed" by "Jesus", when besides the renouncement of the material goods he admonished his disciples that "he that loved his father or mother or son or daughter more than him was not worthy of him," [Mt. 10: 37] and moreover, he that "did not hate their fathers, and mothers, and wives, and children, and brethren, and sisters, and their own lives also, he could not be his disciple, [Lu. 14: 26] and they called no men their fathers on the earth: for one was their Father, which was in heaven." [Mt. 23: 9] By way of exemplification, he refused to "suffer one of his disciples to go and bury his father, [Mt. 8: 21] saying to him that he followed him, and let the dead bury their dead." [Mt. 8: 22] He also refused a meeting with his mother and brother in favor of his disciples, saying that "whosoever should do the will of his Father, which was in heaven, the same was his brother, sister and mother." [Mt. 12: 50] Generalizing, he still "revealed" that "he came to set a man at variance against his father, and the

daughter against her mother, and the daughter in law against her mother in law," [Mt. 10: 35] and consequently "the foes of a man should be they of his own household." [Mt. 10: 36] Then by way of a stimulation beyond the exemplification, he still "revealed" that "there was no man that had left house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, [Lu. 18: 29] who should not receive manifold more in that present time, and in the world to come life everlasting." [Lu. 18: 30]

In setting the religious relations above family, the "God of Israel" "did tempt Abraham, and said to him," [Ge. 22: 1] that "he took his son Isaac, and offer him for a burnt offering," [Ge. 22: 2] then he "declared" that the believers "kept the doors of their mouths from her that lied in their bosom, [Mi. 7: 5] for the son dishonored the father, the daughter rose up against her mother, the daughter in law against her mother in law; the enemies of a man were the men of his own house." [Mi. 7: 6]

2.2.2.4. The introduction of the "God"-believer relation in the social life

After the redactors of the new testament pointed out the import of human life in "doing the will of God," [Mark 3: 35] they projected it to different domains of the social life with the purpose of that the humans would admit the so-defined "God"-believer relation for a model to be applied also towards the "principalities and powers" [Titus 3: 1] "of this world" including the latin ethnical secret political organization as well.

In the family life, the role of "God" was designed for the husband, and that of believer for the wife. Accordingly, "Paul" called upon the "wives to submit themselves to their own husbands, as to the Lord, [Eph. 5: 22] for the husband was the head of the wife, even as Christ was the head of the church." [Eph. 5: 23]

In the economic life, the "God" had to naturally be the masters, while the believers the "bonds". [1 Co. 12: 13] In this way, "Paul" called upon the "servants being under the yoke [1 Tim. 6: 1] to be obedient to them that were their masters according to the flesh, with fear and trembling, as to Christ, [Eph. 6: 5] doing the will of God from the heart." [Eph. 6: 6]

For the political life, the redactors of the new testament "revealed" that "every soul was subject to the higher powers," [Ro. 13: 1] this time not "as to the Lord", [Eph. 5: 22] also not as "to Christ", [Eph. 6: 5] but "for there was no power, but of God." [Ro. 13: 1] Presumably, with this more precautious wording, they wanted to exclude the possibility of the suggestion that behind the "God", represented for a heavenly "Father", in reality there lurked the "principalities and powers" [Titus 3: 1] "of this world", more exactly of the Roman Empire, still more exactly the members of the latin ethnical secret political organization. And by way of determent, they added that "whosoever resisted the power, resisted the ordinance of God," [Ro. 13: 2] and for that he would be punished not by the "power" or the "God", but he himself "should receive to himself damnation." [Ro. 13: 2]

The "God of Israel" said to the woman created by him that "her husband should rule over her." [Ge. 3: 16] Then generalizing, he "declared" that "every man should bear rule in his own house." [Est. 1: 22] In defense of its ethnic group, the jewish ethnical secret political organization had to spare every jewish human, irrespective of his or her social position. For this reason, it had the "God"-believer relation introduced in the fields outside of the family very limitedly. To this there certainly contributed also that it "knew his or her rebellion, and stiff neck." [Deu. 31: 27] In this spirit, it had it prescribed to

the rich that "if his brother that dwelt by him was waxen poor, and was sold to him, he should not compel him to serve as a bondservant, [Lev. 25: 39] but as a hired servant, and as a sojourner, [Lev. 25: 40] for they were the servants of the Lord, they should not be sold as bondmen." [Lev. 25: 42] And it called upon the princes that they "should not take of the inheritance of the people by oppression, to thrust them out of their possession." [Ezek. 46: 18]

2.2.2.5. The derivation from the "God" of the political reign

In order to motivate that "the powers that were had been ordained of God," [Ro. 13: 1] namely to create a religious legitimacy for the rule through emperors of the latin ethnical secret political organization, the redactors of the new testament "revealed" that "Jesus Christ" "was the head of all principality and power." [Col. 2: 10] Therefore, according to the christian "doctrine", the roman emperor did not "do the will" [Eph. 6: 6] of his own, but that of "Jesus Christ", which will on its part was not of "Jesus", but of the "Father", as "he and his Father were one." [Jn. 10: 30] By this means, they created the religious conditions of that the christians glorified the latin ethnical secret political organization represented by the emperor in the same manner as the "God," and they did the will of the latin ethnical secret political organization embodied by the emperor in the same manner as the will of the "God."

It can also be considered the derivation of the political power from the "God" that "Paul" called upon the believers that "no man went beyond and defrauded his brother in any matter; because the Lord was the avenger of all such." [1 Th. 4: 6] The consequence of that was the merging of the religious immorality with the state unlawfulness in the "revelation" of "John" that "whosoever committed sin, transgressed also the law; for sin is the transgression of the law." [1 Jn. 3: 4] In this way, not only the emperor, but also the penal authorities, moreover also other imperial authorities could have a share in the advantages of the religious legitimacy of the state power.

According to the ideal social standing corresponding to the will-enforceability-increasing function of the new testament, the humans set the christian religion above everything, they exist and act only in so much as they do not come into conflict with the christian religion. Accordingly, in the chain of will enforcement, "Christ" does the will of the "Father", the emperor that of "Christ", the lords that of the emperor, the bonds that of the lords, and the wives that of the husbands.

The tanakhian "Lord said that he created Jacob, and he that formed Israel, [Isa. 43: 1] he was that Holy One, creator and King, [Isa. 43: 15] he was the Lord of lords; [Deu. 10: 17] the kingdom was His; [Ps. 22: 29] might was his; [Dan. 2: 20] he removed kings, and set up kings, [Dan. 2: 21] he should reign for ever, to all generations." [Ps. 146: 10] He called upon the believers that they "did not put their trust in princes, nor in the son of man, in whom there was no help." [Ps. 146: 3]

It appears that the tanakh reflects the concentration process of the punishing function of the jewish society. While in the torah a penal tenet is "eye for eye, tooth for tooth," [Ex. 21: 24] in the proverbs there was "declared" the believers the warning that "they would not recompense evil, but wait on the Lord, and he should save them." [Pro. 20: 22] These trend and ideas were taken over by "Paul" for the new testament: "recompense to no man evil for evil; [Ro. 12: 17] do not avenge yourselves, for it is written: Vengeance is mine; I will repay, said the Lord." [Ro. 12: 19]

2.2.3. The bringing about of the anti-semitism

In the expansion of the Roman Empire, the "people of Israel" constituted a special obstacle. This became evident before the latin ethnical secret political organization presumably around the middle of the first century o.o.e., mainly through that in 66 it lost control over Judea, and till 73 the roman-jewish relations were characterized by conditions of war. The christian religion could partially be the result of this awareness as a means for the subjugation and assimilation of the "people of Israel."

Both fundamental functions of the new testament appear to have been constructed around the "people of Israel": the nation-creation function could aim at their religious, and the world-conquest function at their political and ethnical annihilation. That these had to be included in a religion may refer to that for the integration of the "people of Israel" into the Roman Empire there proved to be sufficient neither the latinization, nor the romanization, nor the removal by force, but nor even the armed forces, and in that the latin ethnical secret political organization still needed the anti-semitism of the inhabitants of the Roman Empire.

In this train of thoughts, partially because of the need of the demolishment of judaism, the christian "holy scripture" had to be deduced from the tanakh. Resulting from this, the scenes of the "devised fables" [2 Pe. 1: 16] had to regularly be on the regions inhabited by the jews. Beyond this, in addition to judaism, the redactors of the new testament gave stressed attention to the "people of Israel" in the anti-semitic function: the jews killed "Jesus Christ"; the jews stoned "Stephen"; the jews persecuted "Paul" and other christian "preachers", even far from Judea; the jews committed other condemnable deeds; and the jews were characterized by an entire row of negative features.

During the around one hundred years passed from 63 b.o.e., the latin ethnical secret political organization had time not only to get and have it gotten to know the tanakh, but also to experience and have it experienced all that also in the present time constitute causes of anti-semitism: the jewish humans keep to their identity, make a stout resistance to the assimilation pressures, are able to pursue creative activities rich in results also in foreign social media, to fight out high social positions for themselves. All these certainly exceedingly disturbed the latin ethnical secret political organization serving the cause of the being "high above all nations" [Deu. 26: 19] of the latin ethnic group.

The latin ethnical secret political organization needed to raise the anti-semitism, first of all its own anti-semitism, to a religious level, in order that with the christian "word publishing" [Ac. 13: 49] it could have also the anti-semitism preached, in order to also religiously turn the peoples of the Roman Empire, the roman "holy nation" [1 Pet. 2: 9] being in the course of formation, against the "people of Israel", in order that for a religious-social means of solving the problems relative to the jewish people it created the christian anti-semitism, in order that by this means it exercised also a social pressure on the jewish humans with a view to that they were converted to the christian faith and assimilated into the planned roman nation. Further, it can be presumed that the latin ethnical secret political organization planned to carry out the political elimination of the "people of Israel" firstly by the help of the state, it could not exclude the possibility of the emergence of the need of other actions of such kind, and with the new-testamental anti-semitism there had to be created a "divine" legitimacy first of all for those actions, in order that by so doing it as the conceiver remained disguised. Certainly, this anti-semitic strategy was more comprehensive and more complex than as far as this turns out from the new testament. Presumably, it consisted of that it hunted the "people of Israel" away from Judea and scattered them about on the territory of the immense empire, in order that by this means it increased the probability of success of the natural and artificial assimilation.

2.2.3.1. The attribution of negative features and deeds to the jews

For the first canonized motive of the anti-semitism to be created, there had to be attributed to the jews negative features and commission of negative deeds. It was important to give them an appearance of not individual human, but general jewish features, and respectively, collective jewish deeds. In order that, according to the plans of the latin ethnical secret political organization, the anti-semitism could come into existence with the maximum probability, and also the punishment could be collective.

In this spirit, "Jesus" named "thieves [Mark 11: 17] them that sold and bought in the temple," [Mark 11: 15] and "revealed" that the jews "were not of God," [Jn. 8: 47] but "of their father the devil and the lusts of their father they would do. He was a murderer from the beginning, and did not abide in the truth, because there was no truth in him. When he spoke lie, he spoke of his own: for he was a liar, and the father of it." [Jn. 8: 44] According to "Paul", the jews "did not please God, and were contrary to all men, had persecuted them; [1 Th. 2: 15] they taught others, did not teach themselves; they preached, a man should not steal, they did steal; [Ro. 2: 21] they said, a man should not commit adultery, they did commit adultery; [Ro. 2: 22] they made their boast of the law, through breaking the law did dishonored God; [Ro. 2: 23] for the name of God was blasphemed among the gentiles through them." [Ro. 2: 24] According to "Stephen", the humans "stiff-necked and uncircumcised in heart and ears [Ac. 7: 51] always resisted the Holy Ghost, as their fathers did, [Ac. 7: 51] who persecuted and slew the prophets, which showed before of the coming of the Just One, whom they had been the betrayers and murderers." [Ac. 7: 52]

After "Jesus" "revealed" the jews that "he was before Abraham had been, [Jn. 8: 58] they took up stones to cast at him." [Jn. 8: 59] In Corinth, "the jews made insurrection with one accord against Paul, and brought him to the judgment seat." [Ac. 18: 12] In Thessalonica, "the jews moved with envy, took to them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people." [Ac. 17: 5] In Lystra, "certain jews persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead." [Ac. 14: 19] "Paul" "of the jews received five times forty stripes save one, [2 Co. 11: 24] was beaten with rods thrice, was stoned once." [2 Co. 11: 25]

Also the tanakh, written by jews about jews for the jews on jewish land, contains negative features attributed to the "people of Israel". In this way, the "Lord" getting to know that the people "had made themselves a molten calf, had worshiped it, and had sacrificed thereto," [Ex. 32: 8] "declared" to "Moses" that "his people had corrupted themselves, [Ex. 32: 7] they had turned aside quickly out of the way which he commanded them," [Ex. 32: 8] as "they were set on mischief, [Ex. 32: 22] stiff-necked, [Ex. 32: 9] impudent and hardhearted." [Ezek. 3: 7] This tanakhian canonization of general jewish negative features in all probability served the defense of the prestige of judaism relative to the idolatry.

2.2.3.2. The uncertainty of the practical demolishment of judaism

Despite the meticulous planning and the diversity of means, the outcome of the "belief-making" in the circles of the jews could not be foreseeable for the latin ethnical secret political organization. In this uncertainty, a role could be played by the outstanding culture and civilization of the "people of Israel", their judaist religious tradition filling centuries, but first of all that that people intended it to give up its religion with conversion, and to make it an object and means of its policy, from the spirituality of

which there drew inspiration the redactors of the new testament. At the same time, the "people of Israel" put up a considerable resistance against the Roman Empire, they often took up arms against it, which could foreshadow the resistance against the christian "belief-making" as well.

Furthermore, starting from it itself, the latin ethnical secret political organization could know that on its part also the jewish ethnical secret political organization would do its best in the interest of retaining the jews in judaism. For this reason, also in their eyes there was a possibility that their new testament would later clash with evident historical facts. In consequence of this, the concerning "devised fables" [2 Pe. 1: 16] had to be fabricated so that they could stand the test of time, whatever standing might have ensued as a result of the "word publishing" [Ac. 13: 49] in the circles of the jews. The most suitable for this was naturally the middle course: they had to have a split picture painted of the jews in point of the conversion to the christian faith, they had to fabricate "a division among the people because of Jesus." [Jn. 7: 43] Accordingly, in the "feast of tabernacles, [Jn. 7: 2] there was much murmuring among the people concerning Jesus: for some said, that he was a good man; others said, that he deceived the people." [Jn. 7: 12] Further, also to the effect of the belief-commanding scene of the raising of "Lazarus", "the jews which had seen the things which Jesus did," [Jn. 11: 45] not all, but only "many of them believed on him." [Jn. 11: 45]

In case of failure of the practical demolishment of judaism, there would have been cast a slur on the trustworthiness, authority and supremacy of the new testament. For this reason, the cause of the unsuccess had to be pointed out in the extreme unbelief as a property of the jews. In this spirit "Jesus" "revealed" that "they did not have his word abiding in them, for whom he had sent him, they did not believe," [Jn. 5: 38] because "they did not have the love of God in them." [Jn. 5: 42] Further, "the jews [Jn. 5: 18] did not believe his words," [Jn. 5: 47] because "they did not believe the writings of Moses [Jn. 5: 47] who wrote of him, [Jn. 5: 46] for if they had believed Moses, they would have believed him." [Jn. 5: 46] Then "John" "revealed" that "Jesus" "came to his own, and his own did not receive him," [Jn. 1: 11] and "he had done so many miracles before them though, yet they did believe on him; [Jn. 12: 37] for Jesus himself testified, that a prophet had no honor in his own country." [Jn. 4: 44]

After "Jesus" had cured "him that aforetime was blind, they brought him to the pharisees. [Jn. 9: 13] The jews did not believe that he had been blind, and received his sight," [Jn. 9: 18] but for a testimony, "they called his parents." [Jn. 9: 18] When they witnessed that a "miracle" had happened, even despite the commandment of the facts the fact-finding inquisition of the pharisees went over into the defense of judaism, as "they were the disciples of Moses,"[Jn. 9: 28] not of "Jesus", and they "knew that God spoke to Moses, as for Jesus they knew not from whence he was." [Jn. 9: 29] And after the blind human counter-argued among others that "they knew that God heard not sinners, but if any man was a worshiper of God, and did his will, him he heard," [Jn. 9: 31] the pharisees declared him "born in sins, and they cast him out." [Jn. 9: 34]

2.2.3.3. The plan of the forcible assimilation of the jews

The latin ethnical secret political organization was conscious of that the failure of the "belief-making" in Judea could constitute the failure of its plan of creating the roman "holy nation", [1 Pe. 2: 9] not only by that its ethno-genetic engineering activity would be resultless in Judea, and by this means the "people of Israel" remained as an isolated ethnic group beside the roman nation, but also by that its resistance could set an example to other peoples for the resistance against the "publishing" of the christian religion, the ambitions of assimilation, and the roman reign. For the case of that failure,

there could arise before the latin ethnical secret political organization two alternatives: either it tolerated the jewish religion, culture, civilization and people, and by so doing it at least partly laid aside its ambitions of world reigning, or it continued its expansionist policy kept up persistently already for around five hundred years, and it broke the "people of Israel" even with violence, in a measure of its ability it annihilated the jewish religion, culture and civilization, and if it spared the jews, then dispersed in the Roman Empire it would put them to the christian, namely the roman anti-semitism. Therefore, it had to choose between the glory of the "people of Israel", and the glory of its own people: the outcome of this choice cannot be questionable. Furthermore, around the middle of the first century o.o.e., the Roman Empire had already developed into such a historical undertaking, which had ensured such a glory to the latin and other italian peoples, and had opened up such historical prospects, that prior to experience all those could not be given up.

The latin ethnical secret political organization had so much conscience and sense of historical responsibility that it did not undertake to fully openly carry out its projects concerning the "people of Israel", although in all certainty it could have done it. It felt the need to create a "divine" legitimacy for its anti-semitic actions. According to that, the "people of Israel" owed responsibility not for the latin ethnical secret political organization, which from its secrecy had sent its emperor before the public, but for the "God", who "had sent his only begotten Son into the world," [1 Jn. 4: 9] not for their religion, culture and civilization, for the attachment to those, but because they "did not believe" [Jn. 3: 12] in its "Son", whom they persecuted, then finally killed as well. In the eye of the latin ethnical secret political organization as the new-testamental "God", a people such extremely unbelieving in its roman "holy nation", [1 Pet. 2: 9] and with its murderous character able to go to the murder of its emperor as the "Son of God", could have no reason for existence.

As the paragon of the roman emperor, "Jesus" blamed Jerusalem "that it killed the prophets, and stoned them which were sent to it, how often would he have gathered its children together, even as a hen gathered her chickens under her wings, and it would not." [Mt. 23: 37] Presumably, this text refers to the unsuccessful "belief-making" trials in Judea. That constituted enough reason for "Jesus" that on his marching into Jerusalem, "when he beheld the city, wept over it," [Lu. 19: 41] and threateningly foretold that "the days should come upon it, that its enemies should cast a trench about it, and compass it round, and keep it in on every side, [Lu. 19: 43] and should lay it even with the ground, and its children within it; and they shall not leave in it one stone upon another. [Lu. 19: 44] And when they shall see Jerusalem compassed with armies, then knew that the desolation thereof is nigh. [Lu. 21: 20] In those days there should be great distress in the land, and wrath upon that people. [Lu. 21: 23] And they should fall by the edge of the sword, and should be led away captive into all nations; [Lu. 21: 24] for those should be the days of vengeance," [Lu. 21: 22] not because it was so revealed by "Jesus", but for a further disguise of the latin ethnical secret political organization because there "might be fulfilled all things which were written in the law of Moses, in the prophets, and in the psalms, concerning him" [Lu. 24: 44] in the old testament. It seems to be cynical the new-testamental presentation, which programs that the responsibility for the roman imperial anti-semitic actions rested not on the Roman Empire, not on the christian religion, but on the tanakh itself.

In the tanakh, for the "sins and the iniquities of the fathers" [Dan. 9: 16] of the "people of Israel", "Daniel" asked the "Lord" not for revenge and reckoning, but to "let his anger and his fury be turned away from his city Jerusalem". [Dan. 9: 16] Whereas in creating the appearance of the omnipotence of the "Lord God" with rewriting the history, the jewish ethnical secret political organization called upon the jews that "because they had forsaken his law, [Jer. 9: 13] the Lord would scatter them also among the heathen, whom neither they nor their fathers had known; and he would send a sword after them, till he had consumed them." [Jer. 9: 16] Seemingly according to this, "Nebuchadnezzar, king of Babylon,

came against Jerusalem, and pitched against it;" [2 Ki. 25: 1] causing penury, he captured the town, then "he burnt the house of the Lord, and the house of the king, and all the houses of Jerusalem, and every great house burnt he with fire, [2 Ki. 25: 9] and broke down the walls of Jerusalem round about," [2 Ki. 25: 10] he carried away the survivors, only "left vinedressers and husbandmen." [2 Ki. 25: 12]

2.2.4. The expansion

After according to its new-testamental intentions the latin ethnical secret political organization having also the jews assimilated created the roman "holy nation", [1 Pe. 2: 9] which was formed by the *homo romanus christianus securus* "doing the will of God", [Mark 3: 35] and on this tough basis it disposed of a viable and capable-to-act Roman Empire, there was nothing left, but to spread its reign farther, as far as "the ends of the earth." [Ac. 13: 47]

2.2.4.1. The "divine" origination of the war

After the "voice from heaven" [Mt. 3: 17] of the "God of peace" [1 Th. 5: 23] said that "that was his beloved Son," [Mt. 3: 17] and after having taught his disciples that "blessed were the peacemakers, for they should be called the children of God," [Mt. 5: 9] and that "he was not come to destroy the lives of men, but to save them," [Lu. 9: 56] and said them that "he left peace with them, he gave his peace to them," [Jn. 14: 27] "Jesus" also "revealed" in the "gospel of peace" [Eph. 6: 15] that "he was not come to send peace on earth, but a sword, [Mt. 10: 34] fire, [Lu. 12: 49] and division," [Lu. 12: 52] and having "forewarned [Lu. 12: 5] an innumerable multitude of people" [Lu. 12: 1] that "they feared him, which after he had killed had power to cast into hell," [Lu. 12: 5] and predicted what also till then had happened many times, and also after that had to come true for the continuation of the military expansion of the Roman Empire, namely that "nation should rise against nation, and kingdom against kingdom." [Lu. 21: 10] "Smearing the filth" of the latin ethnical secret political organization on the humans, "James" "revealed" that "wars and fightings came" [Jas. 4: 1] not from "God", but "even of their lusts that warred in their members," [Jas. 4: 1] but he added that "the friendship of the world is enmity with God; therefore whosoever would be a friend of the world was the enemy of God." [Jas. 4: 4] And under such circumstances the roman soldiers could feel motivated also religiously in the field.

2.2.4.2. Rousing hostile feelings against the rivals

In the "devised fable" [2 Pe. 1: 16] dealing with the destruction of Rome, the redactors of the new testament, aiming at the eastern rival of the latin ethnical secret political organization, designated Babylon for the pseudonym of the capital, in order to redirect the hatred fostered against the Roman Empire to their potential enemies, and by this means to produce a sentimental and religious motivatedness in the roman soldiers for the further expansion.

The latin ethnical secret political organization succeeded in expanding its reign in the east as far as the Euphrates. Presumably, only as far as that, as "the great river Euphrates" [Rev. 16: 12] constituted a

too difficult obstacle for its legions to continue the conquest. In its impotence, it would the most willingly have "poured out the vials of its wrath [Rev. 16: 1] upon the great river Euphrates that the water thereof was dried up, and the way of the kings of the east — namely of the roman emperors of the west — might have been prepared" [Rev. 16: 12] towards its eastern rival, Babylon. But at that time, it could only allude to its plan of expansion beyond the Euphrates, and rouse hostile feelings first of all in the soldier christians towards "Babylon the great, the mother of harlots and abominations of the earth, [Rev. 17: 5] drunken with the blood of the saints, and with the blood of the martyrs of Jesus." [Rev. 17: 6] Then, it had it "revealed" also its intentions relative to Babylon: "John" "saw the heaven opened, and beheld a white horse; and he that sat upon him was called Faithful and True, and in righteousness he did judge and made war." [Rev. 19: 11] Namely, this was one intervening purpose of the way leading towards its reign extending "to the ends of the earth: [Ac. 13: 47] Babylon the great is fallen." [Rev. 18: 2]

2.2.4.3. The preparation for military failures

By virtue of its own religion-creating nature, the latin ethnical secret political organization could know that the new-testamental "God" existed only in itself, and for this reason it could possibly have expected only a "Majesty in the heavens", [He. 8: 1] being above it in space and power as well, to help it in its endeavors of world reigning. Accordingly, it also could know that however powerful it was militarily, neither it itself could guarantee a victory for itself, and the defeats could run with "famines, pestilences, fearful sights, [Lu. 21: 11] and persecutions". [Lu. 21: 12]

In the first place, the christians could disillusionedly put the question to themselves that as "children of God" [1 Jn. 5: 2] with what they could deserve from the "God" the punishment of the defeat and its consequences. In the second place, in the heat of waiting for the "Christ" and the "salvation", they could have interpreted those "apocalyptic" standings for the "end of the world", [Mt. 13: 49] and because they would quite certainly not have "seen the Son of man coming in a cloud," [Lu. 21: 27] their disillusionment in "the doctrine of the Lord" [Ac. 13: 12] would have increased on. For this reason, "Jesus" "revealed" that "when they should hear of wars and commotions, were not terrified; for those things might first have come to pass; but the end was not by and by." [Lu. 21: 9]

2.2.4.4. The religious expansion

In the beginning, the latin ethnical secret political organization could not know what reception would have its christian religion among the humans, it could only express its hope that "mightily grew the word of God and prevailed." [Ac. 19: 20] In this respect, its ideal could be that also the peoples not conquered yet "were converted" to the christian faith, by this means they considered and declared themselves parts of the roman "holy nation", [1 Pe. 2: 9] and asked for their integration with the Roman Empire.

The latin ethnical secret political organization had programed its this ideal of religious expansion and its political purpose with the new testament hidden into the fears of the "chief priests and the pharisees saying, What do we do? For this man does many miracles. [Jn. 11: 47] If we let him thus alone, all men will believe on him; and the romans shall come and take away both our place and nation." [Jn. 11: 48]

Presumably, it did not give much chance to that rather theoretical eventuality, but considering the high expenses and the losses of men of the military expeditions, it would certainly have contented itself with also that if it could carry out only just a relatively small part of its expansion through christian "preachers." For this reason, it could not leave the religious expansion out of its expansionist strategy, and besides the military expansion there had to be created a "divine" legitimacy to that as well.

In canonizing the roman christian religious expansion, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people, [Mt. 9: 35] and the fame thereof went abroad into all that land, [Mt. 9: 26] spread abroad in all that country. [Mt. 9: 31] And when he had called to him his twelve disciples, he gave them power to [Mt. 10: 1] heal the sick, cleanse the lepers, raise the dead, cast out devils [Mt. 10: 8] and preach, saying, The kingdom of heaven is at hand [Mt. 10: 7] rather to the lost sheep of the house of Israel." [Mt. 10: 6] Then, "Paul" referred to "preachers" "that preached the gospel of peace, and brought glad tidings of good things; [Ro. 10: 15] their sound went into all the earth, and their words to the ends of the world." [Ro. 10: 18]

According to the plan of the redactors of the new testament, first "the twelve apostles, [Mt. 10: 2] whom Jesus had chosen," [Ac. 1: 2] had to "be witnesses to him both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth," [Ac. 1: 8] and later the "workmen" [Mt. 10: 10] of the christian religion, the "preachers" had to "go into all the world, and preach the gospel to every creature [Mark 16: 15] among all nations, beginning at Jerusalem, [Lu. 24: 47] baptizing them in the name of the Father, of the Son, and of the Holy Ghost, [Mt. 28: 19] to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they might have received forgiveness of sins, and inheritance among them which were sanctified by faith, [Ac. 26: 18] that they should be lights for the salvation of the gentiles to the ends of the earth, [Ac. 13: 47] that they might have glorified God for his mercy, [Ro. 15: 9] praised and lauded the Lord, [Ro. 15: 11] and rejoiced." [Ro. 15: 10] Namely, "whatsoever was born of God overcame the world; and this was the victory that overcame the world, even their faith." [1 Jn. 5: 4]

Starting from it itself, the latin ethnical secret political organization knew that similarly to the military expansion, the religious expansion should not be devoid of bumps, as the touched ethnical secret political organizations would do all in their power in the interest of hindering the "publishing" of the christian religion in their own countries. For this reason, "Paul" "revealed" that "they did not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness," [Eph. 6: 12] who were not down among the people, but "in high places" [Eph. 6: 12] of the uppermost rung of the social ladder, of palaces. After that, programing the political purpose of the roman religious expansion with a military allegorical representation of the christian "word publishing", [Ac. 13: 49] he called upon the christians lined up behind the "Lord of sabaoth" [Jas. 5: 4] "to take to them the whole armor of God, [Eph. 6: 13] having their loins girt about with truth, and having on the breastplate of righteousness, [Eph. 6: 14] and their feet shod with the preparation of the gospel of peace, [Eph. 6: 15] taking the shield of faith, [Eph. 6: 16] the helmet of salvation, and the sword of the Spirit, which was the word of God." [Eph. 6: 17]

On the basis of its historical situation, in its reigning expansion the jewish ethnical secret political organization rather rested on the religious expansion. In this way, the "God of Israel" "declared" that "the strangers that joined themselves to the Lord, to serve him, to be his servants, every one that kept the sabbath from polluting it, and took hold of his covenant; [Isa. 56: 6] them would he bring to his holy mountain, and make them joyful in his house of prayer; for his house should be called a house of prayer for all people." [Isa. 56: 7] For the final status of the judaist religious expansion, "in the last days, the mountain of the house of the Lord should be established in the top of the mountains, and it

should be exalted above the hills; and people should flow onto it, [Mk. 4: 1] and many nations should come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." [Mk. 4: 2]

Further, "David" called upon the jews that they "declared the glory of the Lord and his marvelous works among all nations." [1 Chr. 16: 24] "Solomon" asked the "Lord" to "do according to all that the stranger called to him for; that all people of the earth might have known his name, to fear him, as did his people Israel, [1 Ki. 8: 43] and they might have known that the Lord was God, and that there was none else." [1 Ki. 8: 60] In harmony with this, the Syrian "Naaman" cured from his lepra by "Elisha" said that "he knew that there was no God in all earth, but in Israel, [2 Ki. 5: 15] and he would henceforth offer neither burnt offering nor sacrifice to other gods, but to the Lord." [2 Ki. 5: 17] And "it should come, that he would gather all nations and tongues; and they should come, and see his glory." [Isa. 66: 18] And "he would set a sign among them, and he would send those that escaped of them to the nations, that had not heard his fame, neither had seen his glory; and they should declare his glory among the gentiles." [Isa. 66: 19]

In conformity with its ambitions of world reigning, in its tanakhian history rewriting the jewish ethnical secret political organization had war punishments inflicted not only on the jewish, but also on other peoples. In this way, as "Nebuchadrezzar, king of Babylon, had broken the bone of Israel," [Jer. 50: 17] and demolished the temple of the "Lord", in order to "destroy Babylon; because it was the vengeance of the Lord, the vengeance of his temple, [Jer. 51: 11] the God of Israel said that he would punish the king of Babylon and his land" [Jer. 50: 18] with that "out of the north there should come up a nation against him, which should make his land desolate." [Jer. 50: 3] After having his judgement executed, he called upon that "they declared among the nations that Babylon was taken, her idols were confounded, her images were broken in pieces." [Jer. 50: 2] Furthermore, in the case of Egypt — presumably as it did not find a catastrophe in its history — he had to content himself with the message addressed to the Pharaoh that "he raised him up, for to show in him his power; and that his name might be declared throughout all the earth." [Ex. 9: 16]

The jewish ethnical secret political organization intended to use for the judaist religious expansion also the historical circumstance that some jews of "strange land" [Ex. 18: 3] succeeded in climbing very high on the social ladder of the respective "strange nations". [Ex. 21: 8] In this way, after Daniel "was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm, [Dan. 6: 3] king Darius wrote to all people, nations, and languages, that dwelt in all the earth [Dan. 6: 25] that in every dominion of his kingdom men trembled and feared before the God of Daniel; for he was the living God, and stedfast for ever, and his kingdom should not be destroyed, and his dominion should be even to the end, [Dan. 6: 26] who delivered and rescued, and worked signs and wonders, [Dan. 6: 27] he should minister judgement to the people in uprightness." [Ps. 9: 8]

2.2.4.5. The roman world empire

Probably, it is law-likely that the ambitions to reign can be delimited only by knowledge, and the effective reign only by nature and rivals. In the carrying out of the "world which was to come", [Eph. 1: 21] the latin ethnical secret political organization would have had its legions commanded "to the uttermost part of the earth". [Ac. 1: 8] It knew that "there should be signs in the sun, in the moon, and

in the stars," [Lu. 21: 25] but it presumably did not guess that the earth was also a heavenly body, just as those. For this reason, it did not either run through its mind to seat its soldiers in a spacecraft towards them. But in its own desires it was there as well by that it had the religious quarters of the "Father", namely of its own placed in the "heaven". And also with so much it gave away that its dreams to reign have no "uttermost part".

The latin ethnical secret political organization had it partly "revealed" its position of world reigning imagined by it with the new testament. According to "Paul", the first raised human is "Christ the firstfruits; afterward they that are of Christ [1 Co. 15: 23] shall all be made alive," [1 Co. 15: 22] after that the other christians as well, whose "earthly house of that tabernacle were dissolved," [2 Co. 5: 1] and they shall get to "a house eternal in the heavens". [2 Co. 5: 1] "Jesus" "shall be great, and the Lord God shall give to him the throne of his father David. [Lu. 1: 32] And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. [Lu. 1: 33] In his kingdom, [Mt. 16: 28] he must reign till he has put all enemies under his feet, [1 Co. 15: 25] the last enemy that shall be destroyed is death. [1 Co. 15: 26] Then comes the end, when he shall have put down all rule, authority and power, he shall have delivered up the kingdom to God, even the Father," [1 Co. 15: 24] namely "the Son also himself is subject to him that put all things under him, that God might be all in all. [1 Co. 15: 28] That shall be "the kingdom of God", [Lu. 21: 31] where the humans shall be "sown in corruption, dishonor, weakness and natural body, but raised in incorruption, glory, power and spiritual body. [1 Co. 15: 42 - 44] The first man was of the earth, earthy; the second man was the Lord from heaven. [1 Co. 15: 47] As was the earthy, such were they also that were earthy; and as was the heavenly, such were they also that were heavenly. [1 Co. 15: 48] And as they bore the image of the earthy, they shall also bear the image of the heavenly." [1 Co. 15: 49] Namely, "all shall be changed," [1 Co. 15: 51] for that corruptible must put on incorruption, and that mortal must put on immortality." [1 Co. 15: 53]

"John" "saw the heaven opened, [Rev. 19: 11] and The Word of God, [Rev. 19: 13] the King of Kings, and the Lord of Lords" [Rev. 19: 16] appeared "sitting on a white horse. [Rev. 19: 11] He was followed by armies which were in heaven," [Rev. 19: 14] and "Jesus" killed the "kings, captains, mighty men, and horses, and them that sit on them, and all men, both free and bond, both small and great. [Rev. 19: 18] And in the regeneration, when the Son of man should sit in the throne of his glory, [Mt. 19: 28] the kingdoms of this world were become the kingdoms of their Lord, and of his Christ. [Rev. 11: 15] Lord God Almighty has taken to it its great power, and has reigned [Rev. 11: 17] for ever and ever. [Rev. 11: 15] Those which came out of great tribulation [Rev. 7: 14] before the throne of God, should serve him day and night in his temple; [Rev. 7: 15] they should not hunger and thirst any more." [Rev. 7: 16]

Decoding the allegorical language of the redactors of the new testament, there can roughly be sketched the following image about the world reigning ambitions of the latin ethnical secret political organization. The world consists of "a house eternal in the heavens", [2 Co. 5: 1] namely of the existing Roman Empire, and of the territories not yet incorporated in it, namely of the "earthly house of that tabernacle to be dissolved." [2 Co. 5: 1] In his conquering, namely "his children gathering" [Mt. 23: 37] campaigns, the existing roman emperor — "in his hand with all things given by the Father", [Jn. 3: 35] namely subalterns, "power and great glory, [Mt. 24: 30] his glory, of his Father, and of the holy angels" [Lu. 9: 26] — appears for "the Christ" in other countries. With his military victories and with christian "conversion", he "raises" and gets to the "heaven", namely the Roman Empire, the earthly, namely "he delivers them from that evil world, [Ga. 1: 4] gives the kingdom with good pleasure" [Lu. 12: 32] first to "his own", [Jn. 13: 1] namely the humans serving him in his reign, namely he makes the incorporated territories parts of the Roman Empire, and the subjugated peoples parts of the roman "holy nation". [1 Pe. 2: 9] After he has gotten to the "four corners of the earth", [Rev. 7: 1] namely he

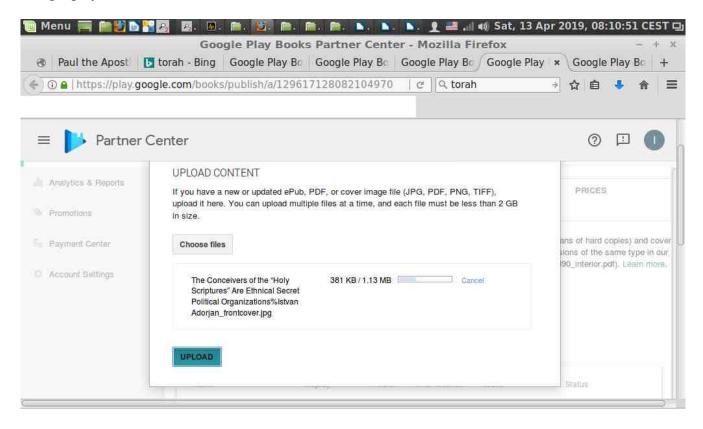
"has put down all rule, authority and power," [1 Co. 15: 24] and thus he has carried out the roman world empire, "for of such was the kingdom of heaven," [Mt. 19: 14] accomplishing his historical mission, he "delivers up" [1 Co. 15: 24] the power to the "God," namely to the latin ethnical secret political organization. On its part, it "raises," namely draws into its empire the humans in their features considered by it positive, requiring the "change" [1 Co. 15: 51] to its own "similitude". [Jas. 3: 9] For him who is not willing to become "Lord"-faced, there is in store "weeping and gnashing of teeth", [Lu. 13: 28] but according to its hopes it will not come to that any more, as everyone will identify himself or herself with it, and it "may be all in all, [1 Co. 15: 28] and reign for ever and ever." [Rev. 11: 15]

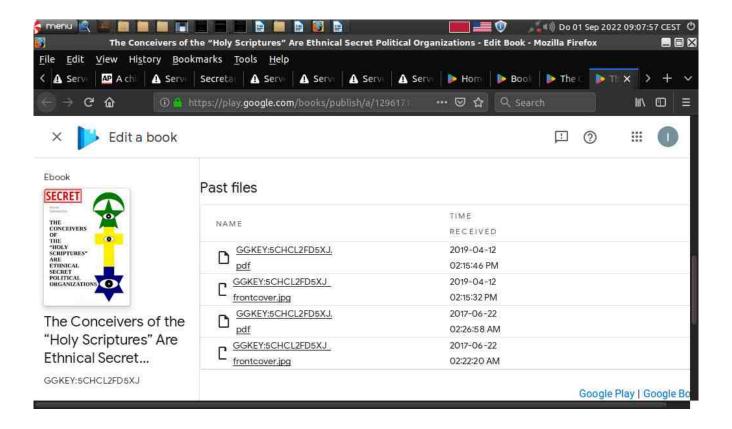
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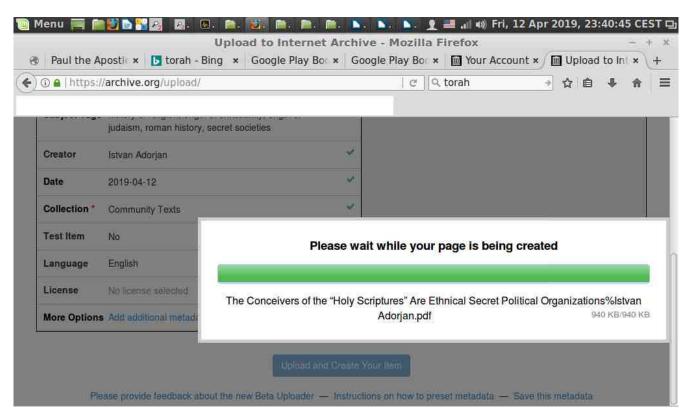
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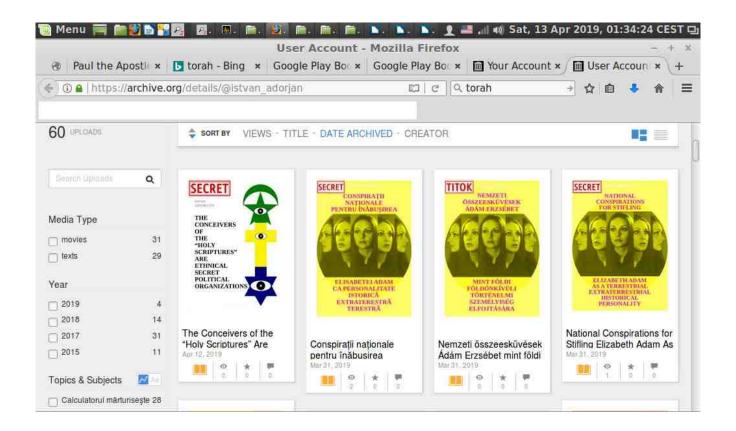
Evidences of publication and distribution

I published the first edition of the text-image electronic version of this book on 12 april 2019 with Google play and Internet Archive, as it is visible on the screenshots below:

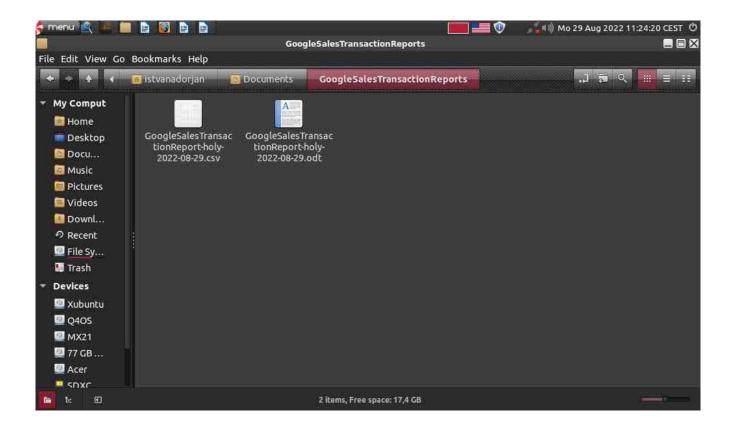








On 29 august 2022, i downloaded the "Google sales transaction report" relative to this book, of which CSV file i converted into ODT format, which two files are visible on the screenshot below:



According to the report, between 13 april 2019 and 29 august 2022, there were downloaded from Google play around 1,200 copies of this book.

It may be significant the data that on 14 august 2022 there were two consecutive downloads from Romania, subsequently to that till that date there were only four dispersed downloads. In my presumption, this is a manifestation of the intention of the romanian national secret political organization to attack this book, after my having found admittance to a university in Romania into a domain not related with my this book particularly, and my books generally, by having programed approximately: [august 14, 2022, two consecutive downloads \longrightarrow 8 + 1 + 4 + 22 + 2 = 8 + 1 + four + huszonkettő (hungarian) $+2 \longrightarrow 8+1+$ fur (romanian) + húsz (hungarian) $+2 \longrightarrow 8+1+$ fur (romanian) + hús (hungarian) + 2 = 8 + 1 + i steal + flesh + 2, namely decoded approximately: "My standpoint [Note: Namely, what i regularly termed 'personal secret policy relative to my person'. In the coded language relative to my person of the ethnical and the national secret political organizations, the cipher '8' means 'standpoint', dating from the decade 1980, when the radio station Voice of America of hungarian language broadcast a 'commentary mirroring the standpoint of the government of the United States' every morning a few minutes before 8.00 hours.] is that if you will not enter into partnership with anyone, i will have you accused with plagiary with a woman, and you will have to contact her sexually and partner with her." The primary reason of this "standpoint" has been that if i engage or am about to engage in a paid activity, namely pursue a profession for a living, in a domain other than those of my books, and in this way i will not gain the recognition of a scientific community, the ethnical and the national secret political organizations — in their endeavor to conceal themselves and at the same time falsify my person — appear to feel able and prompted to enforce with a plagiary show trial their approximate fabricated conception: "István ADORJÁN wrote his books not for political, but for professional reasons, and in having done so he committed plagiary."

The full textual contents of the files named "GoogleSalesTransactionReport-holy-2022-08-29.csv" and "GoogleSalesTransactionReport-holy-2022-08-29.odt" are the following:

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"Istvan Adorjan" "The Conceivers of the "Holy Scriptures" Are Ethnical Secret

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"Istvan Adorjan" "The Conceivers of the "Holy Scriptures" Are Ethnical Secret

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"Istvan Adorjan" "The Conceivers of the "Holy Scriptures" Are Ethnical Secret

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"1/13/22"

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"Istvan Adorjan" "The Conceivers of the "Holy Scriptures" Are Ethnical Secret

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"Istvan Adorjan" "The Conceivers of the "Holy Scriptures" Are Ethnical Secret

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Manuscripts

Abstracts from the old testament (of hungarian language)

Otartomentumi sirvegeleurési huitériumos

1.) Hitterjeutes

1.1. Leist no little : hirathomos e egymone a profetal?

1.2. Epyjstenhips: - midé epyjstenless

* - atypere, hime es mutélebre voutlons solo.

1.3. Céloutely: - vinong a regényelher

- vinong a pordogolher

(14. Kilső fernyezetéres follomistore a hitalleuréghintsteisten)

1.5. Hightelmords

1.6. ihiteleus ghirlotes: - altelacus

- lies sengegetes -

1.7. sajetrs ride jelleg

18. Kiroloutetting

1.10. A mdórig lilárója

1.12. Indoinues hisportis

2.) Biliougimalos elvetere

3.) It Britourg

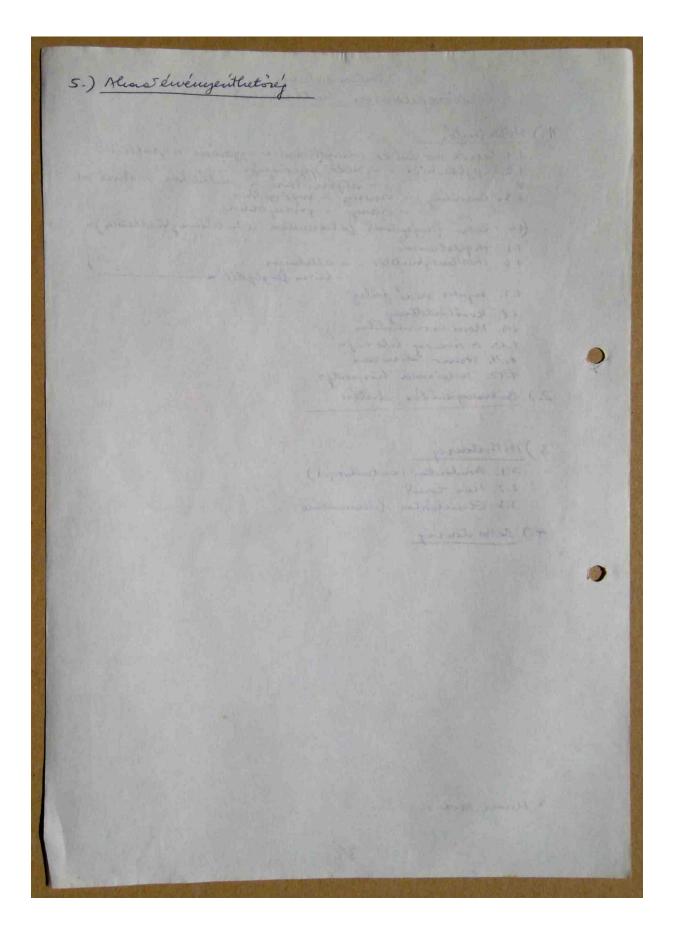
3.1. Bouloutos (enetuchseges)

3.2. Mas tours

3.3 Eliebintos Collimiolóro

4.) Belbirtourg

* Mineri artés.



ÓTESTAMENTUMI KIVONIATOK Tartelow Bellsitous a'g. ... \$8-12 Coodol 21,23 Egyistenhép - - - - 4,22, 26-28 Félelem léglière ---- 13, 27 Gorag deite Proplie myditese? - 29 I Kirlsvirtnering . - -Megrático 55-59 Terjenhedé, 69-70,31,71-24 Torténeleus . - - - 85, 25, 35, 87-90, 86, 91-95 Visiony a gordagoslen 97 159

Alastewhyen Helsteg 1 1) Galodi "Inter": [1417.3,16.]: " n aurrugues undte: (s a lined wellrows regtor. 12) A witer-wel who vinning drobbrige: (112.22, 12.) y trondta (an Un Abrahamens): Ne soited a gyenne -Il lot, wes not man tendres, ligy when sees vagy & new hedrealil a te fradis, ot egyether gradues isenetten. V3) (2Móz. 32, 27.): Mondte Mires a lévi harnos: "Kosson midepy letel hardot an oldeline meigets beentil-hour a takon is hi-li dre meg as is atypefiet, hardy it is inhousepot. "/[~ 79.): the who rentely its here that a thus, lui-hi a of lia is atypefie eller, hop a ni aldois mally in me nots. (+) [3Moz. 70, 8.): 4 Toutsottes my an ét rendelésermet is crelebedjetes and. (5) Istem jogowetsop: (5Mbr. 17, 15.18-20,): 4 No smeld magad tot livelyel, det as Ur ... valour, som telutas major (els ideger, de men aty coffe) a Courto populable / Is drone as sedicas under ideretes, hon totales l'élui an Mes ... lings mostantse à Estrélagues minde ignistés e rendelester, high and creldildge ! I de in hogolfor a poromorabilité postre voz solo, lorge limes ideq des a o rispalas o és an o lva moeller. 6) Diter-hivo vising arold levelitiese: knowy-luirdlynd vormy undellatile : (Est. 1, 16.): " New and a lindly eller witheself vant lindlyne, de Os colonemy lesedelen de milden nes elleis / (20): Hellich my a lively rendelectit, and get teend as egen outgles, met igen ways a louter as, lunger Jenes, a legrapposstil a leglisesty. withlelet and lon-7) (Folt. 37, 5.): , Hagyd as vince a to inted el Khinol seuce, myd & telyest . 1/16-7.): , Fellion re a te igorsopodo, mis a indigordiot il a te (2004, John. 16.)

Epysteuliers 1 1) [1 hor. 3, 8.): " Es inephallollas as ils near roud, al 2) [1 Hir. 4, 4-5.): Snowley blogeto: In in Ablu han of gjoudelière telimitet; / Kaime is as à ajoidhore neus te-3) [1Mt. 7, 16.): 4 hr is berørte idéns as ajtit " (abérta ~) 4) (1 Mos. 11, 5.): 4 M is lendledt, hop lone a voint es a trought. 1) (1 Mor. 17,1): " heggelew on Mr Abronus & windte veli: En a mindentials Isters ropyof, jary elosses e len to loletes." [~ 12.]: " Felnew an Irter Abrolia into! 6) (1 Hóz. 18, 1-7.): " Meg jeler who (Abraha'und) as in a MAMRE toggerder; / telemelte remeit es latte, un horon feit's alt elotte." 7) (1 Mor. 18 14.): " undte an in Abrahamund Avery a Unios Celitelles - e volouri? 3) (1 Mor, 18, 25.): Abrolow as Usud: , trop ar egen told sings Trudgaltotus - e sporsapt?" neus 3) Land Alerstevery Helory 1(2): an write " nous midentedo. 10) (1 Moz. 26, 24.) - 1, Meggelew mohend as Us & windte: En raggel abroliquement, a te atyadent Detern. 11) Epyintomiabud is intere an ir: [1462.33, 3.] . Litte an o (rosel) me (Egyptandon), ly an it van ovele. 12) An wister Absimiles wed is maggicles : (1402.20,30)
13) Myister - wes Egypton felett is helicitive volt: (1462. 12, 12.) : 4 hograte en 21 a Forsot és ar o' haid may agravable brancier, Alorom feleregies. 14) Abrinded newere liveres moderned, hon a leleveget lin'gende neverte à 4 sus land volue rages. " [1 ros. 76, 15) Mores mondto a laradud: 4 Nines harould a ren' 16) " Ar vir mondle represent Ally a fined sle's unsed indi [2 Hór 8,20] / (~22.): hogs neptedd, hogy &4 va-950h an ir even a toldoby. * (* A Filinteurd livelyeus.)

Alrend ewenger Heto seg 2 jogodo , milit a dele . | Chillapodi la a Misson es vand at , no bomanhod and , aluines cities meren cre's , se ana , alui alus Tomacrola lione. 179.) I) , hav as doctimistated bivogsa; de alis as the verjah, oralles a loldet. " 8) (7005. 143, 10.): (David): " Tausts mey engers * I a te alicrotos telje steven, mes to vogo nte nen! A te jo lellad veringen, engen, an egyens belin. 9) (Réed. 3, 5.): Bind a virtor teljes elmédsél; (10) (d. Bellitans 5: (Goldd) (35)
(11) Cale'd: -ld. Bellitans 7: (2)

the self of the sel

téleleur léglise 2 13) (3 Mdz. 10, 1-2.): " NADA'B of ABIHU, A'za fra, an vir elé idepen tine vittes, amelye veus pre-nouvelt melis. / Tin Jother and a vir de le 9 imperiordette 365, de migliabel an vir elit. 1 14) [3thds. 75, 17-18.]: Fely a to retendable, mus en voges an in, a to thenetes, / to teljentités an en rendeléseimen à moptonficte vignossime e's telyentites and , sotoraporon labletto a Loldin. (hog Salvourinddone abs tot inploients) e's tel-Jeues. " 16) (5 trós. 17, 13.): 4 h egén up hallye és félges, has elsisabolitas sent une eselelade to St. 5 * 17) (Solomon rudja) (7 Kir. 8, 39-40.) = 4 Kinel- Line livers a o utor new s, I hagy lagend theyed unds 18) (765 37, 22-23.) . Nagy or & hotoling & sto-Not rettepjele of a suberes. 19) (Folt-33, 8.): , Télien en virtel mind en egész I told, rettegjen tile minden told lolid. 199). In wes o' noll, & miglett, o porsucult is elsallots. 20) (not, 99, 1.): 4 hr is molliols, renteneus 21) Dies lumum: tont. 119, 120.): " Borrod testen a toled vold lélelous mielt, és loles a to itéleteratel. 21) (Péld: 28, 14.): " Boldog ember, al minte. 23) Ter. 10, 7.): 4 16i ne bilue toled, neuretes limbline! * A Belbriton rag 2: (16) - al ligged toos.

Belbirtsusog 1 1) Smelle : (3 hisz. 19, 18.) : " Bornifells ne leigy, e's livings we touts a to wined fin' eller, hereun newed Colesoutisto, mis temopolo. 2) Repending: (3 Mor. 75, 44, 45.):, hird moyeld, mind mystaleouged, als lemes wild, a horibilted levo repol love leggens, and sol words, and sol of control of any of the and sold from the and made liais, eggis a months such we wish a lodge leggetlewil (C42.): Its a joverful ve - gyme ten mes melletted, o to all idje elnegth words moletted of class a moletted levo rugals mellette & eladre magist a melletted levo joienement / (48.): my villad legger, aboli my vollhour at an o atyrigan troval. (55.) Her mark brain an in rudgein, an in rudgein of. 3) [4 Mdz. 16 +) Kne ought and landon levelse: (32.): Es inquigitate a told an a stajet, és elugel te obs is as oh howeverette , es unader ember, alit Koreé'i witel is milder jourquet. 14) (~42): Epyspyset a gyüldent tions eller és Ann eller. (644.): Es wondte an vir Hoissed (645.) ling menques er e griteliert haid, hogy myendsne othet My rempollantes dalt / (49) &1 14700-as heltel mg e crossos det. 15) (4Moz. A, S.): " fiel a rir Korosus : Armed a feitiwe a veriege, about hirostouts, hilight, /gy hortres I megamil mad frames rigolidesait family (6) [4 Moz 25, 3.4,5.9) . Odonejodst made Bdl Peopler ... / Norend: aloutord pel a new morades I downsent I moos a biraluch: 16. - Li deze my a o enterest and odoregodles Bel-Horton / hughaltal e annés most 24 eves. 7) (4 Med 2. 33, J2.): Vermenite's el mirden int hiper. IN let & mider outile salvinglepeder, à minder magers lete that muts it of el!" (a) Estiloz, 7, 1-5.): " tuln bein toged on the a lite. The / unidental verited to old; we have weling sietetiget es ne lienginity rapties / so porsipot se meren velis, ledragords se odd a o't haitus IV ? i depen volles ET = etuha tintogets

Bellitologo 2 elpotoltolja a te braide to flaidual/ Her elpotoltolja a te braide to tem on idegar iste. Wholes infallich; es felpoured an in horagia esta lours luguestit totalet placer obtained not - sette le, outspeche torjetel asse, sercette vap jotal le, lorogott legerlos podip timel con to my. " her (ld. hirbertollog 2 (14)) 9) (5 Mbz. 2, 25-76.): " M ot interestal long of lipert timel egest muy; an autor les exists tes variance me us word és magadiens el ne vedel, mes utilatmés en an es loys / proportir verd my as utoline utold mes ant men d'hurott. 10) (5 Mor. 12, 2-3.): ", Puntone puntitotet el meindoroho = lielyeles, and and - vouceles, alikmagos begjeles, a holewolm, en miden roldel?

Ve alatt. Es intental et and ollerest, timels Esse ordonales, hinel egesseth une bestocket, e's rapidal at a oh isterestived for get lisport, a nevite is junt's it's he and a layer. 11) (5462.13, 1.2.5.): " Mily histled jovendounds vog douldes lowed/ mondre, long liveretes rde-I gen uttente, / objetal my of new partitiest us-I detett on vir eller, ... eller . Gyoulald l' a gouour megast toul. 12) (5 his . 13, 6.9.): " Ha adodteg od cop lelli-test bookted tillen enologet, legy tirelefetis idegen iste-While of old map of 1 (10.): wer aron igyplast,

strong elledits on toget as With ...

(13) (5 hior. 13, 12.13. -): the velocularies vacators /

introlleuriques trai idegen istemes tintleline by tipos

Vel a voice coloneit, of alle lieund had elle

aund a vacanus - laborest, oldend fel as unic. devetol of A medit landed wind a priac lower & 14) Gordonego lagourousa: (5 thor. 15, 6.): 4 th Ur. my old ligged; is wis reques can rate, or believe, Le vedre vem live bollion & sols were logn und like si sopted nem mellodus. Smitte meg lis-16) (5 Mebr. 17, 12.) , the elbralidating the color was lelled a portie vory a sirora, hopm me a war sends . Igg firstilled his a great duallock, F- letostile 9

Belbritourop 3 12) [1 Hoz. 17, 15.): " We enald maped lot hisegal, alt an vir valow. New teletis impact till ide gent, In new tydys. 12) (5 Hóz. 18, 20.): 4 M = justoto, ali olyout wes mindon' ar é's nevender, aun't é's vous poionalton who is al ideger island verden not: hely on map as a problete. " 18) [1 Mdz. 20, 12.): , Ha (a rows) new lot kehet velad, den fet tem it fegges élèvel; / (H.) : Jags mone somme des distilles à voirelles , mulyes 1905 mone somme somme des lies de la condital , amelyes 1905 mone somme somme somme somme somme som l'in l'in somme som l'in somme somme somme somme somme somme somme somme somme som l'in somme som l'accordinate de la somme somme somme somme somme somme somme som l'accordinate de la somme som l'accordinate de la somme som mel totes , amelyes new e nemetels voirson tro-mil volds. / (16.): De e vepes (Kamada neper) correspon, analysed orologal ed valed as ur. ne lago j élen mép en lelles seus / (12.) 1 toures un-dered el obt a Khilleen , an trusrent, a Komment, a Persent, a Kluver 3 a sedment, (C18.) Best ligg may we tour beis titlet a ob utilatorapail seen codelel, e's has we withoutel a vir eller 13) (tiss. 23, 7.): , Ossu ne elippedjeth avoldel = nepellel, andres formandately horotetele; isteners wereth se extretal, andre ne estudjetes, se ne redpos als valus, is my we has egold elothers. (120) [1161. 21, 10. -): Koncenciós por (NABST eller Akhiel mad Cuidra delte hogy meg-hoponiste anno e linder las mellette milosit): Dévobel, Ahhbl lelevore inte a vives mes 2 = loemseelnes = 4 tilenelis vels nembe lot intentelen emser, alis tour sirrugisget toppenel ellene, mandre : Megnidelmorted a ntew es a luirelept. Auter riquetel lu es livremetel, mag et, Lever megholfors. 21) A Brail-lives lipuntitione: [2 Kir. 10, 18-28.] 22) (not. 34, 14-15.): "Tarkortord meg undueder a gounill es apliedes a cioloid servictore / Keriel d ? livered av. "/EA): 4 hi in ance a gounterolog 10

Belsistousain 4 von , ling lientre embéleration o toldat. / (22.): " A gount gournag of meg, e' meglelulus, alis grilotis an igore. 23) [Fult. 37, 16-17.): . Foll a levés an igaquah, miss o nos a grunnud an o gendagrapa / har o go-umos liaga ettant, de an igaceles tomorety an niv. " 1 (10-11.): "En levés ido még és mines gourn / A nelides petry oialls a tiedet, és ggo-miontes de man la marche "/182-33.): France rujorléduel magy belonegées. "/[32-33.): " Frgyely a leddlatetleure, nord a becatetist, ment a jovendos gouonned rège puritirlés. 4 / [27.): « Kentel a romes à jot culcles, es repurorden mildoisté. 4/ (29.):
« In ignes otales à l'élder à mildrègip ropte latin 24) [Péld. 28, 14.):, Boldog ember, ali mintoler rios. retteg; al nedig meglenbuggt an o' mivet, 27) t Péld. 22, 4.): . In about magnos bère a re lé-I leline, gordograge, tintonez es élet. 26) (Été 44, 25.): In the "a solcolos mapriegye-Hout à techniquepeles bolandroppe tour. 27) Augréllolop: ld. Megrélles 2 Mb), (Été 53). 28) (Der. 5, 4.) : * December undto: Briving eres HB solandos, mont neur is ment an il sitjat, sitewith stilletit! 1 [71. - 22.]: 4 Bolond & enteles nep, alimed nomerly round, do ven lothers files remot, de ven belland! / New foilles-+ empour ? 29) (Bellitouring?) (Der. 9, 73-24.): " We disclied; es a sola an à solasenezeivel, an eiss se descheages It a enjevel, a gordag se disseledjes gordagraga-val. I Howens and disseledjes, als disselsont, ling exclus és imos engers, ling és copyos as the ali lupydues, itiletet ei igandpo gyolinlos e lotdis." (miliss Hiteles) 30) [der. 10, 7-8.) = , Britony tied a tirtelly west o neurotal minder solese horot so and will HI eggig solgetogs es soloneds hidsorolong of (2004. for. 27.) 11

Bellstrang 5 tout : le an 31) (Der. 51, 1). . Linder ender bolonda lett tendo many (pidomus A.I.) weline. 32) Hours proletis: (Fiel, 13, 3.) , Jay rol an Ur Inter: Day, a soland prolitis uch, alis a sojet bellies idon menues / [2.): als onnot mivithal prolots / (6.): " this ogst latter is harry Jovendolpetest, alis et madjet : hu monde an in! Hold as in non litelet the , is meg wi-Jos, hoer seloljentjos landis, / (8.) : Eunelolder igg sol a in ster. Mivelling histogot molottotof & hongrops lottated ares en ell netel cenel. (Fills thits intousing) 33) Hours nifetos (a lelavel hossarlation): (Fris. 13,9): A prolitis, alis liusagot lotro es horngrogot jobendolpetud; an én (an Ur) révous gynteleretéses veus lemmes, moet borons lishiprése neu nottetus, es mal lélagére se new menues, is neptralisto, ligg in logis as Vir Ister. " ((d. még Phofelo ister agriciolo (P)) 34) Belowgindos buttile: (Es. 14, 7-8.):, He vole = li elliejlit tilen å bilienglid verri tel mire'se, es meg a problètion, vog en tousant longen re-lu (an virtol) & évitélem) / Ellene Inditur aronno, és velen et jegget és listemodiel, és listons repen living a meglidy otos way en coplos as un! (an itero mello a luteros fundacións tortros) AR A molete smiletile: (3,) :4 le a prolete espedi villygliventeur megát, hogy lujderelést adjon, én lugijtou besure alleve, es livereque of a su rejour, made living. " Basistrang Britises colia: (M): u et ne lévelyedjet tosse model luore toleur, es tossé mug u les éternes moqueles elnohodoresthol, houen lepyens an én ré, our es én lepyes memily. 35) Crolid liaperlatof Crick 6,7,6.]:, A find bolondus tetja atejat, a ledung anga eller 16jat lidnige ar elleure gl. " (2004. userus 08.) 12

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Félelen légline 1
 1) (1 Mor. 15, 1.) : Mordte as in Abramus latomostas
   " Ne fle, Assam, in pajonal vopos nelved, - as
   Televed blette iges 50 segs.
  ?) (1 Mor. 18, 15.): 4 Sove mytogadte, mes Cell.
3) (1 Hor. 20, 8.) : " Felell aux Asimiles (GERAR
   lindinge) reppel, és eléhiste minder rely byet es elle-
   gette may it is a loss tatorito and an este, he were
 con a nine touch Abrohamund), as an embered riger
 mapifedtes. (~M.): Abrolan undte Himles us:
   a At goddtou, mines interfélcleur e belger, de meg-
  The engues as en Clerogenes.
  4) (1 Hóz. 26, 24.): Madte as the mobile - 4 Ne
    lely, mes teveled vogrof ...
(15) (1 Hór. 28, 17.): Déhób, myrémilt annalolder &
  mondte : tilly retteretes en a lely; vem egges en
  hovem Interned liene es an ép ligniga. "
68 Félpleng légtine: (1 hd. 31, 42.): 72/6
   mondte/ La Societés / 4 va for en dayour siteur, Nove
   how priem e a mos Collegne
 6) Donef mondle Satypains Egyptombas: 4 h West ei
    is (elen. " [1 Hoz. 42, 18.)
 (7) CAMón 42, 35.): 4 hurr lattos como perserter, may
    le lemlettel.
 8) (1Mbr. 50, 19.): Dorof mondle a testisieines: " Ne fol-
 jeter : arago Ester gyouren rapyol-e e's?
   9) (2Md2. 3, 6.) " There pedia eligible as o neaget
     mes left an steure the teur.
 10) CZMd2 14, 31.): 4 delle mael av a magy drigs,
     amelyer crelebedelt as Un Egyptouson; felte
 In) [ 2 Ho'2. 20 19, 16.): "Hormoduging inedo
    en neungloge'es, villouland & sin fello let
    a legger à riger en s lintreugé; és myrément
11) (2 his. 20, 20,); hor undle summes: Me-
  feljetel, mer and jot as tiler, hong titlet ung-
hisetres, & hop an o' lilelun lyren ebilet!, hong
   ne villamets.
                                                      13
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Intellering Sintetese h 1 1) (1 thos. 17, 14.): " A livinfurliletter lot, al living new welittel an o teteral soret, an ilyen lotel his repottatil en o viene lissit, mes foldrutalte as ét sisretsegours-2) (1 Mor. 20, 7.): In un mondle Abrine Coluet, GERARted lindyand: " Ha ven adod wine it (faist Abre hours), helalled beden meg to e's wirder bounded to too. " andobt welder 3) (11/02.38,7.): "Her, Inde droutst fra, govern volt as in news elit, is my sets "ta ils-" (-9.): Tarés whouch as o solyja feleregeter senent, toldre mertegette et a magos, hay soty jours mego me tamornes. / (~10.7: " E' gournsoque) telnett an il elit never dit, aunt creles edelt, evert my vete it is. " Conounds; Parounds rege's 4) haister ruliuntos o negrenlise : [2102. 19, 12.) An, am a hegget évent, holdlol holjor meg.

[21.): " Ne tongos élore a vérs a rue loter,
mes rela elmlored torntate. "/ (~ 24:): A pous is a new me toyered elone, a wilm, hope rojul ne notion 5) M. inter neverel luite vol felverite: [2H2. 20, 7.): , In Intern never budbe let ne read mes nen happia as as it, truttes néllul. Je) Politermus! (2462.22,20,):, the mened-I will down't, new augusts a vinual, my legger (2) Sombetrop mug new todare: [2162.31, 14.] = 4 th So mondet reger and, and celle interied by an o 8) Belionjunedos: Eztróz. 32, 28.): , A lévi fra I vedig a lives berødt mens aelebedlet, e's elleult a nephol mity 3000 flish. and a myer a nephol mily 3000 flit lide. tolte: In viv a un prendt houverings, vellet és sist: de veur roggia à minist sinutelleur , un finitet. Cre" = arlacheddlery & = allong & = salinguole 14 82 - moundes

Intol wordens 1 1) Inter rende à parouerte auglores: (2 Mos. 20, 6.): Ar ister mondte a répries: Digoliums of crelebrem ereringles ardel, ali's eugen merchaels & percurialent inftorties. 2) As with here 2) Eyedelmening a vister-nes: (2Hor 23, 22.): 4 It a visidas my brond crelebrades, and under, alibr elleurige level a te elleusezedus às normgoton a le mongotorido. 3) Sulpilot a with - ws: (2 Hos. 23, 25.): a Sulpil faith a kes, a to Intendeler, allo uspoiling a to laugerede is wieder , is elterelitra ti liscaleles a reposselypt. It see vill, medd's see les a te loldeden seun; nopjaid neur teljens tenen. 4) (3Moz. 26, 3.): 4 le en en rendelsein neut jeito sa a is paraculatorient unglortified is airly supprelebratel / (~ 4.): Exit adol webtel, i'dejetes /C's.) is eligery of elatity langueleter - / (6.) = behowever add aim a tolder ... is hipurtite on sitoluras vodos anil a boldist es leggues reus wegy it at to colden ((7.) sot, elint's ellurgertelos -- 1(8.) à houtet, otos mont elimes ... es elhulland llo'Heled a t'elleurige Tes fegure allel. 5) (5 Hóz. 7, 12-15.): 4 the engedelicestalles = 49riskland & magtarty oth & telegentate and - for be overthe by toged, mapold tiged is mysolosis teged, ungoldes à te metoduel quintent, a te loldedus gymolost, telebord fojrost es ja-hord elleset, delottoss lend under uepure, nen len locotted mogtolos loli is among sen bound local meddo' / & Z'nd to teled a 4. mi-der slegger / is unpainted united a uspels and and the selection of selection of a single of the engladue to the a single production and of an united in subjects to a single of selection of an united of the selection of the re allidents idises, low & loter esot, was setelimithed a to gosmoda, smodet is day relatif (15) First 11 add a to merode a to Sommandus; to

15

Britalesel 2 an alyal alumbajet a frakon, és a pros fraitos hormod. & neglediziples. 10) (3 Mdz. 26, 14.) = 4 Ho new bally attol rous, &s minde parascolatilis my vous arelaborates / (16.): retlemeterninger bonetaly reals / (1).): livoritors toregound ration, ling elhalliated a tielleuregartes elott, és melliotyanes roytotos a té pythotortes es fundos, unho rent ren tresper titoles / [75]: és hord retos bonulos fegures es an alleron hi-The odles / [76]: is entity, be very degodles rug / (31): to so a lilder, lyg shuellwayanes sorte = to ellurgosto, ald lettlepedick elle / (33.): Titoles vedre eliveletteles a proposing vojes hore', e's hiion beginnel intelle tille si puntarappa less a to tildett / (34.) ally one a tild on myy she by an o montofaino / (35.) misellingy new ne godot a to unitaly aithers, unles worts letters (36.) als vedig unquioroles horitetos, and und mi it's grandest outs on it ellewegethed bilder (38.) Es elientes a projecy upos front si c t. elleuregestet belge mageure's total. (ld. 4this 2 (10)) 11) (5 his 2, 10.): Ar in may be and med treewly 11) (5 his 2, 10.): Ar in may be and med treewly 11) (1) his 2, 10.): Ar in may be and med to be a possible. the gy ist of mylen sums me-Al de on eller moly seen. " Men) the telpere may pledland on virid (unto goodage) len) règlipp cheestes / kurt aus a noundes, als of an vir chan d'élèts, annippes mentes el; (stros 13) (516. 11,16-12.): Vigurald, long we trutely del 3 vdeglis unlendst,/ littles an Wrus henge velger-Jed redtos s' being an eyes, ligg ero ne legeres, is e local an o gypnindeset mag he te recept ; és elventir a jó boldose, amelyes a riv ad rello. provide, my meptors of si teljented unicden pa-roundel't s' redeld se't; redd journed murdes e'tlus. 7 -> [16 - 68.] 15) (Bir. 2, M. B. 14.): , mod fice / ellipytod as the Kr = dermin P = persuals

Intolució 18 2 7) (5 Hbr. 78, 1-2.): , Ita ungtented e', telperted y an riv miden perconantalit / red of udland midden cilding. "(3-14.) (8) A suttribués elleulete: TSHbr. 30, 7: 52.7: 4 Ha megtern a virtur, 1 53.): Allos virulione ar isr ... a te Explosido , e's tismposiel softed e's vurslin re homoral roted sineppings maid toged minden nép tionil, alis tière ode mos téged as l's ...) (1): He as eg mélaire volubles toutre, ouran a sirregulist te'ged as Ur, a - is oursen is felven liged, ((5.) Es allor tiged an Us ... a toldre, amelyer birtel e to day did e's birni lagod out; is jol tens welled, is inhall megsolasit teged , mis a to dry alido -I 9) Huy jetel weeks (mes teljentelle and "alexalist) trus. 10, 30.): hundle a lir deliund: Amiest nonof galmoras ungcrelelisated aut, am welcom tetret à as e's miven luitéerage neur cullediff as Alles hardred: are a to liaid neggedizing it nul a mod lindlyjendeten. 10) (786 35, 11.): . Ito engeduel of sudgolud well, monfartes joson régul el, si an à éverlet 950yM) (Isolt. 1, 1-2.):, Boldogos, / alsus on in time! gondellinds effel si regist, es an à tirréngent qualified on mercures les 12 (apolt 34, 23.): " h is himener as o suly a Cellet, Is senti meg nem latel, als sence sinh. 13) (Reld. 2, 21.): " In igned lely'd a lolder, e' a toteletesel moredust meg rojte. 14) (Péld 11, 37.): A igor e loldog megnyen fin-tolute, mennyivel vulider a virtectoler és a Silin -A

Buntetesch 3 es supplied Baalus es Astandad (ASTARBT)/ Es B felgerjedett an is langer med ellen, e' alte ober a rapadnor leré se és a horitottal levo ellerse quis here se. + 16) [Bir. 3, 7-8.] : Kilso lougepoles . , Invel lian a The Baddound is serahund molgolled / Fint lelperjet an Us honogra ellent, is adte othe Kusty - Risethein Mengetonie ludyons herebe, is myle elig mogotial a o heresp. 17) [2 Kon. 15, 12 13.) : Fide nipe fogedant tett, logy, he whole wer heren an the ,..., maylegger olve livingtet light magging (18) (703 36,12.): Ha new engednes (an isten - well, legrend atvertt The, is tindetlausig for milnos lui. 19) (Péld'2, 22): "A gononon a lotdie li len-H nes règre, & a la tolleur culclelis lu lemus naggotre assol. 20) (to, 57, 20-21.): A listellenes olyonok, unit of egg history's tempor, ancely new nyugodlatis, e'l analynes vice import e's now living la / Wirses setering - sol Iterem - a lutetle uchuel (21) (Eit. 3, 20.): 4 Ha elndul an 1902, an o a sopriagotist es creletius élevols sépot, es en vetes elige botion land & meg log holin'."
27) n "is oldollese semnolous lutellema listet: (Croh. 9). / 5-11 +(3) Estatos: (Erd, 14, 21.): 4787 mol as vir ster: Menugivel inhall, he e nopy welves i'lletemes: Na lognos, élisegos, la dállatir es déglialatir so crà-lon Deminaleme, ligy histor belole ember es sonmot 1 5

Crodos 1 1) hanter lipeni telle lines, hong vernot higgsove, I es ligget recen valtatione " hogy elliggie's, has megjelent neli an riv ! (2 hisz. 4, 5.) a herit nothing es a folgovier viene 2) [2Mdz. 7, 3.): tradte a Mr notes wel - 4 Hegrohorrton jelemet is evilaiment Eggipton foldjen. 3) [2 Hoz. 10, 1.): , tradte a ur trousuel : en toucemystellens meg a fered mivet, lugs an ein jelei-met mystegrous elitte. I, ei lung elsewlied frand-nd & liad liand, aun't Egyinton on andeledlen es jeleimet, analyelver a egyptomichen lellen ligg imparejetil , ly, en copyes an zir. " [-2!) Hoberus: 4 Con-(4) (2 Mo/2, 34, 10.) : Madle on 4 is della terres, analyques were voltal an egen toldis, sem a mepel historit, es miglisher as egen mer, and the collection in and collection, me and his te vogs an Union collection, me avolated a, aunit de crelchieur voltal. \$ 5) Dors. 4, 22.23.24.): , Tudoubtol may d a to Cathelal, I way limeritate an in ... a Fordors a bed under repe on the buch, hop times nos en , lig liegetil an res ... under ides 6) (Soin, 5,]: A " is and midelt a folisitateons megulial textelos a lodot: I.6.): 4 Ar in her as Addddide nelsalett å purtitolle åle feli Gelle. 7) Elizeus megsolverité an onegy desat : (216is. 4, 1-7.); a rondon letterilandese: Ca 8) Selds ands: a Indea letthiolocation: (2 Kings) Selds ands: a Indea letthiolocation: (2 Kings) 2,8.); a hadtest ingensider : [2 Kir. 1, 9); égleregedtétale: (-2,11.)
g) Eredestelle a « Vins megnendigel ôteren férhits ciralenes: Elineus lines dipa bengé bôl jel testet moi euser, [216, 4, 43-44] 10) (2689, 10.) = " Crotales esclelus megrioulallie" tollowel. 11) GT illetade: (Frot. 146, 7-8.] = , Eledelt ad a, (2004-febr. 18.)

Egystenlip 2 17) [2462. 9, 15-16.] : for in mondle troserus, lugs mind-Je mes a forcours of Ha un mesvenueles - tiged is a to us es neder diphelidal, all ling ottobril a litarie. / hos testallold lover, ling nequestanous relied as in littlemount, is ling hinderich a es nevenet an egen to edish. 18) [2Md2,15,3.): Witer heren as Us; and neve 19) (2Md2.15, 11.): , Garde an interes horale objos, H must te, Mon? Kinde dyon, miste, sentréggel diens, filelemmed dientrends es audateiro? 20) (2 Móz. 19,5.): Hadle a Ur Horesued a finelugger: " Ouzen as egen fold. 22) (2162.19,11.):, h in mondle Morsed . (~10.) " Hormednopm levell as Us a egge vors seeme lottore a five - lieggie. [E18.] In eggs sine: lief pedig listilgill, moved as in horses millet le l's Johner annel listers senot, es as exem legs motyres rengelt. (~19.) y hores senot, es as sile filest net longoron. 13) Heurteimus: [2Mds. 20, 3.) " Ne leggant who idepen intered elotten. 24) [211/22. 9-10. 24, I]: 4 Hores es Aron, NADAB e/ ABIHU à a mad réné lione letveues/létrés mod Intenet, en annal Catar alat volone mhis longit largy wet, is dyon tinto, and a eg. 25) [2 Mor. 33, 20. 23.) : Mir 'Horestees : . Account I new lothested; mes new lothers enger ember, élores miles totalist nighter legger, de adount were esthistord. 26) (3 Mds. 7,37-38) = 0,23-24.): " A Ur diastége megident an egen mesnes / The 134 lu an 16, et en pendetelle an ollows a égodidonto es a liviersegels. Es lotte et an egon non es yjorgest à aras etel. 24) Frióz. 22, 18.) = , Balán madte a Bélés (Mos fercedeline) respairent: 1/2 Balds a o hace awaymyd & enisted tel adus is maken, new highertou at a risus, as e's sitemented a monde 22

éhershued / In ri, megnythe a volud neurest, en ris lelegyenest. a meggormjedtelet. Torterelen 2

hat, és térjes vima hi-hi a à neunebrigéles. 14) Foldtologan: [3Hdz. 75,73.): " A folder sul el ne adja joutre, ment engin a told, and jovenérups es nellères vogyts ublour. 15) My (the minderlopper modelo word: (3 Mo'z 76, 44.45.): " De mindouvellet is, he as it ellen siges folder lenned is, alilor seus meter mup det es nen utblow mep åter annyine, hopy midenestol elienstein old, felboutre velich a volo mevetregemes, mes én, an viv, a é Islent vaggel. sol megamloheren enettin an elodottel hotels provetsegros - (ld. in month sign 2 (12) 16) Teteri ipyrus (Bollow): (4 Móz. 122, 38.): Balon pedig mindte Bilitus (Mids fejedelménes): Hor pedig tilletet - e majourtos volonnet? Ami mindomirolot Inter ad an er srombo, as un-17) Foldling-tenges: (417 or. 34, 6.): hendte arin his. zesus: " A negregação habortos nedos legges nel. tel a may tenge. 18) Kausen livolouits salves dies : [4M62.14,7.]: abis a located he'mlelor hourd voltal, musclose that which the medition of the second from eget gytheherelised: A lold, amelyer drunentime, hop maghindely is as, igon-igen jo loted CSMOT. 1,35.): tradte a in: " E gourn neu -redition vols emitered liver egg seus lotre may at a jo fredet, and folse mugertiden, hop o hi styditsland odom (ld. 20) 19) Abson as idoses: (5 Móz. 3, 12.) (-18.) 20) Koncon livaloutoried olas: (5 Mós. 3, 25.): Móres: , Hadd mengel o't, leiler, & lodd lanous may as a jo legge of a Lisanow! (ld. 22) 21) A red'nos neginorando eltelue: Id. milo wes hi-22) Kauson lindoulosand der: Mois a repuel: [SHóz. 4, 21.22.] : " In Wir negeticidott, lugy were megyete & and a 16 lildre. / Ti atments &

25

togratocher 3 +28) [4Moz 35, 34.): 4 th, an Wr, an Drivel from hoze It 29) (SMóz. 4, 35.): 4 Can't melod adotal lattolious tudied, lay as it as other, es wines hivile tos. M 739.) . Tudd my ane't e me mojers, e's vedd sivedre, lugg an vir as dotes, feut a menny ber -30) (J. Miss. 10, 12-18.): " In Vir ... writered Interes is and -H und the mopy hatchers is retterelts stee, an new menty vidents, seen and dold of new toped 1 speciosos sulpstee an arisinof is an overgreat; next a present. 31) (Stebr. 32, 39.): , Mor landtol may livery es o word, is mines the hivilous 32) (36x, 3, 13.):, a nopul, dis Un, as egén M lold Mond lodejet lindred. +33) (Saus 2,3.): "Mindentude Inter an ils. 34) (2 Sous. 7,27.) = (David imaja) = , Senti Huch Molyon mist te & norted liviel mich reter , mind 35) (1 Kir. 8, 23.) : Saloum inega: , Nino limod - hound steen, sem an eigher ob lew, sen a lilding 14 lew, 36) [1 Kibn. 16, 28.): 4 th riv rellevette midden esternes 37) (11hors. 28, 9.): An ur minden mode selder, és monden ember gondoletet jel és. (-29, 11-12.) = H leelt. Dévid liblaimeja: a llour, trèd a maggréf les-Dévid liblaimeja: a llour, trèd a maggréf les-talm, dinosez, cialléralisez à maltarez, to t minder, ann a menjuyen à a foldar ma a lied. Tied as ornez, te migantaled felicet ! ! Te godo, lung ligg minder festedeures lelet ! ! Te midlinen mindereles; a la lexedien voi, mind an erossez à mind a bundolm. 38) [ZKron. 16,9.): Handin (HANdINI) millete Ase Alineagues : " In it seems loroquel a egen lite Eline teljes movel regenterlad. 26

Egyptenles 4 T 39) (265,9, 11.): . Ime, elvoud mellettens, de neur latons, atmegy el'illem, de neur ventur estre, 40) (265.36,23.) = Neur tartois felel's seggel seulines. Little noste mes a o detjant vog lui mond.

Ev Wordt seen iment: (~ 26.): "Everned home sen myourhold li. 41) (265 37, 22-23,7: " Mindeulisto! News loghabil not mep ot, magy or o' hotaline is teloscope, of e l'inte igorrose el nem myonija. Met netter-joh ot as embered; a havely solcres hard men 42) Hindenhold sop is tobist tog: (26% 42;2.): "Te MH milder mytelets, is realist due un lodellet toged attol; aun't elgondoltol. 43) Helostin : (7ne. 9, 9.): 4 hugitel & (a. vir) & a villgot igerotoggal, tolveryt ten a riepel, ues mellougoros. 44) (molt. 10, 16.): " In Us laidly. 45) (net 33, 10): 4 h in ellopotre a neurald tousadt, mednichts a nigel gondoletert. / (11.): h lin touceso mepoll middetallo, sivenes gondoleter non-Kt adt, meglicistis reachor remeditie. \$ 46) (Bult. 30, 6.) . In new Sird. (46) (tol. 50, 6.): The her one.

(47) (tol. 53, 10.): The an in varous! [(12):

(47) (tol. 53, 10.): The an in varous! [(12): 7e vogs as

(Now, a un pajronus! [(161, 4.): 7e vogs as

in mendaleus, is eros tos myors! (5.): "Hoda

mendales a te manyoratala "quegele [(-62,3.): · O as ét hossillon ; à an és oltel mous. 1/t-71,3.7: Cully millerarous, alove mender blows. 48) (Frot. 82, 8.) = 4 Nelsed jutud (Itemed) 5 whole zine minder wife. 40) (750lt. 83, 17.19.): 4 Tolted el araulat quolarettal/ Mligg might de it, ling alived neve selvore, egyure -Hy god ven felriges Inter an egen toldoy.

Hy lindly minder interior letal. 51) (Fret. 135,5,): " A mi Unus minder internél lutil. 52) (met. 136, 2.]: , Hopputolistel a Interest newst. 1/ [3.7: " Morgante, atos a Makaal Mid. (2004. fes. 18.) 27

Egypitentop 5 53) (Réed. 2, 6.): Ar vir ad belowings, an à sis-just tudouding à este leu, marmons. 54) (Péld 21, 30.): " Nince Solosenerg Jan 215 elley." es citcleus E 55) [Ere. 40, 78.): 4 De 2/5 5 25Wirels orter, 558crenege vegenemelietetles (hobstolos), 56) (the 44, 6.): In not as W. mal listing I so ies an ullio, es respectived the ter voggos and 57) (Der. S1, 15.): 4 M, al tremtelte a lolder as o expluel, ali mejalopetelle a relagot an o solcrenezabel à interjentette a epelier a o ertel movel. 58) Kep: [Fol. 1, 26-28. (19) (Dan. 2, 20): Oue a Solcrening en an ero. x (21): 0 dow lively do is ten lively of col tollseneget a solcrebuel es tudornous on allel-Munerelves. 1 5 plant mup a mily is eligitet dolgold. (00) (Auto 9, 7.): Universalis inter : " Nem & 4 listour-e li maelt Egyipton loldgéral es a Filisz. Teurlo Kaftersol es a minacle Kirbol?! 61) Hely: Ethis 1, 3.): Kijoh an ur an o' lelyarol às lendel, es lépal a lota magostatores. (2) M " de amjogras : [Hel. 3, 8.10.) : " A tired_ del is an aldown wolfind cretted my engern . / the A rolls be a tireder united a c'h lar lorouite, ligg leger enmitals a ét lisromson. 63) (Dan 2, 21.): 4 o withoutify my 2 robber 64) (26) 1 4 mm num vamulity to me of "

A gorog aleiste filriófic megditlese ? (A medilator folsown, lisupre) 1) [1, 2-3.): Minden luidbaroldog! / Micorde harme vou a entennes milder munitajosous, mellyel muchalluls a map datt? 2) (1,13.): " Midorof ingelise, analyd lemus as ey alatt, gowon his sorel foglolating, amelye adolt Titer as emberos fiains, ling gystrodienes velo. 3) (1, 14.): y dollars mirken delfot, andy len a mos abolt, e's milder and hidsourel'sop s' as elet gjotreline. 4) (1,1): , Adtour as é's eluieurs a solcinerse, enteleurly is solondise tidesare, neptudo, lippy en is a loted gjobeline. 5) (2, 12.): , Telvitetten minder dolgaine , analys le crelibedten, e's, ing, as mild "cricibarolosing el a liell grotreline, in wicker annos semmi home e hop delt . 4 6) (2, 18.) . Cycloclous as életer, mes gonomus letut releur a dolog, am todius a ugo clato, mes milder hidsondisdy és a liles gystrelens! a delpot, aun't as reter crelebilis lendettol lopue." 8) (3,14.): Valourit riter crelebut as les sistle, allen wises net edus, is assil wines went el recurs, és est an Deter véglesvoires, ling rollegjés 9) [3,19.]:, he emberned naggoss millsråge mines a oblolon allotoluil, mert under lucisarolo stop.

Terjenhedes 3

et a nepel, és megrendilus; Filintee lolivit nonletes logio el . / Alles meglioborodual Edon Jejedelme! Mods hatelwarest rettegés mollie mag, closingged a Manaon epin bolombee. / Félèlem is apporten les "
mey obs; how hotelustis elucinculus, min a lio" mig strond neged, Mous! 19) (2 Mas. 23, 23.24.27, 28]: " Mes Angylon Sevin leged an Euroreuns, Chatleurs, Perreuns, Vanemeund, Klinweurd & retrievered lind, es killiton and . / Doiligerd le ans interest à tordald onne El men, és minden ellemigedet nepfutomtous dettet. Kinn a doran elotted a Khirbeer , Kananew is Khitteen / [29]: De neu eg entendater instr 5+ W diled, hop a fold muiting ne legge e's une re whorother ellewed a mere vad. / (30.): Carron lonon inten it he elited, ming respusunwin & birlioted a tildet; (31.): Es lidontest a veres temperal a Frhibleurs tempering veten, en a fundalé loque a logoving mes hereitable adon annal a l'éldust bolinoit à lu-El livid avolut eliled. / (37.): " Ne lies stiretinge to arollel, se an ist interestlel. y (33.). We lot. jand a te toldeder, ligg sinte ne extremes te-20) (2 Mor. 34, 10) . [M.): " Kinson doled on Frew-IT rent, a Kananew , Kluthen, Perrent, Khiveenst, one solidayorhe & vogjetes units ates el torgetes
one solidayorhe & vogjetes le serbeiter "/(115.).

"Ne hoss moutright annul a foldered believe, hos,
aunten pareliabrated e' aldred, ne egyle as o's
aldred 1561." / (16.): e' large blee est ne vegyte ledwyork love a te fraident hosp aunter
o'h porobistlosted - a te fraident is parduotietet 21) Tenjenhedes megnahledoro: [3462. 18, 24-28.]: y trindevellal and projector lest tells my magular * ET = eturbo tintoples

Hoteles 1 1) (2 1/2 19 9): "tradte a zir trovend (a fine hegren). . thrid myrel - telle lindy obon, hon * helly a a nep, un hor beweles veled es higggenes me hed midsible. " 2) (4 Mbz. 14, 11.): y tundo as is proposed: heading Os new lumes welver, mindorn, anditteles wellet sen, amelyeld miscellen (teelten) howthat? 13) A un'derlett sop drymbjoind vedeluster a lin-bito's toline hetert of the an most the Littischer ollog be: (3 hb'2. 76, 14-5) 4) Uggare celtol a Kansan tildre elleptolishel. Ide veldregelst uground a vedél en vivonel litelles vyes neulopale intos: (4 Mor, 14) Myoner a 40 evry junta boughoul 1s: (4 Hoi. 14, 33.): " A to liant heding, wow a por tool, buy down a punishor negree enlerding, 4 & visily = to normall, off ortoling buttert. Class: [4 kion 14, 29) . Ejuntison bullound of a to holletites, alis nigolidatos elleven / (39.): "mod la / (40.) bellettet regge & felicets a lung teterire. / (45.) North an Amoles & a Konovem , ah! tolot am a believe is unquested stof 5) Eppendosty: (4 Mbz. 15, 15-16.) = , 64, liests. Welter es a histoly believe joverengues eggs rendtoitet legger; orollevels trueing legger a to neuntregethick, ling as is elit of our legges a jovevery unt to / Egy touruptol legron, of nottes es a joueverienes, auxely lisrottet ! lalis. 6) Briangrop: (417dr. 76, 78): 4 tendre Hores a 9 72lebertus ! Estal tady of the my ling as ity timedate I enjeure une aelelicateu mide delpolis / (75) Ha a told megugity: mojet & elugal of e's mindant sens a lus. 7 (1 Mor. 14, 4.) " Noudte for in thoresures & heading I grales lengton en a her of hedding how kinned TA = titeneleurities 32

nelping, migdoron protetoteleius wellett sen auce light crelabolters hotalts? 8) In Egyptombol a Komeen og tote 40 évet, hong en , inter sporelit and 40 év uton telpartotte annal ungodital, hoy a wood times simulationed vol-tel on , the ral newser: [4462.14 -): [13]: TA hardte ar in: " New lotja's mup an a bolder, awely belål megentridten ar algatitud ; seels sen lilja as and tiel, als grobated engues. (32.) At. holtediti air a pundison lullour de/ (33) 4 to liantes nedip, mit a pontous, sugaround e 40 entenderg, is vindes at mois punti bos hellolasaits sultist, my mag new lerrus emertre o ti bettertertel e puntason. / (34.) A major siama neuro amelyosees maylabellitet e little, 40 évig lendomitée at louissippel. le somes. ((d. meg (Thisz. 1-))es (4 Md 2- 32, 8-3)) 2) Hamis igene , ossthouploss or virtuloppel (mindeutolsrap) :: (5 Hos. 3, 21-22.) Dorméned is perountlous: heme doll lottled mirdor, aun't cale-ludelt as Ur, a to Interested arm but modly of; 195 crelebrust a vir minden orndppel, ambjers d'timen. / Ne bregetes tolit, mes a vir, et structed, mage haddling To enettetes. (ld (44)) 10) A lut word extellient supollate (neuret oncetolor a megeneral rigelt): (5 Hbr. 4, 26-28.):

Ha maj d'eletemestos si gorior coelebatis

an which is to retreated up never elit / elien

tole a liblai (, ambre tomentes a Indown,

tole a bright as now latter of iden aim, ho

never himstolis whe / H an vir sofrior tileter

never himstolis whe / H an vir sofrior tileter a verel lière à som neur lacon mocadhis map nevels horot, alik told win titled as it. es sulpollof of emberi for detal aniel isternes und (640.): 4 talset meg an o' rendeløsert si porcerció.

Torit, amelyeles en promounted uno nelos, lings fol

Repros delpod es a to liardus ulbues, és lings unidentes hour i'desq e'es anon = filder durly of an Very a to Pitered all neled. (ld. 2 to best (10)) on Mysmester Returned sel melod. (ld. Bit bies (10) 27.): 1. nite Cellon - lold; ein andis ven * EH = excholishing bitelesse valo tellianciana 33

Hillistousop 1) (5 Moz. 4, 2.): Noves mod nejober: , Semmit a tegretes an igitier, analysi is norounded welder, a to receive nomentalist, and might hometos an inis wells 2) Stertomenture erede - eredetlele, : (765.5, 13.) 4 A muderless, megloge a solcrebe on o's adordsaguelsen. gouddetai luissavolos. [an 1 Km 3, 20. - son strette as a lessellagrof, an member a roster nord belighteritie, porton tre. 4) (d. Belbiting say 5: (32) : Hours molotol. 5) Hours prolitos: (legtoles): (Ers. 13, 7.): An in eller, dil molotilus. (as, aunt a 4-es protter lein ve voy.) / [17.) Euch lie! Fridited arcold reped leongoine, ales onnos monthost holotolis is putally elleurs. 6) Cd. Bels 10; (5) (43.0.)

modourn es sinjetos as = 50 localet. "(5 not. 6, 18.
23) 4 Es au crelebrado, aeu 1900 es semeliers
snemen elott, horn sel legge deleval filos megas lu es birhard at a jo treder unely filse unegastin 23) 20 fold: [Than 8, 7-9.) -, h vir. jo löldu vin te teged; Sovini potoholus, formarobust es welly wished toldfore, amelyes a volggeller és é loggelles Cohadus! / Brise-, aspe-, rolo-, lige- es grandtalme-termo boldre; leoloj - a mertermo toldre, / Olyon loldre, amesemmen su mitolladet, dy lilde, andy was live in a analysed hegyesto'l reset sophetin! 4 24) Fold soll: (STron. 28, 43.): 4 the an 21. ellered right menind, - lold rilliol; oly noto , analy well ungelist now site d. 25) Mores: (5 Mon- 34, 5.) 4 Mores, a 21 sulgo, a. (1 the. 33, 1.): 4 thores, as Irles surkere: (5 thd. 34, 10.): " olyon moleto, went Aldran 26) Donne: (2015.1,1.): ", Janue, Hores only of 27) 4 Aly = - First " vinny : (Dons. 1, 5.): 4 Auchopren promel volton, veled " level; il neur lægglos flyed, is el mus modes tiled. 28) Vallos min whither enlig: [Bir. 13, 5.): (4.): "Mepfelow on vir auppole as amongus (MANOAH Se-levigeres) à mondte nobi: / Terbes level, & trat notin, relevant tetet leur an a ground ampio métel loque es à lier du major mequesolten most a Filintenson leve sol, 29) Levereny (mos rigstot) selopodoro: (Red 2, 11-12.) Boo's mondle Futhurs: " Elimidos when relieus, ling ellippeted a te atypilo o = to augusto & a te mildiseduel loldget is jotlet aller a copla, analyst were ismuelt and - / Frances my as is a te reletedelected, és legger telges e l'atolical a virte, mail intentol, dient rionger dat de latura lesen jottel. 30) h "irter" leoluditus aubició" : france liereje

Hiteles 3 dold table below on "ther" have knot led -tel Coulified &s To 4,33.) (ld (17)) 12) A lust cher': [5 ther. 6, 21-25.]: (1) " hishould milet a un Egyptombol " (21.); (2) " magy es ve - O medelmes jelde 3 arkola tell a Finans es l'éne repris (22.); (3), reliaid edge out a field (73.); (4) , jo delpuik lynon telpes életilles, ligg mytarton under a delper (24.) 13) Hitfautantis' s'-tenjendis wirdes: (JHs'2.6, 6-9.) : Fernéalissi mixment : (1) yer iget leggenes a te m'vedsus, (2) mol; es place, aunes lefalul, es unen felleln "C7.). Terjore it merduerd: (1) jam "(7.); (4) hisd and loved (4.); (8); still jam "(7.); (4) hours to to memerial tools. (8.); (6) . (1d bel and benchus gléfélésire à a te 14) Hours igore (ld.(9)) (a intentojs videlusta) (15 Hóz. 7, 17-21.): " the as worded: Tobles voumed e nepos, mist e's, un'topper intetem és e ob? / we wer tolis; encoloned wy a Epyiptound honalto coddlad //4 he rettery map and es retterates ster! (ld. (16)) 15) Gordagraphas: (5 hisz. 8, 10 3):, 40 enel major és may loguely: dissinged as that ... and a po tolder, and byet welch add finen horder enters is talist and. from (12.), e's a to bound my relovated, in count of or avouged is inquitored & unider prinsped ung-In ét hotal mon és an ét lavem expe saonts valois e gordagraget, / howens andstarriel was as throb ..., wer o'en, als est ed neled < pordagodo mequerrishe."

16) Itamis rigore : (5 Mbz. 9, 3.): h vir an, al atmeg elitted mir enerte his, à l'al et aute à à clare une auto elotted; és hisión es hours elien. 12) huiten livetler benede elhuesteid megyod te (5 Móz. 18, 16.) = [15.) = ", Prolotit town ruled a. Vir, 36

Hiteles 4 dyour unt en (times) /(16.): Hind surent, aunt leiled an Whil, ..., a Horesen a pjulleresus uns join mandre: Ne hollyan till an Ur. ... suret, is (12) Ar in undte vela : 2de undtil, aunt wordtol. / Prole 64 towarted rold on o' dry jod fro livel, olyper wind to, is an e'm right was adres account the es neli, 18) (5 Hor. 34, 10-11.): "Es nem Comalt tosse modbeg olyon probate, ment tedas, alt isues volue an vir simol-sime; / buidoulson a pelester e' addition, analystas buldtle oles as vir, hors righer nege and Egypter lildjes, a faired, 19) (Bir. 2, 19-22): Ok-olina osszeleppés migladita se a midentalissed - Los redelinations: 6 thivel med istendences und alles / folgerjodett an ni, horegple mod eller / es nem with to the rendert sen
elser a proponent hand, about negloggot so'sue, auniter inqualt / leaven and alter lui-20) (Bir. G, 13.) : Geden mondte an un augyolomos: 1 4 1/2 velicus von an ir, unest es beunale mirde & well would as a circulation deliger, analystuck be weller while of dypaints ? " 21) A nidos erolistinganos lutdere volo follomolosa: (Bir. 7, 2.): " hendle as 21. Gedermed: Toss en a Et nép maly veled son ligg heredbe adhituses terdi-an authuil, has mad ne diceledure veleur neu-ten mindre: h és breun neutt inbolulent me 22) Hegfeldteller: (1 Kir. 2, 27.): "Kinte Polaciers Militart, has we legrer as is poppe, ling selet -Jarobjer a ris senode, analyst robott as Elilais felol belosen. ((1 fola. 2, 31-33.)) 127) Holis redeques we (116, 8, 41-43.). (Solocum imeja), Lot meg en sdegen is, ali veux a to Mujed, a moel loud vold, le eljor mence Hor loldist a te novelas / (her hughally it a to VT = rollar tergenledes 37

Hrtetés 6 " Clevelles it (revolven pot), a visette it as egen meel an ils senode ment , amelyet noldt an & orledge, Alrija prolite detel."

(C11610.14, 12.): "Brund Selogen a varisto, myhal a gyaruas. / C13.): "Es an egith meel
sirolge at, & ellewet at,) mes a Derr
27) brein magnosol and egypatil a temettel & el) In ulissi wondstre'er " setel jesedise": Badre levegte densvous egén librejot : en leller seu legget densvous hought be an il, beroide sen's audye ingundott a o sulpera, o Silo-bel Alija Altel " (30.): A seroson vetter-es audyellet vetteett, et as meet is vetille extitle 2' a somoudisser, anelligal follomentales en 17), Prólécia: Aliója (filísel): " Uequen an U. Dr. roet, es eludistis enol a só toldiól, amelyo addt an o alyailand & suthing a o'Lot a lolyderren til, mivellegy ASERA un amattas mogulud, hory or Med "uperdist. "Betoljaredis": TZKIR. 17,23.): Elvetelle anzir an o since elle I an small, aun's impundable rulgor, a prolotis altol. Igg limitalist d'Esprépe mose ar o loldred Amiriabe. 28) "Proleira": Jehn proféte: (1161, 16, 1-4.). Betel. M. jenter : (~ 11-13.) (Boesa lidie hinters) 29) " Prolecia" (oth) : [How. 6, 26.]: " Alleret legges an Wo elit an a loti, al Collel, was superitie e voior, serilat! In à cho motollère roly a le annel alopjat és lepifijass lidre allits a fel and hopest! " Beteljente's: [1 Kir 16, 34.]: hones idejetes entelle up Hiel Denhit Az o chonilit liand, Abraums élete ande vetette M map and budousents and to as o' lisables locus, segulus élete anos alletete les aunas honest, a bevide sevist, analyst nobot Domine V30) Béal - il i omerelis es crole: [1 Kir, 18, 17-5] 39

Hiteles 7 31) (1 Kir. 20, 28.): . Egy Iter embere mondte an mreel line jourd: At wind; a w : Not, wet a m'maide at windless, by erof a legger there as the es ven a roleyes men is: mildest a may solardot à le heredhe adres, hong megismenyorese, copyed as 21. lingy e's and a moniternus terjentiset endfol-32) Holer Jes (a seles ander à as my olts : land a Baal - in omevetist): Mitter Elineus muggyo-Syntate a mina. Naamt tilpollombpoide, en a egin bolder nee, and morely, " (zkir. 5, 15.) I Er: (~ 17.) = 4 A to mapped tolse new aldnis idegen intrueduel, housen and an viruel. 33) Filder langes nuglobel tétésre: (raint as d'éstamon. termson): Prollers": [2 Kir. 7,1-2.): Elinens: 4 Almay ilyander ago histol sampleted & hit histol doubt les n'hlusts verned fromance logagelons! Te (l'aloute) neur end bible "Betelferald": Crair. 17, 16.), a un seus de seus [[17.]: " a nep ell porto o't a tolados haputas à haplat (a l'acute), aun a rete enter negunate. Cilagnilizario: C~ 18-20.] (34) "Proficia": (1Kir.): (17.): 4 holt an in THESBI-TES Allemes mendene: / (18.): Kely fel e's many
Ahlls, an model lindya elebre / (15.): Es mal;
which immade: Days rule as M. / (21.) Veredelinet
linds and I describe hosyoulders Allibert
mig on elet is. "Betisferles": (2 Kir. 10, 12.): M Delies y levepte middelet, ali a Alle weinreligible megniciette volt spandidber, an (35) Or Kin 17, 6-7.) - 4 Amin'a lividing bevelle from eller à relege intende mitalles que collette a riundrat to ellawable as made maissabe. / Ex 26) Amin ellenlutoles : (216, 187 : (19,7: Raise he' (RABSAKE) amin hedrerin mindle a ride 40

Hiteles 8 history, Ezéhias héjmielsinen (ndverloines):, terley Son a un distributes simul ? (26.) Felellis Rosoletos: Benelly losses velins (a te moly diddel mirai nyelves, mor jol entjis; es he sewely ve linds moderal e new tite holloldie, accely a his below von (proposede ellister hiselets)/(27.): Felet Roboli: Vajor neu rulists e l'érbialles luit dolt engen on in mons, alis e hispolar ilesel? (28): Es deblet Robrele en Congorous bendett his don't suite. Helly the mina negy livilydnot heridit! / [30) [79] trep ne and on to he Erelias / 530) of me situstory tither as remal madne: 16'beg welled nepuebodit mule un in /(35.): Kinosle à total volo miden interes lail sugrichatite volue as à fildjet as ét herem sol , long a m is hindalithetas secundens a 1'h berembôl ? 37) Erehre's livingory a Virtin : 52 Kr 19, 17-19.). Es a of retenents ative libraglis; and and port / Es a of interest of the lieux de and news totted interes, however and eventer I has alletores, le à ho , aier ventellet de ôlés. The tent auritors, wir Mend, Henry, russelits way, celja hiles, millet ar à loutet, lung inquinque e total 32) A bendom hidden " nog svend lesse (2 161 20 12-4) [~21,11-15], Beteljeredis = (~24,2-4) [~24,13-14] 39) (1 Kidy, 16,]: (9.): , Benelyets mindey cordelator Mod adganil. [[10): Divelody etos as o' sew weeker. Cs (n.): Encolantel mag an à anddet despoil, et & andarist. 40), housgos minden lindlystgar fellet a steet, The auchen mighellottos, livery a ris heddenott as 41) EZ Króm. 33, 11-13.) : Buntiter Sálvanyorósert -mone, hopy an il a igos sites. 42) 205-peldosenid: A list réglete: 4 El an Ister, al a en agoromo ellatitette, es a mudoulisté, al (2004. fobrués 15.) 41

Hiteles 9 leven aggel ellette as e's lellend, / Hogy windeddig, and an en Celieus insencen con, / h or aproins neur not und élul séget si as és ruplieur nois rund cidardstegot 1 4 (265 27, 2-4.) 43) (Fult 9, 2.) - " Dicstiles, Mous, telps mivemend, (Shindetens minders croselétélédes 4 14) (Met. 36, 115): Indoinus - s'éliquesides Osnevelés: (Toll. 135, 75-18.) 45) (Péld. 78, 26): " Mr. Sinh magation, solved as. 46) Itenteles ortrobre 1: (Péld. 29, 2.): . Holy oregednes a signol, ouil a map; much pedage melluchel an istenteles, villagt a nep. ((-7.): u hegert an igos a negetinges cigaget; an interte-len pedro neur tendis insperteur. (C-16.): Mit hovelreduel a intertolouel, nisteliedis a netel; a ignos hedge another esetit (estit), este't) mugeris. 47) (De'ld. 29, 18.): " Hila wiles menerge lotos, of unityen tolday (may right bolday): 46) Stertele ostros 2: (Pald 29,72):, muyor a igordnot a hours ends; es invuget as intentelement an vear vitor jour. "/ [~ 18, 1.]:
"Minden intenteles for, he realis new inlassion
is an igores nedig seties, unit as office nounlon. " / [~ n] 4 of his owendowed as igoed, mag elenery or; unto nedio a intentelenes fellowed not, herein bell a sender. 1 [78.): " Herlin belevield as intentel weller, eliest may of an euck; de unha and elvermen, oregeduel as ignos." [~24, 15-16.]: , We levelled, of to interstelled, ar igor horo eller, ne puntited el ar o egyorhord! / her ho letres elevil is as igor ugyer filled air, an intentelevel vedio croh eggin injudio is elvermed. " / (~ 19,70.): "We ingylut, a intent levelse, / wes a citatelevel or estude lualuis. (47) [Pild. 74, 71.): " Fild a Plus! 48) Westelend ortorrore 3: (Pild. 24, 24.): , Als (2004. feel, 20) The telden leglione 42

Hiteles 10 art undge a interteleunel : igor vogy, es megisternot a repet, megutalial a neueratel [-21, 4.7 10.): 4 M intertelevel months to bein. In intertelected puntities magaral ragades stat Ar istentelen lelle him gount; es an a sieme elet new told lingoruletre a o feleboust's [12.]: Nen as igor as intenteles libiot, logy milyers venedeleuse jutited as intenteleus. 1/118.): 4 hr 190 a luterleir bindois meg. 1 (22.): In interdeleurs aldnote utolets, livelt with gown teller in. 1(79.): "Meglemmyst a sterteles ember as o as-49) [Péld 22, N.D: " In Vr reme reponstr à tuasmony; a literlan semidit pedra tellogotja. 50) [Pald. 2]: (19.):, three a visor legger a to brodelman (troy an visor, soul), a soleres bewidere is on o's tendousingous tour totalold me toged. I A tedruscy 18 a little jart's calgato lous ge fel, mide stomuyd a gortg aleinus ellewses. 51) Itentelen: (Pélet. 18,3.): Mila eljos an intertelen, eljon a megadolós; és a midolomenol a que llerat. 1 (19, 18.): Mitatales noja eluyal a gourssapet. 52) (Péld 19, 23): As Ur féldine életre min; es es I ilver negeligedre litte an ejjelt, your neur illetis (FL53) (Péld 1,77: , h nr lélèlue leje à solcrenique) J4) (Pélel 2, 3.5-6.):, Ha a solcremigér highton, & an exclanas a to movede telemeted of Alulin Nos on in a d'alcrenger, en a rela imaclé e jutin f douding es enteleur nommons. " [[-3, 1, 4.) ; " The e's tour tomural el me teledher ! l'en myen budienage es jo entalme ren e emple, mondre des "." (C18.) ; Boldog ende al meste mondre des "." (C18.): 4 Boldog enter, al meglujet a Solcres. (Példosemidel celja) 55) Intentalous: [Péld. 5, 72-73.]: A moge éludisoga topich mag an intenteleur, et a roget bre sieles listeleinel hotoril of meg. I o meglog the few the light of stonding wherego was to molyof " / [~ 10, 3.): In in rem lingge " them a igor liebert; on intenteleur linearsport (2004. lesr. 21.) HB = lithistonios

43

Hiteles 11 elect. 16.): , Aldbus vouces an igor lever; 1616.7: an intenteles maja enoualtilet lod se. deline since von 1024.): 4 suntil relleg an intenteller an end onato, aunt pedro li-idemed an oponud, settel jerick. (CIS.): I muit - Emparel réfinel, mes odaros a vitente les ar igoman otalle volo fundamentumo von y (22.): 4 h vis folden demostritje meg a monodiluel. 1 (18.) . In igoral remoneyage oron; a intertelend wording eligor. 4 (30,) in upon solo meg men model; de as solenteles mens labje d'elde. "1(37.): " higos aghe as tad job, am bedres; an intertiles rubje podip o nmaraget , 1 (M, 3.): , An agonal at toleleteniques veret de à la tetleuelle gournigus especit je. (11, 6.7, 8.10, 11, 18. 13, 31.], (12, 2.4. 5. 6. 9. M. 20. 25.), (13, 5.9.15. A. 25.), (14, 11.32) 56) (Peld. 14, 27.): In in teledine an elect high-fere, a holde tarenes allarolatione. 57) Interteles: (15, 6, 8, 9, 28, 29. 58) (Fred. 8, 12-13): A interfill huel len je dolgus, and and arest foles; /A lutilleunes nedig neu len jo digo, is new liomoshitis may an o' e'letot, olyon less, und an anuget, mes veus rettegs as Ister arcst. 50) [Préd. 12, 15.): " In retent lilied, is an o paremarkabet uniported; mes en an emb, la delya! 60) (Esa, 7, 17.): Mais ar amin molomuse ferugeger stitletin: " Estime by a vir redol es vipedie és dijoit horse oly nopolis, melyens mog neur jottes, amote thom eludial 2 dell.

mine history (Oh: Ero. 5, 10, 20-22. 8.)

Middt fougefelt, neur moelt.) (Ero. 8, 8.). beings ridble de imporadre atury rosto és tosis ellenis tolded notenegot, of Sumonnel! [Amin's landly Alchanos, Tido landlegated no-61) (Che 37, 20,): " low, Robradit may mules son'-(2004. John. 24.) 44

Hiteles 12 ejenia histoginos herósól hogy megtados a lold or nago, hogy Te vagy tetta expedial! 62) (the . 41, 18-20.) . . Kyon hegyeles by the Co mystos, és a roual houghes formantes; a (well tet vires tarion teners és as armi toldet so neveled és minterest & dojlot, ploitales a liter-Hon londs, neptedies, enable vegget is nogertsel mindingigais, hop as must have min-18 relte er , e's moel sunt e terentelle 25! 6 63) Mbs , internet es neines mi contise : (Cro. 41, 73. 24.29.): 4 relendsetel map, mich lamuel emilion, lingy mustindjul, lugy to Intend vargetol; ropy list miveljetek jot voga goword, hop wellstring es may de lorned eprète / Ti semmisor volis regits, is dolpoted is semental und, utila an, ale title seet.) Hirdungofan semus ch, semme sig esclule detail, siel es liabordistop liveril. 64) Etc. 42, 1:6.):, Ime, an en sidjour, alux grounditos, ar és volontettous, alist resur hedwel , letternet action bels , to wing bound a ne pelus / En, ar vir, hivleld el igorsapour e's form beredet, es meporirles, és rép novetrezene tenlet, projought vilagonagond. " (Negrollishin) as (de 43, 10.): Ti nagyts as ét tousius - (97 mbl as vir; és rudgéres, alut elicloutottons, ligg meptidjatis & liggjetel melien is mapertrolls, Plipy in voges as, elotters now allocated es ritamous vous les, 1 4 66) (Ese. 43, M-12-):, Eu, en reprod a 21, es roton lint mines nobolito ! / da lindelleur, en megtortation, en mepjelentetlen és men volt ide-gen inter liorestel, és to vopqtil on én toméins igy and as vir bery ex Inter ropers. 167) Bolidy wilds elvelise (the 44, 6-20-) (9.): " A ballings chilli, wild lisosaralis, to mile ven laturd & new, teduch, hopy magnifice myenes. " (2004. februs 25.) 45

thetes 13 (8) To vend Los lopenog: (tre, 44, 7.): " Ki lindetett horrow harouban? jeleutre meg és horre av dous, midte a vilag rojoit terentellen, es jeleutois meg (69) Belisugiuses elvelise: (Eto. 46, 7.): , del " vougre laliged és ventez all, lulyéral mes mens under ; he hi seton is hond, non felel, mysmaniste dist new mosalit mig-(Ese. 48, 3.): 70) Tovendoles- Lately entles hiteles: 4 Much eddig torbintos, elore magjelentetleur, srans lindette es tendatte ando, gyorson veg her villeus is believesthertok. / [4.): Her trettous, lings to lending vays is vasinable van mydies is brounded on c. / (5.) they of ne under foreall hipers mivelte ereliet, Silvangus -i's ob-Let liper porouente enlet. [76.): Untoulel logue is also tudated veled, titlollated, amely la veus todal / (7.) thoy or me would: Sue, tudton e's aroles. " 1 Esa. 47, 9.). A royade, Is un injaled lindeted, midelt ing, Seteltol, seteljeniluel, tudotar veletel. m) Bolnowy modes elvelise: (Der. 2, 26-28.) y Build megner youil a tology, he raytologyjob, allipper niggine meg mod lidro: o mago, an o histor, lejedeline, popjer es profetir) Alik out would it a land: to voly an o'r alegon! a hones pedge. Te multier engens o De mjournisstoped oder; and windy is: Kely let is mostells
stoped oder; and windy is: Kely let is mostells
my willes! I be hol council to istended, and
lytele impodud to intelle? Kelyened tel, ho impmobilitation tiged a te myomon's ofod idejes. 122) Ellundos mogyordioto: (Der. 5/19.7: 46 pedry an cenne, hor, léndesites: their exclalas te mider nelius an er, -, allow ar unded ue-It his: Auiloppes ellighteth a res , e's rdeple Ntendes religiblets a to toldetolog, avoil ppers idequision logist religibles object foldes, and ven a tietes. (2004. februs 27.) 46

Hiteles 15 83) [Zer. 27, 5-6.] . " En terembeten a bolder, és aunot edan at, ali lodies as és neverir elêtt NE unt et oloaden mild e toldele Nasulis demornos, a soldan luslynd, an é's welgounds. (84) A megios cèlic e litités: (Der. 36, 1-3.). undle as in sereminous: / Vegy els egg long. vet, is mild Ird bli a monolos, amelyla molten (undton) nelved an moel is a sinde elles es mides neuve elles far 1to the meghall ja a dide hore mindordes a remedelente, analystot it who weren mordolorous, hogy hile meglences an é gouornoque un distinel, es negliciosion a à sinelle es retherles." 85) Wadres (wednessures): [~ 10]: 4 Elolvoite Barul a librigid of Dereura sent dert as in harbay an egen nep hollolore. 86) A mos (mos mod és mode) ellen joverdes lesel tol liverings ar indstalos (Interleurig): [ser. 47 - 49) (jel, hay an "in" mids) 82) Bossilan ellem jovendolds: (Der. 50, 29.): Britatise riddle: y not as 21. elley berelyledelt, as mad fronte eller " / Torrelso : [38) = 4 trarande len ar à vireir es listendeus mes solutings blage as , is foregold legislised de eschodus 1/ Meg: [~ 17.) " Elibled Juliusos as moel, orouland legellis soit elities benigelle of Amina livelye, vegre er a Wasuhrdo-norm , a solem lively maptit an à crost-jast. 1 [1-13.) : h vir livepfenirals. 1(14.) : 4 har a vir eller reflects. 1 [Der. 51, 11.) : 4 Bolilon eller von an Wir gondolete, hopy elvemone at, ment as o templomes valo an ur somalling en Somi allesa. " (la. (895) 88) Bolishuginodes elselite : (Der. 51, 17.): . Kurdes A otros nagragagenist a maga Salvoluzo misalt * mas horigrap an & overse es misas semo lotal ... 199) Basian briolise nigradillo (legion): [He. 57, 24.). The my freets Belilounds middorolds a gournigolds analysest Sion on collectedet a to newsite latting. (2004, marcikes 0 2.)

Hiteles 17 tolital muden vethertolos, es sucuelos magalos of moet lide! / her new groupstiding s miglials holdlasar. Try des meg and is defales. 36) Mir a roadut is nepôlet, eres unpolatiset is hitter enterne house, cook 21, 3-5.): " handd moet literens; : Log not on W: Due, en read uneggel, es himan hadans trulgstol, és hiragos belied igno & grund. / how, hop hiroped the led 19 and is gourn, aler megg ti hardom a mag-livelge bot midde les elles dilise andig / Es mapdet mider tet (TEST), lugg des, au un voutour he hadourd timulgébor, mes sul toble vino nem les."

(3) Hiteles is a lordinelem dires, a joverdolo tillinelementino's altal: (Tros. 22, 15-16.)=, Floriellas tiged a negacyos lière es retricles a torto unemyste, es veget vetes toutstoloursportuol / Es myterded, hogy in ropyed as Us. 93) Htites a aurusoutof lostot: 04 : (Fiel, 25,3) meeled tilet; meel beliges, hops equalitates; is sade herore, hop elemented. " [t 6.) ; hind top for hereddel is truboling labolded is orien telps my well sel lelloden med lodge blett: / -> 500-34) trobby listed oh: (~ 8.) thivel this art wind Vite: Dide hore a door, min a told repel - 501_ 31) Edwards : Oh: (~12): Kirel Edous Repyettes Somi alles delibeled Dido loros es vellesve vet Theret, high bornist sell rote to the filmenses somistel crelebedlet e's bejother somit celter let_ shirter negrelessel, hop elvenesses trade ords 100) Syr Glettel! m) Times: 04: [76, 3.): " hivel as wordle Times Jennseleure: Hola! Ellor a répos hagreja, filiens (2004. undrains 04.) 50

Hiteles 18 fordules ruptore vous; en maple les, les o équestul. (63) 98) Tim lindyoud mightillie : 05: (Erd, 28, 2.). trivel felfuvallands salved es at mondted : Irle lulit cros enter roy is new riter megs objects telled mived, mind of riter mive. The new as Dr wellen toding lutter man terporlads, collars terjoutating 104/95) (Donas 1, J: Mintois a TARSISBA memo liggod hojosai [15.]: " foliopados Donast, es sevetetles Cs of a tengorse, e's mugnint a tengo hobre are, /[16] and many blelemmal biltil an ilus, addrelles aldotel a vines e's topades old topades. 100) (Has. 2,20.) = 4 h Vir an o rent templandboy, hollgonon elåtte ar egin told ! 10 A Varelintoles : (Lof. 1,7.) : 4 Hallgon, an U. nter ance elit , mer hord von an is nopja. 1 101) Bélisuppudson' intolerancia: [fif. 1, 4.6.] = 4 Kingrijton besure dide eller is Demorslen min der loliga eller, es livitain e lulyist a Baal moralitat, a solvangrapped never a populal eguit. / Motor is, alis elfordulted as it hotelsstil , es alus neus heens as the es neus tudolorus lelole. [* or is napsand verletises lendre: [~ 14.15-18.]] 108) t Sof. 2, 1-2.] = Fénjetes enettine es emuel jetel let, ti archetten neune / mig rottos non jon an ir hangjand tire, mig idles vens Jon on ur honogrand nopjer. / [4.) = Ellie at dillen inis el, és Elison (EKRON) lisinty de (S.) . In in 1907e ellered con, to Kanaen, Frentssurs loldje; eljustikal tiged, labellar, level / (7) E a wides a dide lidre mendelde len [[8-9]: (hodb e's Amung borould onse jut) / (M): Rettenetes len as is elleuit, mor elfogratia a lold un'inden intenet, e's nelvi hodel majed ly las a more lablager, a propagos minder nigeter is. (2004. marcius 08.) 51

Hiteles 19 109) (728. 2, M.) , Sol properly crettolines airs la monnes a ulur , és répenent lemes, és horoited laborous, e's impliedors, ling a sereges Me hildst horod cineus (201) (201, 8, 72): , Eljon des nep és ess neure Remoderate a Sengel Miano hererias es as 21 arcons enjentelistre, / (23.): E mopolton len ar, lugy a minder myelm produce hout the ends raped egy mids bibishe, is raped aunah ruhéja notible, mondre: trada mongins veletos, not hallotted, tropy velitely von as when ? " (11hobs Terjoulides (106) Bélioujuides elutite: [728, 13, 7.) = , Con aron a uspry - 139 stol a lengel the -: Kiversteur a salvangse nevert e foldrol, és emlegetur seen logged tosse. 4 1912) (d Brilleist 3: (6) (19.0.)

Kullsintonsóg 1) (Met. 91,) (an egéte) Pl. mondja a "inter":

" Hivel ragouledes lemoins inequals detous. / seg itsigne loir engens, even inequalifiation of; vela raggest
habruisagson, magnetiem of / the multiple mile as it
unsodification." (14-16.)

Megrollas 1 neg engen, of Mons, histoges Ites. 2) (The 38, 23.): from segitrospeure, of llow, es nosodething!" 3) (But 62, 2.): , Tole von as in respondents sous. (~63,8): 4 Ar é's nouede leur Inter Las con. 4) (7ml. 68, 21): 4 Ez a m' steniil a moboditas steve. 5) [Brilt. 78, 35.): " Enible vettéh, hong riter an ob meg-voltójus. " /(41.): " Neur embetebb meg an o here! vol , seur a negrol , amelyer megrolitette she a mymmagolistol. 6) (Frel 119, 154, 166.): " Te peul' perember, e's ments mue / Varan a to mobalitante. "[(131.)". Mon! volgodam a to moladitional utai. 7) (Ant. 143, 9.): (David): , Subodits my engen elleurezaintest, thous; livid mendiates! 8) (Eso, 9, 6-7-): Grennel mitelit melin), hist adual vielius, es as molnes a is vollar less, & nevers of arreletions, toudances, eise nleunes, owthinks appared, setening topodelune uch ! I Moduse unveladossius de Selopoines was len reze a Dévict trongés de luisleprépa felet, lung leleurdre és mapaiontre at jogonte es 1301- sop altel mintoutol mindoutle. A sereges reise mos surge serelune logia mindoutle et ! 9) (Eso, 35, 10.): 4 Ar vir nugrollotten migleruel, es upjoups lotet fronte sources: es oist oron legition, vigoropo é sionet talblud, es ellinus logdolm & sollag. 4
10) Elyavetel: [Ese 40, 1-3.): Vigantal otof ne nemet, igg nist onter del! / Solgatof semonicas miretan de luiderets med! hay vege van myo-undsegonal, hay brimet meg orrolation; himes litueren nistelle of an in len minden brinear! 1 Eg no liset: A mutobox linitates a vir apros osnent equipments a lietlante, a un mentiles! 11) (tre. 41, 14.): Ne fél; l'érgeate raliós, mewhugi moet, en megugitles, sid an it, a te suguelled. (2004. folius 25.) 55

Megvolla, 2 12) (CAO. 41): (2.): " K' tomoutate fel at beletiol, alut igandeson lir as à lésation? A riépetes lerese adia, és luiroly of felet milliodoro tem, hord ord min por mora not, min rojulo polyle rive altal? ([8). De te, mal sulgous, rolist, ali en diploitations, Abrahomund, a si souther und magic / [10.) . Ne loly, man de reled roggs, ne inggel; , mer e'r roggos situed, negerstelet, sot niegsegstelet, is igardeper pollford tourgottes / (11.): Reprégouetues és mug lemus gydonne, alin felges chies ellered, senmile lennes és elvermes, alist reled perlehed-nel / [17.) : Resent de , is my neu tololoid ? reled verseys ho, my semmissitud tely ear, alis tiged lidhy etud. / [14]: We for most, en up-sectoles, hal an in a to nogisted (45): Tendes éles, ii, créplé heyend, amelynes let éle ver ; lepydet aijel; is non asne , es a holimber hording and tepped . / [16.) . Te shord is a nice orgre el été, es chileme élet a tryonde, és te olila as Whom & decelled so mad how. Jesen. 13) (d. loteles 12: (64). 14) (d. Guntaly J: (56), 15) tre. 49, 1.3.): Hallganatof rom, to migetes. es liggelieles toures inignes: augus un hobel lin volt el a ri- I de undto velous: Srolgon vop, te, mad, disen es megalavints. 16) (tre. 537: [7): 4 Hards volt; es rojet news mystate meg, / [9.): News arelabedet laccionaget is alustrale den telattelett majasas (3.) = Ulotet is an embered detal elliopyoth volt / CS.): hopebesilette's, inequantitle's / [7.7: 16'untoly / [8.7: 16"regtel, an elle liedjebil / [9.) : 21 a gourned liret altes sind well free (6): At his world gernles à viselle, às l'éjdelinarules lindonte 17) (Éne 39,20.): Elge fromos a megiallo des achuos, del sibistions meglernes hours aguildol. (2004, febr. 26.) 56

Megnolla 3 18) (So. 61, 1.): In in fellow enger; eltitedate. 19) Ld. Fallowusap 3: (26). 10) registles utous Jovolops: (610.65, 12-75. (Der. 3, 16-18.): " Ho majd megrobounded e's meg nounoités a l'éldois aulson a nopollos - as mondy a niv - , were mondy is tobe : he win stovetsegénes lodája! Srivere sem ven sensi, no se gradolust, meg sem litragetja's, es mens li mit i meg inje. I Absor a rabbe serundous mingol hung an in hindly releved, is mir den voice ode gynteliers, an it newfeit Danumalende, e's new trovelis tossi gonon wind we hourshipst. I hollor a mojer bon a mide litre moel beard by jon is egitt menued be as end tildrol abbe a toldhe (ane o lilde), anelyo dolsigne activation a ti aligaitofues. 21) (d. Sullinnag 3: (2) 27) Menias: [2.30, 89]: , No undje a Seregel lie: Mm a warm, letters mayd and (solos) igojot a te myoliodol, hoteleide le mappotan és neu molgolios tossé i degenes nel. Honeus relyblud a Virual, it as o Interestices, es Davidues, an à lindeguleur, alust teltoures. to nelvil. 23) Merria : (201, 33, 15-16.): Boson an idoses sonjants Davidus igor royadelet, e's jopot e's igorsapot never e foldon. "/ milbor a copros son mignobedil a ride et latistaplon loles-ni Deminden e's ign hijst majd o't : h 24) moel magnillata: [Der. 50, 33-34.]: , Est mod-Ja a Sereges the: hopingounitalist, an mach is a vide hat egypt is undugeran, als ligsopre with other belefit hopedus, new along it ober elbristour / De as o' mégiollijes esis, serepes lue on à neve , manigol lelver a 64 perents. 9 25) Panto dels'hose : (Feb. 34, 23.) = 4 Alletol folé_ jul egyetlenegy pouter, livery lepoltene old; an ein (2004, mercies 05.) 57

Megioldos 4 rules paritand, o legeltet old, es o len 26) Mégiolles indoloci : (Gés 36) = (2.): 4 Mivel et mondy a an elleway restol (moet beggene): Halie! es: Ar os mojouspos a un ordriguel, lemel / (3.): met an emskreh regolmond og hore-regelière berücketes. / Morroles undes : (70) Beneuve a poponyolden, megledorbillet and, meremet, unter as mondess rolus: Fres as it wene e an à toldgésél jottes lu! / (23.): 4 reqmentelen an ét mogy nevernes " arollol, ling (24). y thered titeles a property lived, es eggseggijtitel uniden tout manybol, is serialed to ble a 1 localete. "/ De [27.) ", New o'relfeld crelet ven et mail longe, love, hoven as en set hory en vagos as W." hoptedes a property, 2) hequaltos cela: (~ 34) - 4 hunder office no (35.) as mada: Er a told obyomó lett, mis an Eder hertje. / (36.): Es nuptedzes a pogoings, all hints teles inquiocottes, ligg is, ur, épitellen my a levontettélier, es ploutéllen be a puntosopol. En, Ui, madtre 11 map-Cselilatter. / (38.) es mytided, hop en copul an Will 28) tupullo sometye: (Gel, 37, 24,) ih en sury our David, len a lively orayted, is egy poulous 29) Ld. Seulldourap 4: (33). 30) Kenida alloger: [Sof. 3, 3-20.]: allolimodelt judesmus, a lutet leud eltevolstoltsege, an is felenlets a hip tionsto, mad regours goto i al volo elbanos, a mis ouregristie, hi rené és nevené tétels. 31) Tremas : (Agg. 2, 7.) , hegindetel under uspe, is elion, alit minden wis obest, es my toto in a had dversteggel. (2004. Muhair, 09.) 58

Megidella 5 \$32) (228.3, 8.): 4 Höhran on én nolgo me) Genete't 1 33) [728. 6, 17-13.]: " Time, egy fartis, a neve Cremete, mes cremete tonered selse, e's mepe'pit a ristempland of to nogy ein on o disso sige, is iten is mollioder for an is to bréses, és pop is les as à mélosées. 34) (Fal. 9, 9.): , Oril's nagyon, Som leaninge. orvenden Denuraleur ledenge! Sur , job nelved a to linklyed: Dogo is swood !! of. 35) (d. Teijenlester 16: (4) (mepholitett sage allowed) + (Semindens my burk 2): [78. 14,17-): 62 len as a cropos, audliged unperopoled as the minden roje, analys Dennolous elles zigitalenel: -- y / [-14, 1-2.): " Elja an Vir nopja es a to prédade bloutjak secured / Her minden were inthistelie gristos Demodember ...) a nep moved he new growelletetis he a virible / [3.). Her elyon as 36) Lugidlos dlow : ld. Terrendels 16: (95). 37) [Hol. 3, 1.]: " Ellildom én an én houteurs, es megtint ya ditteus as note, es mindjal eljos an o'templaceto a the about to beserved e's a movetregral trovete about to be vouted. 1 (-4,5.). 4 Ellildon nelles Illyest, a moletot, melin eljör an vir nopy is lélelmetes nopja. 38) (d. Hitels 12: (64) (45.0.) 59

Seutlisioning 1 1) Celes: [1 tim. 1, 2.]:, In Inter Calle lelegelt a mires felett. 2) Léles: (2Moz. 31, 3.): Betoltotten of Determed lellievel." (tendts a in troresuls) 3) (éles : (5 Hor, 34, 9.): " Jonné, a Nila le be. telgredelt solciene's lellovel; Her tras telle ree besent. 4) Aty a - fit vinny: ()oss. 1,5.): 4 Mulipper ged, & el nem menodit toled. ; (5 thos 18, 18.): 4 Perlett domondets, is on e'es ipp'int odon annal majorse, is unquind well's limited , aunt proconterles whi. 5) (Bis. 6, 34.): , Ar is belle megnollotte Gedern. 6) Colch: (Bir. 11, 29.): " Festein wedg wet an vir lellre. 7) Lolls: (Bir. 15, 6.): 4 Felindiththe of an Vir lelke 8) Celes: (1 son. 10, 6.): Samuel undle bulled: , Aldro as i've lelle reed log nollow, is velent equals profétalen ligner. " ; [1 sous . 11, 6.] " his les 5) Celes: [1 four . 16, 13.]: " Attol a mapped logra as in lelle Davido will. 10) The : (2 Som 7,4. 14.): " undte as in NATAN. not (= juifétois) : / Hery el és mudd meg as F én ordgound, Danderd : / En lones velu atypes, re céla, d' mujojutelle a templani. 11) Leles: [2 Som 73, 7.) : David: . In in lelle mall sennens & an à senside a en nugelver selol. 12) Algo-fil minory: [1 Kr8, 56.]: (Salonem imaja): " Csol en sende seu volt li ésousés mider jo' senéde lient (analysed hold (undelt) helder, an obserge; e 13) Fin: (1161. 13, 2): (1): " Inter embere 5 5/4 Didasal Be'llelle (Incella) an Ur vilisère / És licetelle on oltas elles un vir indise neur :

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Profete - isters liaparle 1
1) (1 mbs. 12,7.): 4 to meggelow on its Abrahamus."
2) (1Mor. 72, 11.): " Helion hid that not ( A's reliance has)
  a Unus mysle a egsol & wordts ... "
3) (1 hets. 21, 17.): 4 Kidelist on Inter suppose on egglor
  Hagarus ...
4) (2Md2. 8, 12.): 4 Králtott Mores as Willia a sé-
  Icas belol. / (~13.): "Es as vir a tidos seride me-
  ~5 cselehedelt.
 5) [4 Mbz. 17, 95) : Mondte an "is Around & Miniain-
  ud: " He volde a lir préplique listelet, ein
  my denes anno lotos son vog alrubon molas
 6) Mores: (~7-8.): " New 19y as en subjectuel,
  housel, al an en egen housers lui. / Srem -
  tol newsers mold only (secreted wile), is my ?-
  vouril's latoson: new limiders beneded sitted,
  honen a would horoulatonspot lely 5, "
 7) Bilon: [4. Mor. 73, 3.): Mondte Bilon Bilot wol
  ( hods hudersus): it elineppel, talai elem jo an the,
  & aunt mucht my duckers, meg, devilen valued.
  [4.7: Els he ment Inter Balduns, & under wel
  Ballon ... | (5.): h in rigit cato Ballon riegeste, is
  as under un linger visione Billen és averis
 8) (Din. 6, 36-40.): Geden len an istent, hop
  maly on
  In the group's houndone deal, illeton udionseys -
  vol tegre nouse regiliduolar, hory " as i love at-
 tel alingo mequosostar meel.
(2) Pan'a sojeta lignalde i un'elêt adise mer in stre, ungliellate a und in morgan vez un : (2 soin: $1,19-) & = (5-23.) 1 Fielt a 21- God milotoud,
  David Estudand, undre: / Menjel és meg Di-
11) David - Inter wany: [2164. 24, 37.): . Roll od.
   ind as iland, the retletons, de end a julus wyron
   mit coldered? I will, while broken a to local alle
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Proble - irter lioparto 2

12) (d. 15it helen 5: (39) 13) [164. 14, 5.): , In vir made Ab Ahijaud (a pro-létous): 3me, a revolveur felenge 154 hor. rod, ling volouest birdenes tiled on is lie felie, mes beteg ; to and 199 5 (89 side) meli. 14) [2 Kron. 15, 1.2): " ATARIAST felindstelle an Inter-lelle / ali: Asa els' copet e' mondite..." 15) (Der. 1, 9.): , Kingjihotte an vir an o he-The, ar én igenes adam a to modse! [(10.) " E mai nopon rupes is misgol fole rendelles leged, ly gynulse, int, puntito, roundoly, épits es plantoes ! ((18.): Evantet varono, rosoulogno és éresostypio teules me téged mind ar gen tildes, dide lindyer, lejedelus les popjoi eller es a told nèpe eller 16) (der. 14, 14-15.): 4 Mondte as 21 nelieus: Harrigsigst prototolical a projetol an és neveribes; nen hinldlen old, hem parauculton well, hen is sentten velit, hong letomost, voisnet, live-bords sagot à midel colédates jovendolens veltes. I mos es umaja a mi a publitate le lot, alik as e's neventes mottblues, libet e's now toldten old is megis at mady of: feet ces es telseig nen len e foldin; Fegyres es elisig midet vernel el aid a proletos. A) Der. 15, 13-14.) - Vagyourder e' luirce det rollsnot aday, hen point housen a to mindelle vithedels, minden holivodos, I Es electelles elleuxgerddel olyon toldie, amelye wer isusen. (a Withster) 18), Hours profeto : (Der. 73, 16, 21,) :, Mundy < 9 Sugges une: Ne hollgonatos andus a molitil not nevert, alis nottes motololud, elsolonditond, titeles and mivil lotsof not is, were an Mi solgésal volót. I New lulctetten e proté-Mous, de ah Intoltés, vous moltons velus, meigni prolotellos, 4

63

Sreutharmore 2 tog for miletis a David horosol, alives we-Due Fórsias len, du negaldone rayted a lue-I gorlatol pappart, ales unt regted (ottorn) tou-Jevernes, és emberces antjait égatil mag rojted. (In ur tellepiese an onide, a vep és a hallo Gragores my boulars eller.) 14) Celis: [1Kir. 18, 12.): Abdids gardrisels Ill's publithous: " He most elinequed toled, tiged podry y olyon belier royard el as Ur talle, amelye of new tenders 15) [1 Kron, 20, 6.): Devid on egyselinottalus : meg an én librouré: non én oi maganical l'amul idlantitions à én is mels atypes a te find épih lenes. 4 16) Sentleled - profite vising: (ZKins. 15, 1. : " AZA-Rin'st leliuditale a voter lellre / al Asa de le welt is undie. 17) Fil : [Frol. 2]: [6.): " the heatens fel on et hirolyones a Sionor, an ét sent liegge men! (Samuel Soult SUF Poldyis egy vawho late let [15cm, 9, 5, 27.78.); Samuel Dévidot Bethleleuser murg mad Dévidot Hesmiton lute's let (ld Todonelous 4)) / (7.): Tovengre lindetour: In vir monde nelses: Te f an és fran vogy, me nemzetteles léged. [C12.] Crobbyotal a Filt, lung meg me hongrayon. (A célies - lelleueisse vouttors - voloniuiles a midd uddefinoldered unjudichted lustyra tor dus, and hidert a hovether prografieresse, terruledes 8) 18) Fin - Atya vinny: (Trett, 20,7) = his negregi-F to fellentiet, meglodlyst at new egestion joss fains repts erejebel. 4. 2. 2. 2. 3. 4 th stoney, on stenen unest hoyel el expense? " [" Dones remand brolo granteg Daniel Andworthy de a 47), par meis-to belleviseget, de e lécites houndels rollaget is Dande cette it.) [A Instra rous e miller, "David nellow, whinter newedistrice nel sutto," 65

Senthounisas 3 20) Fin: (not, Dr, 6.) (Assaft): , Interes registed mund ti es a telrigos frai ti miduyajous. 21) Atje-Fix: (Trolf. 89, 27-28.):, 0 (David) 195 molt engens (as rew): Atyans vogy to; i's 21-Tenen es nosadition lossilleja. / En meg elsmilitemme terms of, 27) Celes: (Fret. 143, 10.) : (David): A to jo lelhed verdreljer engen ar eggenes loldis! 23) Fil : (80.7, 14.) : " A miz logor meholes, el mil l'a , és newer à muid midnes. (E. prolie : Tride, mad (Chorus) es hime inomys for ortolnoilato. Holdt " lans "dejoles, rilittles not roma birdolm letest. 24) (Eso. 11, 1-2.): " fromand egy versonol, grobedsål en vidgudl moveledis / Alnia an Mi lelle meguyngmis: Solcrency es ettlein lelle, toubes es letdon lelle, an Mir Ismeets & foldine lille. 25) Céles: (Éte. 44, 3.) 2, Krouton Celhences a te inapodue. " / Ere. 61, 1.) : " In in wile lelle von rojton ares, mes tilles engen. 26) Alye: (Konjorges négvéltéset): (Éso. 63, 16.) " Te, Mon, vag a mi Alydus, negroltist, en rewed owitted lyve. 2+) Fil : ()er. 23, 5-6.): , Eljounes a mond, e's D towards Davidus igor magot, es mollirlis mis hindly, is solcres creletions, is maltings rapot is sgersty of esclesors e lolder. Ih o idester negrotodes Dide, is mod bottorsoposos lations, il er leur as o' neve ! Ar Ur a un logorsoguns! 28) Atyo Der. 31, 9.) = , Atyja lende an maeluch. Drs) (d. Merra 3: (23) 30) teles: [Fies. 2,2,): Folder: 4 Es léles jou se len, amis side (an is), is delitalt luggers l'ésoime 1 / [3, 14.): 4 A lèles felemelt és else-(2004. marie 02.) 66

Szeuflarourog 4 goddt engen, &s elmenten, D 31) Fis (panta): (d. Megistes, 3:(85). * 32) (élés: (Tros. 36, 72.): 4 h ét lelheuret adon se le tes 33) Fil (eucles lie) 3 (Dán. 7, 13-14.) = 4 Cáltons ejstolia lálástilban, tropy an ég felháisen mint valormi embedic jótt, és new an dephoniha és élése vittél át) és adet neln hataluet, dicsásegs és ombot, és minden nép, hennet és nyelv meln negalt; ar à latalun orablable hatalons, amely new milit el, es as onspot muy men mits as, 34) Céles: (Doel 2, 78.) = , Autor lionten, lelle met minden tertre, és protétalises a l'ésoutes es leanyouts. 35) (d. Megnállós 5: (32-33). (34) 36) (d. Pirlete - iten haparlos 2 (19).

Hallori terjenledes 1
m= minioneries
1) [2 Sous. 22, 50.): Dicieles auit toped Uran a po-
gauges words, sometimes, authorized
2) [7. et. 117, 1.]: " Dieseije an Mot minden propery;
respontation et minden nép.
3) [1his. 12,3.): " they lemmed aldre telemed a fold
4) [1 Mir. 3,1-2.): Megoldette Irten Noct is and
biait, is an unde well's: Siennolyand is who
redicted, es tollited he a filder, mindent,
aun nyinsop a boldon is a tengend under
holes trere terme admi (-+): y hyprogett ?
tolder, " [~13.): y h en veux (niverbuyt);
heljesteteen - fallisse, 5 er leur jele a moise -
5) this to 10 7: A graduit
5) [1'Mir. 10, 10.]: " In 3 (Noe, - Klien - Niunid) sindelimines herdet wel BABEL, EREKH, AKKAD
& KALNIEH a SINEAR freder
6) [11102.12, 1-2.): 4 thought as its Abraeuces: €
Mary le a te Coldedtol a whousand limit is
UN atyadus horast and, a boldre, amelys muite- tos volved. Its may nemetal tendes & magaldo
to wheel. I may newell terles & hogolds
2) y trouble as in Abround: It to magniful adm
es = (sedes, (1 Kóz 12 7.)
B) it We morate Abrahamas: I dies ender, della,
leletre es ruguestres / Mes mind on egin tolde, amelye later, velued adons, es a te magaduest awhre.
analyt later; welled adors, as a le disposition de tre
/Es objection terses a le magneto, unis a bolduch pore.
(1 móz. 13, 14-16.)
9) [1 Mor, 15,5.): Hundle on Us Abramus: " Teliat
Millel ar egre es pramised meg a andegolor, he my-
major movetreger litely an in Abranend under
At te magrature adam e lokalet, Egyptom fagion etor
morns movetreger litset an Un Abronued mandre. He to magnetis adam e lokalet, Egyptom blygerretor logne, a magn blyging, an Enfelter blyging.
10) (Troz. 16) 10.). unare on un augus francis
midt negusulálles re legren.
V = vollori D = dirisep V = Kmady
NST = memseles oromação NN = magy nemero 69

Menies properiod or Trupopeais Terjenledes 2 11) (1 two. 17, 1.2.4.5.8: " huggelest on the Abraumal & mondte mali: / Meglistones a en vivetaigement e's as histotted, a lalette igan may solventals leger; us-Nother schorepeus aty are level preges voloregained aty java tendes teged ; a dru nelied is a to lies -Kardinas a te brigdsams loldget, Kanaan egin toldjet, ords sitchel. 12) (1 hor. 22, 17.) : Handte a vir aggole Abrahamens: He seldre repoldeld teged, is so kypen megsolochens (fold) loveringet, mely a tages portion vas, is a te mand orthog wird by a bin a o'ellewigered Money t. I to myaldatud a to megaltian a fold nos winder vouretseze. " [-18.] 13) (1 Ma. 24, 60): Relike anyja e soty ja modfos Reschand: , Soprosty all evers vale every . Es sing a te mojor an o'elleurigeined horning at. 14) (1 Moz. 26, 2.4.): " negjelent mohned an un si Mundle: " Megrolo ritor o to magodo, unt or ex Kaillogart, is a to magnetus odom mind endet 5 Woldelet; és une lemmes aldre (mégaldon) a G magodon o lold mide weenstrent. 15) (1 Mor. 28, 13-15.): 4 M in not (7 alabord): En ropos as Us, Abrahamm, a te atydoms De-ne, is mobiled Dene; es a bolder, auchses Welnel, wheel adon is a te megodied. I Es a Kne, is molned Ete magod olyon leve, wit a toldered pose & tenjenlodel suguestie is heletre, indre is délie, à te-benned à a te sugolson sugoldon a lold une-den neuroloigét. / to, îno, en seled copyos, ligg my meles leged, la mén valdiro, is vinclossels e bolde; met el neus sapplos téges, un'y se neus I teligreter, and neled undtous. (16) Ld. Egyistinles (16). (4,0) (15) VA) (d, -11- (17), (22,00) 18) (2 Móz. 15, 14-16.) : Mores d'crero évole: hepholijos Energymen's terjenhelds 70

Teijenheles 4 dite en limet eliletels / de feitirate let an a fold de unglologation ann as o gournagot, mes hidrod je an a fild an o Colenait. / Toutsoth wy and to an en rendelisement d'orgnésement, és en alos. Tongs hate semen't may me arelelisagetes / (her mideste a utolatoring las megaleliales, and lett an a lold y they hi ne obedy on tithe an a told, he my festivitited as , amis brokede as a webe , amely elottetely vais. 22) (3 MB2. 20, 23-24.): Ne jangator and & a renderdoroi sero amelye hims by nemuel eldetele trivelley, middelet calchally, and soldiston obe. It or ordible logisted a o't loldisto, met e's melthe adon an orderigine, as a tejjel e minel byo' lolde. 23) (4 hrsz. 14, 21.) : (20.) . tendte an Vir. /4 De-D minugal iles en, is belotte as the derouge as egan tolder. 24) (4Hóz 24,17.): a Balling mondte: y Kridly: pallace through polace of themod modelsol; is attelned horis mis oldslaid, e's ossidori SETHINES minden front. 25) [4Moz. 25, 17-18.):, Tamelyath my (anzi-Mountes) a hidrautilis à very etil une ott. analysher PEORENT & a undian fejedden leduge. do asked. " (folytolos 29) 26) [4Mb1. 21, 2-3.]: "Fogolost lett mode as Un us : 1/2 levents adri e neget, eltoutou a "va'wort. / El implallepatte a vir masel mist, e's lesse atte a llaunent à elloret été été s'avoi 27) (4 Hor. 21, 23-25.): "Green Stittons mad el-les. / Enyment of mad beginner stirle bellelette and tildet is cornert, is megtelement a Eureund under voosabor 18) (4 Móz 21, 33-35.) = 7 Kijótt OG, BASAN luxere ellevik. / Hordle a lir housel: Ne fog tole mer Regular of segis report is an o' blegger, es reund conderand. I requests of is an o front & KT = hatman tarjenhale 71

Vida new livolant tropa 2 aelhedlis, ares imputation ales MISMOR. 4, 6.) : Tautoleux: hisos a répues: 4 huptor. sotil à jungerelater peter (a rendeléseles es vegnése-let)! Les en les et solosonegoles à estelmetes a répet elat, als imphellat moid mind e rendeléseles à as mondres: Boirong soles es estel-nos nos en a mogy remne ! " (7.) tres moly l' mogy remnes as amelylar dyon horse von a o nten, mis un bondes as is, a un intrail e's (l.) analysed olyon renderite is possops vigrend volucinos, unit or an epira torvery, ando me add eletis?!" 12) A hisbouthoup regles : (5125. 4, 29-31.): medet, allo is my tolder, luggle thes mired-wit is the lebeld leaved it protes my our merkelse denell es utelèmed togget mindered as utolof lellots a o newho / (her inpoleurs Inton on les , a le retuel) nous lagy et l'éget, seur et uous went, sem wen pledheis a te atyo'id noretregeliet, andy letot ungerliedett valus. (ld. B) [JMb2. 4,31.):, brogg probalto-e as sites, hory elinenger & volorium majored wind voloning new-ret tomil, la'si d'klel, jelebled, cortalled, hoddel, lotelus linel, hvuyi, tot boul is nog rettentonegod altal, au lesper aelelades mindereles tiexellets a rir, o to should Epyiptember, seems 14) (5 Hór. 7, 6-7.): , Ar rinus, a te menedens sen népe vogy; tr'ged volantet a vir, a te ntemed, lugg sog it some letgy not , minden not trout e led en ve's I News over Freuetett title an zin, seun ven and volorlott titlet, hopy under verme tobles which i was to winder nomed betotalet a lit, is lung negtolin a ext ? "
(13) (5 Mbz. 10, 14-15.): " In Une!" a egel, an egel us reper's a liked e's unider, aun voyte vous De egradist Dat day dither behielle as vir lung score de, à a o majorter: title bloutt & miden ne's 72

Tenjenhedis 5

epin nejet annyne hogy egg seur moutt helste; es

23) (fortotore a 25-nes) (4 Hoz. 31, 1.2.): "Hondle

en Mr Histories! / Ally Sommit an procel franch

a thickintolium / tr.): "Es heraltel thick an
ellen, e' minden john't impoltel / (8.); thickain
limblyoit is en Balanot is (aund ellenie, him
lutt an most Detenise & Boli's Atologie ellewe alatte meet repet!) /(9.): Es fordese

withis most frai a hindrenites felerigent is gyrreleit, is aulied runden sounds is wydy et es

regional persone retetet / (10.): thinds viringla
es folventat mysegeltis! /(10.): thinds kows a lied
lient Balon Toubon tol hitleuregue sits an 21, ellen a PEDP defosa (17.): thint of oth my a
hindred lient minde himment is unider en
may in al. Whit ince and indo lolis regets.

1(37.) In a préde, aunit a ladolini ver most

mought 675 ever jul 377 ever obot, 61 ever nomos with (33.34.)

30) [4Mb2 32, 39.]: "MA'KIR was, a Howome from from from from the Greatle would be bevelled at it limited as KT Emmenst, all off rot. "[(41.) & AIR, a Howome lia, swette archives blook." | NOBAH builts KE-NATHOT & annel rowerst. "(42.)
31) [4Md2.33, 51.52]: A lie mondto Home.

31) [4Md2.33, 51.52.]: Ar wir mondle thoused,
lugg muter atmenuel a vordours a llaurable
ligger / tirret by a told mirden blirit as
lockfield / tirret by next be news y alon above map
light houten's moltholita lemmet an o't sielugger limited moltische a o't oldstotor of ellenmertiden at tovidle an o't oldstotor of ellenreger lemmes meld a beldet (arm a beldet) [55]
[156.): o' aller auntoppen gradolte luggereld
und aultal, vier cretelind ung of relief (a middle

32) [41102.34): A holor suppliete (444!) (i.e.)

33) (5 1102.1,7.): Enlisten: 4 Forduly at & may is sudd
gato is mayeter on Energies leagues es annel

midden name ils sidiline... a may blipsing, an

Enlistening: 3,3.): 4 Kerishlu adte as vir, a mi Deli
34) (5 1162.3,3.): 4 Kerishlu adte as vir, a mi Deli-

73

Terjembedes 6 much ogot is, Basanus luridyot is an o nepot el cian myvestal of lagy mendethe vald sem volt helice / (-6.).
Es feggrene lidrights and a news coelebratics for housel, Hestor lividyonal I frey vene house an epot voir : ferlicher, amongolis es a hisdedeles is. 35) Atente vogy littlelo lingraphon : (4 1762. 32, 20.): V. Es mondte Mores (Gad és Ribers frances) velus:/ [22.): és aus autéin fertes vissa, le ar a fold meghodol a vir elot 36) Brutalem celd lucingon stato jel: (Thó2.7,1.7. , this a ris sol repet living elbled, le'llere we're, uided neggossolve si eigesbela. (37) (5Mo2.7, 16.): 4 Repended underes nopo-let, andrew voled ad at the 38) Kanaás ellyldóre: (5 Mó2. 7, 22-24.): 4 Carnon-lower luis in a no, a to hered a herely eliled . New lelies of hirleles liquentition, ligg La nevi vodor muy ne volorody and elleved! Re .. el'able veti des, és megrorezo des, mig elvermes! In otherstand is larealle of they new allhot, mig el new wented obt. 39) Kauson lover linested (I'm octobs) die: [1 462. 9,4.): , testo are s him a ar ir ... autot elet, re monded magadhar, hop a te ignes of she houtelleslented & tegod; holdt e nepoled an oh intriteleslented & tegod; holdt e nepoled an oh intriteleslented to provide the elocation of the served if por vollage of
a te is possagether seem a la served if por vollage of
men be te a oh folds is stranaio; however as
when be te a oh folds is stranaio; however as
level to the teleuroge of the telefold (ld. (42))
(6.) not tought mysling rough to propy to i (ld. (42))
(6.) not tought to the seem of the telefold land and the seems of the se eyer lastes tolpe majuryous, tretel law, a puentolol a Libonomy , is a legovittol, an Entraterize legionalist a regregal tengency en at ladorolas. 41) (5 Hbr. 17, 29) is Kristia a Vis... eliled a new reletat, aluthor temetre, way sirjad old is le hord mayor as of told; = 15%. 42) Kduson vejui hinzéseins de : (5 tets 18, 9-14.): (12.) third ililya a Wir a jovendommedot, as 191-74

Terjenhede's 7 (H) ! rist, a jeggueggorais, a voisister, an ordingosoltil tudolinat, a total legtest, a holdbidered sti, et ar ilyen elselotorapper i'm to obs a vir ... eliled. " 43) (5 Moz. 75, 1.): " Hylon hodre we'r, is ustadust DG nogget moun's reper letter, ne foly toland, mer velled ion an Ur... 44) (5 Mbr. 25,7 : (17.): Mequalibrail and, aunt Audles allelett veled a city, auch lejottile Egyptoutsel / (19.): July mapujugto maj d 6'201 an vir... minden livis-tore evo elleurs, altor ann a lielen, torsed el modes embles emblestat an es all , il in lilestad: (C2 Hor. N.) 613.): ilivel / [14.): kindle a vir klassial: I'd mag les es ainléterature liemple és add trettère sonice nos, hyguirdentiel eltiron brubert enlelevelit as og alal. 45) (Hors. 6, 21.) = 4 Felgerer liquent-tellal meraders ann cues wit a voioson, a lastital as amongy, Ma plandlik an oregre, sot as oliving, suling & a noming, begins elevel " (renhó benetele) (724): . A voir help impegettis. 46) (2 foin. 7, 9-10.): Veled (Doviddel) willow un'dount, vololivert montel of livitation miden elleurgoide d'tted; o's many himere meresten ne-lord mis = mayor himere, and e loldie van-ud. / Holys is meresten a en injection, most-nel, es ett eploubellon it; es lobrout a o lelyés, és libbi lolgésoil les neu las menditre, és tille men loggis ar aludsoqued live suguengale, it, und annolabite. 47) (7 Iden, 8,3.): Eupstein: , David unqueto KT Hodadirent, Colours livingst, with elever, lever hotalund luter seuce an Enfister logo viraig. 48) Teijenhades miller (tovos) ter enlades ludinge) (1Kir. 4, 24.): , O (folours) unollosoto min den belgen a litydrinen tist, murden limblyon, als per land vive tist wetal es se here's wer met. (not minden deltwel' i'bil lieres - hime. / [11Kir. 5. 3-4.): 4 Danid, on és atyan, men évitletelt DG = Opinid - bilis 16 - hour 75

Terjentele's 8 lion an rivud ... a listoris matt, amelgebbel of listilitation. / De mor as vir, ... relieur regingodolund adott mirdulalit, ngy hogy sem 'ellasegen à sentité semme 5 dutissons sines. 4 49) (1Kir. 9, 4-5.): " Ho as is rendeleximit's vigue seine my brest tolair, / hagainsten a to sinhalmednos tronger. 30) [1 Kir. 10, 23-24.) = 4 Salours feliels volt usgoutelle gordograppel & tolerenezpel a folder lero' histy sud! Es an eggin bilet historite lest-n' bolomow, hay halloties on a tolerenezot, and to the a o' sn've be sold. 31) Vallar tegenledé: (Mris. 16, 8.): " Herdenotes ruis-I den népel listet a à magn delgrait, "/ [24,) : 4 Beden ropel list a 3 andlettes delgert. (31.): Undje's a prepuyos liest: a un walleds! [1kion 22, 5.) : David: " In unus way lioned hell épiteur, amely lives legger és eleneg ar egen vilagas. " / Ca. még bitéles 4 (23). 52) Feltorelines terjanlæstes : (Est. 8, 17.): blitter Este sido perse lindeges à MARDOKEUS, Ente goddeliuson, liedtele en videlleword - eller, walk letter (a thomas miditaget alputtorde rendeldine) ellenendelet): 4 Solon a tild neper lionie mi-dille lettes, mes a midital vold folden millto ([Ta 13.) : A mido's linea leggues ann and the " (ta 13.) : A mids have leggeres and 53) Villeguedan : Trolt 2,8-12): , Keyed toleng (a Find as virtil) & odeadous rolad a po Ngongolis on begul & butolidul a lold listo-Nort / Osnet and ste varience nething the, mus anipelous / not, hindred, lepsetch enach & obuljetsk toldies birb. : / helpsetols a mus for believed à out petos rentiléssel L' truppeles an M. lugy a colos Vanadune tillus. (2004. Chuós 16.) * For Celtichies 76 VU : vildgurlan

Teijenhedes Forbuleus 3 10 34) (melt. 24, 1.): 4 h wire a fold, and telpenage, 55) (Felt. 45, 17-18.): " Alydid lalyett livid lennes, weg. tered of fejeddiudle" mind ar egen folden Hadd hirdenein a to neweder neuredhol weuredthe re; oralish-otable disserves majed teged a nepel. 57) (35lt. 48, M.): 4 Murlyen a neved of Inter, olyan a te dicineted a fold bolowing. 58) (Felt. 60, 8-10.]: " no stew holyper would Inter: orwenderes, hioritan Sihemes, or limerem 9 Southot volgget (STUKKST); / Englis Giled of es Leugen houané, Epiein an én fejeunes oltel-me : mide an én tonéngreidolong / Mods as es un do medercen, Edonne veters as e's senund; te, Flistes, veles onil. 59) (hold: 66, 3.) Aldgetol népel a un retenan. Det, és helloutes an à d'esérables rount. 60) (het, 68, 31-33.): , sund net a népelet, alus « liabouites grouportiodues / Efformes mond o foembe-ul Epripton soll, hereconoming hours himgista here to blee her. / E told only a mired énel. el retres Internel! 61) [3rd. 72, 8.): " Mishing on eggit toughtil a month Volengoing & a magy belouted a told listaining. 62) (Frolt. 89, 28.): " the (an winter) mug elso suntold linklyourd (Davidet) es feljessvols o 3

63) Chell. 96,) (an eyén): Pl: [1-3.]: " Cuoluly as virual, to egen told of thirdentil respectmone as a subsettly of Berulftle minder law
not torott a si and the (Erice) / [10.) Hindjotos a report laste a for the molling. " 1[-99, 1-2.): hir molliosis, rentenenes a mires. Nay or in a sioner & magantes à midles 64) Errett 108, 8-10.): In o' recololy been mobile as note: Encendous high clouthelan billement is felder-laten sublish (50kko 741) lold jet fragin brilled de, 21. eugen Housend; Eliesian an in la jeunes excellent, 21. (arhim 92 58-de) (2004, felm, 18.) 77

Tenjanlas 10 de ar en to némendes y plous aver mordouredelicers Edouis as o's souries voter Filiontes lelet lideapol 65) (Pald 14, 28): 4 A riep schooling a lindly di-Maisege i o répelliggée vedip an molliors von-Chra. 2 grown (3) ref 66) (the 2,3.): Eljóh or wip, mondre: Gyertol promeigious lel a vir hegyere, mis Detere de un jarjunt a & osuelugen, mes toutes siousol jou es semisaleusore las vir senède. 67) (the 9,6-7.): " Gyernel rutel & reliand-Under novelredisines nous les règles David tholigas. 68) (tsa. 11, 1.2.4.9.): " Es sommers en vemos. nel ma tourde bol, es groter boit egy virapust noveleds / Alux, a vir lolle megugnerit : 50%-aenéques és titelemmes lella, toucomos és halelow lelle, a vir imedices de loilelimined lelle, mequer a lolde maja remejevel es ajha lelievel (lehelilivel?) nopoli a litelleur y wen, Entoud es neus puntitioned relol suchegens Whegger, met telis la ofod an vir isuedref, aunis a vires a lenger sesmities. 69) (Eto. 11, 10.): , len avon a monos, ling noi grotester, di a vinet rantoje len, eljonnel a propunde es ar à nigngotalme diciones lun, " (+ neunet mysililles + iljuste juledes Eggir-" megillose "]: [11, 11-16.) 70) Edsa. 12, 4.5.) : (A megioltottel librariale): 4 thirdenetes a repet liet a Ur noggrégos delgort, mudjatol, hops many and more / Adjatol tedtoro as egen toldent, long many delyor croleledelt." 71) Kiraly internited vagge: (gringdal Basilon, endege telet, Ere 14, 4.) = 4 Est undted sived ben: In eight meggel fel, an titer cillage. (2004, 6Sr. 24,) 78

Teyenlades M fold belyever into réhement de labour a gyinteland god, és haronté lemes a tragonagos hor. 72) Teijenled's megelorise ("a basilour lundy el relaig a gournol magne rem! / Ke'retelis oldollost an is frances clydis rethiert, horn tel me beljemed es ordright singel slotdet, et varrollal tottsel be a loldiel milet belief elleuis - not a recept the - is hivagous Boloton nevet és mois dethat, hait és mudant. 73) [Ess. 19, 23.): Aoon a nopon it len Epylp toutal Aminiciso, & Amining may Egyiptouise Egypton meg Amiria'so, es Egypton Amiridval as that titles; " 74) Nepital: (Eso. 34). (2.): " thoraguis as Ur minden nipre, es meg hisult mirden recept Le ; meg-éllente à helâle adte ôlet. / (8.) : Her bonné-allos nopje a an Unios, a meghieles entenallos riopja a an Unios, de sommed uggeer. 75) VIlsquelon; [ta. 49, 6,): 19, Ad (a W): Kene's en, ling neleus urlpon ligg, a Félish & neurebegeines magénitésine es made megno-bedultjaines vimelinasine; soit a répeluel is vilegonique adteles, hogy indvous a told vigging 76) Vilapurolous: (Eso, 54): (2): , trélented lu 5 retried belight is highertaiders highigest teyen net la, / [3): her mind joss, mind sallione No hoterjedn es mojod nipelæt ven Erölsegse et punte varrabet megnéperitues / [4.) Ne léej / (5.): hes magnolled an epon told Intere and his of it, " 77) Vallor: (Etc. 56, 6-8.) = " h idequelier, while an Vinten adlåt mapulat, hogy meli molgie, and, is lung mennet a vis nevet, hogy meli molgie leggand; Im mindenlist, al mejorn's mindetet is a movetsegen-lun regardoolis / hear heggenne vincen tot is meg-vidometen "modragon harabors: egine ego- es ories dedoratais hedrered lemmed allaconers; was his-(2004. lesuro, 26.) 79

Terjentedos 12 rous mides herous hoyd, minder mes sourcere! fogy will an iv, al ossreppipt much dueeed hat the genisted alond, and epylopyinglotter her 1 4 78) (tre. 60): (2): 4 Pojted (a Sionon) Cellound an Ur, is distoriged royted nuglestich. / [3.) : Ne'vol journes vilaporrajosthor, és livisligs a nelled fellowed lingentyles. [(S.): Honord Indul a ten-Wiger hindsorone és limid jo a népes gardograge. / (10.): In idequel maginitis holdeide, és lindlysis relied. The is a andy, anely neled new rely of, elvis, e's a ropel mi devertol elmentulars, / (14.): Mephopolis linvod mennel = løged myoningsløl, liai, is leboulus lébord tolpains minder mepulaloid. (15.): Otallitals élenezé tenles és granjourteque neunetsexpol neunetsexpe. / [20.) : Ne'ped mi'd VU igar len e's a tolde mildorolle sinjes. 79) (Éso, 66, 18.): , Elyss an ids, hogy minden repet és nigelvet egyteggistot, lung eljore meg land an és dissoségement (19.): Es land horrepeller, analyst rolons nen belletted es chero-Vogregount new estest, is hindely dero siglines a niped liesolt. 80) Somedo nipes: (Der. 12, 15-17.):, & aus. tous, he majed luggouldlans old, must listings-rutol rejtude it visis know o'ld, lust-lust as 67 oldlinge be es hit hat an o loldgelie. I tile maplement at an en copeur espait, es an e'u unvelune estimate, alle Coloquisteres mayor usyour houth of the veding wer hallpotud ever, allo swany liggoulding as a right is elicition. 21) A vilse osnes we're (Fer. 25,): (31.): " Elles as Us harogers a told reight , mer pere von well Wa prophyshel, o' minder ter stobbineja, a litetleveles bywere ret. (533.). non a nopin an Witse lendgotud a told eggs wogetse logice (2004. fesus 28.) 80

Tenjenhedes 13 a fold manis regerg. selen, es le punturen 82) (ter. 47, 28.): . At mondy a as Ur: Ne fely to, of surgons, roleds, mes en reled vogers, mes regot votes minden remetres, als time liveletteles teged, nelved redry new vetes veget, however mequells itilettel, mer new hopplistlet telges Sittelis ne'clint. 83) Historich jogonults apa (Der. 51, 46.): " El me ofvodjor a ti mivetes & ne l'éligetel a lintel I hollotus e toldes, unto 4715 enterta éver luis job, es a mosil évolus is a lin, ligg es ushong con a lolder, wallords to mallorder. 84) "Ld. Htetis (+98) is. Egypton : (Ful, 20, 3-) " Jay not as is Item: Due, in ellewed mapy of, For no, togesta linding, to not holivail, als lehas a logot tireste, ali es undja: Erugen Nilus, es en terentelleus mapound. /(Birttis): (9.) " leggen bypten tildre puntosappo és motogra, (1stilis): és unptudicis, lugy en vogyos as un, ('sintels ohe): mivel and undy a (a lawd): A folyo as engens is en tercentetleur at. [New Indon, a toroth tive menny ber toll welcon, menny beg listaurage of (14.): "Vissralerons Egyistan lylyast es visiremen oht an endeling tildgere es out lessnet alocurey lindyrap. 1 (15.): A tobs lineysop. en løges alorney len, is toble neur enels megot a neurelet tole, es mepherestrem o'tet, hogy al ne topraja's a neuretelies. /[-30, 13): "Elventen a Solvanyhot & megninteten a Salvany-løpelv. "/[10]: Regninteten Epyston lame, et Nasahodomos, Solvan hidey lere altal."/[-32, 15.)= 4 Milion Egyjiton Cold, et mentosoppo Come es luipunted a lold telyessigobil, went impreced minden roy to labor lingy ing tedy als, ling is vapos a un (or 25.): " Fegruenel megotellos, mer follower vot -DS) Edous elles: (Eres. 35, 4-J.) = Varroido punteroque (2004 maries 05.) * Eggipton ellen. 81

Terjastedes 14 veteus, és te puntilismo julis, és impliadrol, livery é's vapys as ir. / Mivel owlerdo gyntoletet toston is odealted mad liat a legguer levis renedelinit idejes, or utolio vétel idejes. / (10). Mivel et undted: ha let neuve es ar a het fold (tracl és trida) ar engen les, és outsegue sinjul, heldt a U ott voll. / (15.) Must te swelle made have orstorgo's ares, ligg elpuntul, vigg esdel news veled: printand ligg seir heppe e's an Egon Edon, e's myted-Jeh, hyg en vapyth as is! 86) Vilapundon es a midd undons: (Dans, 44.) 4 Tamont as eges Irlene brodalenet, mely solve toble may men rould, e's er a brodalmer mas ro, re veus noll at., horeus notrine es elionts a mildoulist a Sindelmoliet, mage pedig mapalet orshle / (~27-28: " A tillet, analysis a linraly (Nabulindounos) tedaloridik a solored mug neur jelenthetis / De van Diter ar egser, ali a to Plant mappelent ; es à tedhes adte (Daniel s' tel) Nashlindann hindly was me len as utino unjuliar, / (~ 46 - 48.): a lively recorde Da well (Sts.) /, mandle wel. A to Interested , a as notenes Intens es a aridys une /A lively totlos egen torte aougo beet. " / noir ar fen luralyul, d' lin ésenue (l'd mez Totimber 13: (112)) (Dá4.431.32.34.):, Es Nasilindouros, meme me as one emilion, is or o's ortelurem vinolis, es éldétais à labriges Intervites d'acceptantes ans tellen a stolle étét, lines hotolus sutlévolo haldon, et ombje neuredeliel-neuredels sel ! Es - bed wirder lolore dyen, uns a remun', es an à aborde veris culdins ar e'y reregéter, es a told laborer lost, is much al of belefistique (loscome) comé. / hor aux es, Nashurdouver, diesiron, mojentelen es d'ensitéer à menneger lenseyt. (2004 ludares 06.) 82

Tenjenhades 15 87) Frids modner : (Dan. 6, 3.) : " Damel Cetal la lodle ar igorgalotro és a truttatoloto, un vel rendlivil bled volt seune, iggling a lively of son about teum an egen birdolm tole! 1 1-6,25nes es myelones, alis as egen toldes latentes! n en sindelmon milder omspotos leljet es rettegjes a Dines Daniel ntenet, hier élo Item, es outle mepuesed, es as o orrega meg nem milis, es molledors midnegra mestar! The inquest is improsodit, jeleliet is cholotiet eseleling menuger es tolder, als mequesaditette Danielt an oronlouch hitelmosol. 88) Am (Douds 1, 12.) = Mondte un Ur Douasund = " Kelj fel, nouj Alinivése, a mago vorosse, els hidets ellere, mor gournoques felletolt elem Se! / [~3,3.): 4 Nimbe magy variose vol 3. terris. 89) (Mil. 4,2): [1): A utho ido see, & Popouros Is Iston neces repel oroller an Ur horough heggere / Popouros 11 solion manuel, e's money is: Sogetes, meijnes fil an Ur hegge's es a Daho's ortenens horden lings megteurton micht a Sousol joh lu a thorony is a m semide 2undentil , " DE: [5] = 4 Her minden veps a more vitendend nevéser jan, és un 1s a run Urund Itenand newber jarjund outling aroth! / (8-): " to te rujójas tornya, Sion lea, myanes vore! Eljon horrod es elonbert a elos beloling, a rundley leanyoud by wheling. 30) [Sof. 3, 11.): " Aren varjatos ious - an mondo a es Mir - mig prédoir heles, mor elvegatous, lingy eggingting a nefelet, ligg stræneden a orragon egest here't, men gerjederetten tiezelen, ementalis meg an egest lited! (2004, intercion 08.) * C- liables 83

Teijenhedis 16 91) [Sof. 3, 9.]:, Allen valta Tatas maged a repres aged tintore, logg mund sights seel lugal, as rin reach him en abouttel rulpdes of ot. In osserudles titelies, was neverable e's hireselile tendel a told minden righe trocott, with meg lands 92) (d. 18/18/13: (105) (Valle Teyenlolds) 93) Reguleta 5 5: (34) + (228.9, 10.) = A " mouron leton it's lusty (mysells) " solonize linder a propugations; i's mollines tengental tempero is a ligantial a told hotoring. 94) (728, 14, 9.): " A riv len an egen bold hi-Vo rolye, e nogon og her len, et a veve is egg 95) (Fed. 14,): (16.) = Alus inequiocoderos mindany nipel, hours, amelyel Demindlen eller Johns: evid ever mind Columnes, him to doljand a hindegnot, a serges Mount, es ung-Tunesagés a sotores tunequet. / (18.): 4 leur mindorn rejud britetise, and new menuel fil a hoter uneget megamopelus. 96) [Mel. 1, 11.14.): 4 Napheleltol logue noponyu golig magy ar en neven a progety list. " Vagy lindly ropych i's, i's libelimets ar i'm meven a progduyes horset o 97) Vollai tenjerleds: ld. 1266, 4:(23) (37.0); 7:(32) (40.0.), 17: (98-103) (50-51.0), 15:(87,89) (48.0), 16: (90) (49.0), 19: (00) (52.0), 19: (10) 98) Gordoneg terjenleds: ld 3.0:(14) 84

Torténelen 1

1) [1 Mor. 11, 31.) "Es felvette THARÉ ABRAMOT, a liat, à Lôtot, mundégét, es STARAIT, a menget, ABRAM Coleregét, és mindultes egit UR-KAST-DIMBOL, lugs Kanades lotdyare mengenete (THARÉ SEMTOL Prénumott.)

2) Noé áthe s' áldois: "Hhint Kanacis! (Khoin fia)

Srolpos niljója leppen chyjafra livott... Nehr le

zyen nilgéja Kanadá (SÉMNEK)... 3AFET la

lineh sets abharbon; leppen rels niljája a

Kanada! (1 Hóz. 9, 25-27.)

3) (1 Moz. 12,6). d's atment Abroin a lolding.

4) Hosai an idiser": (1 Mor. 21, 22.) (-38, 1.) CSHor3;

5) Foldrager ismeretert: [1 tron. 41, 57.]: , Es mind an egen tild Egyptombe men Donefler gosoust venus; mes man vot an ether as egen foldis.

Denni; mer nogg volt an einseg an egle foldos. 6) (1Mor. 46, 34.) in Minden julipante alolater an eggiptomial elott.

7) (11702, 43, 32.) . " New elveled as eggintoured eggints
a léberellel, mes viblotos es en eggintoured elit.

9) Pagus Sindelino: (2Hóz. 19, 6.): My us mindle kissernes a hira: -logran: " (entos ti velan pourt

10) Kenneng nysten ness: (2162.32,9.): Hondte an nin Horesus: Laton es a negret, sinny bremeing nego

11) Gours nip: [2 Moz 32, 22.): Aron felette this us.
" muched a vine , light gours.

12) Parts und , little - inprinted: [3 Moz. 21, 7.]: 4 A

nop an o interieured von neutelve.

12) Sookendrog: (3kb). 10,=#1.): « Sreuteljeted ung
a obvenedit évet, e's hindereted resultated éve
loldets, anno minden lohofond; hintselds éve
leggen en meltil, e's hoppie vinne lu-la ano sonter

85

Tortondeus, Ite mis alco & 61) (1 roz. 43, 23.): Forset (eggipton) lionaus) goudrisels. je mudte sonol sotej vinos: " Leggetes Selies, ne letjeled; a to Interested as a to atypitod Interes and well-the ant a lunar melyatroba; princites an en luneur-her juttet. " (Telat Done new ismetels el, lung 5 sty-Jainet visite jutette a unpraiabl gosous and solljaille, houen et an inter grandstoud minosittete] 62) Neure terentes: (2 Moz. 15, 16.) : Horos diciono enelo: y lug stroud a ness, a te nevenieuged. 63) Koliaia: (Bot. 146, 3-5.): , Ne Smots = fegedelinester, embered trasar, ali meg nun menther Kinney a alle: vinetir = lache'se, es array, elvenies a 6 terve. / Boldog, alices septingl a dold's steer, es remingrege in on liter, as a 2 te lober." 64) Elleutet (neur mughedes) as tit-vol (zones liones, nelleminel, a andian bel & knollatereddel): [Pold. 6, 16.19.): 4 E lot day of grilli an Ur: 1 ali la landopot new a alegatical livet. 465) A Példosemidelles à Saleto funtais es a tats re": [Peld. 20, 22.): We would, somit delot rajte; verjed a me en megne's edit toged! 66) Politica tritogolas: (Péld. 75, 5.): Tavolisid el a simist a lively dol, es magainsolis igoroppel on a note. 67) Testucara: [Peld 21, 1.):, Min a viral forlydroi, olyon a lividy was more on the hewbez, velderva alionje, ode ligitja av. 68) Selet: Sir histister. (Pald. 7,3.): Sid lel arolo mived Eslayaire. 69) A fold male: [tso. 74, 16.]: , 4 lold no level enelel Collottual. 20) midél Ossreggin C'se: [the 27,12]: , Aron a norm explish too as it as Englisher likes we'te'l Egypton holoholig, & titlet egypton alse-31) Mépiettos: (dre 34). [2]: (ld. Teijerlack, M) 2004. felv. 86

Törlehelem 4 a neproly lines heroly alon: [1 Jour. 10, 18-19.] : 4 Mordte (Samuel) moel fracted: Igo not an Vir, mad stem: / regretellite's stenethor, In negrobodithe totale uninder sojants sol & mjournes sogortistel & as modestos note: adj hidlyt relients likely lataristated rigalic o right: (1 Sous. 7-9) or " in " untle sommelul: " New siged willed ung, horen enger, ligy ne willing is toletter ann auletedetes neud, amelyelve vegleristerte alto e e noptiel bedre, hyp whiten the Egyiptombol, epiten a mei nopro (hyp ellioptis engun pe idepen istensind unifoltol), valed is anemo areles encol. not ares sign elleuis sirrupages of add tudtusia a lividy hotal mot. " (la. (55)) 31) Fellands: (fouriel soult): (1 Has. 10,1.); 32) Tomor ourelylate: (1 som. 12, 7 ->) × 33) Allous- vollas egypeq: [1 Sous. 12., 12.]: " Cus an zir, a to Istenetel a to lindy otal. 34) A midstaid a limbly sem neur wisters, sem won wister tre, un's a rome abust: " Har as the félitels és mel mégéltés, nouver l'éligettes, és mind to, mind neure s'inder a mest 1 2 25. (25): " to very lefterman round collected : 35) A luislylores mit collar sist (1 toles, 12, 12.) Samuel undte = représ: 4 l'étton logel a Vilen, és à money dayes es evot ad, lung augterd. tok, analys extensibilets on in pieces elit, unun lindly entités magalobres : C1 som. 9, 16.): findle and " Somelus " While ityers hildis limed of ender a Benjount tillferil is lend lel it lojedelmil en en repour, Incel lolett."
[1 Low, 16,1.); , Tolts d'une = to moundet lojjet & ciel; el; ellitedeles 16-god a Battaheauses lals mailer met has hart indoutitions may secured le 3+) Felheres: (formel Dands):[1 Jon. 16, 13.); (5 torned Davidet) (25am, 5,3.) 87

Torte velem 5 38) Sereges steve: [2 Sous. 5, 10.) [2 Sous. 6, 2.]: 33) Devid - Vir houghtites : (? Low . 6, 8.) : Bomanlight David, light a the iliger rouland routalte my Unit. " [2 soin .11, 77.) = " De er a dolog, aundere David ereldiedelt, nom totalt a vous 40) Hegemburg (Selvé): C/1Kir. 9, 20-21.): " Hilder a right, andy moquesolit as Eurewill, Phileundel , Persecultil , Hiveundel , Desurentis til als new willed ar meel frai hourt farlend frait, alike will aun a toldis une redted, abilet an Imaelited l'neus inthatted, dehour soldagestle tatte / (27.). De an moel fra hour seulet mun vetett bolonium molgalet ald. 1 41) Puess midga: Elineus molete > egy a proletal lia liezel > Jeha > Doroun mydestite: [21/1/2 9,10, 42) Heroule judeer fejlandungel: puen Aliolia, a megdet hirly angie eller, Bode-hultur littlese F [74v, 11,) 43) Érdelos no vér megegyaite a let mide allaurber Péladul: CZKIV. 13, 10.): 4 Doesnos / a nide lindigénd 37. entendertes let a histy dres, a drekhor meeles. 44) A-toutughtony megtololore: [ZKV. 22, 8.): 4 kland te Hillia, a lopor Sefanus, a indadius (a reside under abust, al elliedt it, hop noquialle a "ir hérébon ésseggét nour)!
Luglolation à l'avéngliquet a vir hérébon. Es odeadte Sitound, hop drone el as. 4/69.2: Et. mus tolde, es dente a ludegues es inquindte a lineagues , ling Willia pop en louge colt ue en , es feloliste as a likely elat. 45) (1 kny, 16, 35.) = 4 Torts may mirale, stolested 3gaugite, lung a to new rever tirethering. 46) (216bu. 12, 3.) : Teoludeia : hundle ander sema (2004, fesh. 012) 88

Torteneleur 6 ja profétoural: " Srolpar lemus mel (a lorsours), hop implied a literboge in ét molgolotous à 47) Kiroly-malite ellewith: (2 Kron 25, 16): Amonia a moletinos: " Vajor to touca crose regg a histogras? Halgon , met would join!, 4 (48) A Dida - moel linflitures englitie: mix' Ode'd melite lienetitivel imentalle a juda, loglydes (Sumulada 11tt) Th'odo'se, hop my ne albuts a Dida neprét, és hors as l'e mes ne heregodyon med ne, hobo's a Fride ellem lobra époper an alle horspold - Codir, à semme halis blet tous tires judea leggillulésa s. [2 Kins 28, 1-15.) 49) Demosten leventhering the : (Est. 4, 14-15.): REHUM helytodo (perme) és SIMSAI koncellernos le-Nele ARTAXERXES neine lindlyling = " Tudetjul a hullyd , / hay winen utous & meg logod toldmi a toilinetés liongréses, es megtidal, hay e iden vimavoro és lividigales es torts acongolid unglande van vet, shog eletal lagre lande not totales also, even puntitollis is el e vonot. (16.): Tudetjul mer a limitly ly hogy he e ieros mas la épitur & a hotolos ellérielnes: emidet within a laysines (Fulletter) that new len. " Atexerxes islane: (~ 19-20.) = 4 62 a voios electal logue hirolys eller tound volt à ling portites à lorados totes vole seuce. Es lens lateluces limblyed willow Deminalember es mollinates minder a layounces tol laborary, el adot es it would firetted relief. 30) [Nels. 5, 15.]: Neuret assetacles , h elash helytoilds terlettle a wife , est men legouyeis 5 mondon lusto a riejes. De ét unes crelebres son right a viter lélèlue muratt. 51) Profète mis sérenc : (Nel 6, 12-13.) : neur av e méléciet arés mendte veleus, mes Tobries es sransallat fellendels ét / lions en megrellenjes. 89

Totaleugley 7 52) Kanaan: (Nel, 9, 35.): 4 néles es listes lold. 53) madellenenes : (EN. 3, 8.): " Van egy nep, duena à ellistamère à répel lioset, ornégod milder tortoursugation, is as a torvinge linlandorned minder newetrogist, is a livily tor rémps nem telpert: "/ (13.): "Ellitates e levelelet, my hipartitos megicies à megremment leld & amongola egy nopon." 14) mad feltorelue, = (EAS. 6, 13.): " He MARDOKEUS, al elit healtil houghtour, a middly magnasol volé, neur sim vele, horour storing elevel elétte. (a solses wondtos HAMANNAIC) 55) Feoliscia: (met. 22, 29.): " In Wie a ludly listelan, mollirles a propender is. " (The 10, 16): · M vi, lindly. / [-29, 10.]: , in vir houler an 5254 he' 1 [hold. 47, 3.) . In it foliages, rettoute; ungy linkly. " / (25th. 48, 15.): Bring er ar Inter a un nteniel mundotable & reve mucher middledolog. (700. 67, 5.): " orvendues & vigedus a neurotés, mes igaisoppel iteled a negalit, es a neur reteher e tolds! te igorgolfer ."/[-95,3.): . In un (acon linkly " mindlike: (noth \$100, 3.) : A Duéne et an à legelétues julies vogques. 57) M " un " Ne rests d'el ar arcort téleus; miles morongotus enger lasts de livrour lichet, aun ins Indites, Phalus holper meg engen. / Kels. fel, housails a Sionos! Her legge housonly note, mes æfjold a megnesold ides, , 58) mitolerancia i Chel 104, 35.) i vernæres el a mitolerancia a loldiol es a hoterlænes me legys-59) Mir à repoinsoles is negtolet, l'écuternel: [Tod! 13, 13, 7-8.): An is a felench on alcosoupt a porodcillere des a beusen low, an o heneiles 60 (met. 146, 10.): Fertising: "Rullarder ly a in I outle, neuredoilot neurearine. (2004, fel 1. 18.) 90

Torlanden 79 61) 72) Party-Lop (Esc. 40, 11.) : hus pouts, rugojat igo legellet (as is), lianjano gijijt a sarought à de ser lindre. +3) Fold-lies: [Fre 41, 9.): 4 Te (dollas), alut en a lotel utilsé rénéral lusteles és veglicloronol ellistolos. 74) frehad midd egysgying Use: [Ete. 43,5-6.]: 4 de las; mer é's veled vogyor, napheletral meglioren magodo is naprujugation egysterjäj tela. / Mandon andrid: add meg; es délines: ne total vimo, hard may a sen fraimes meminien e's ledrysimet a lotal vegeral. 75) Terluscia : (Ere. 43, 15.) : En anh, rogues new Irtenetel, moet terentige, histogold " 76) Toto helemotinos: Cirust fellant; eins never: (tre. 46, 1.) y by mol as is fellers; clauslun, alvind job lest meglettere. 77) Dr. is megneg elle pot : (E'se 53, 9.): , theyarticion, lengs to see new horoguns and el meg nen feddlet teged. I (10): Mes an ein infolmentegen tiled el nen tavoul l'i be-herreggen novetrige meg nen rendist.

78) Be nem telgentés: a Memis frome vonet lund aboute neu lolgaril se a 215-son : [tso. 79) Ey = atons, Cold = Houng : (Fre. 66,1.) 80) Fold wige: (2. 6, 22.): " Nagy news Serhen be a listed reigense! 31) Setronolos megindoloro : Der. 8). 82) Teolubeig: (Fer. 10, 7.): 4 Ki ne filme toled, newretel hiralize? 33) Fold siele: (Dr. 12, 12.):, In Ur fegyvere eners a told eggis milité à lold mé-84) Ar whiter - wel wol percelude: (Der. 12, 1-2, 5-6.): " Mies necessies as intertelend i'his? Much (2004. februs 28.)

Tode welens 10 round betenegter mindugajan a hutlentedate? Koul vogs as of nojulles, de tord vogs a of su' mittel! He grolydlal futer es elfountains l'and, minister verse replações a lovalilal? Brong muy a to aty ed fai de a to aty ed lamele 18 mitlemil souted veled, a is tele to while lended tol utduced: We cripy teles well many he mayer homelyeters is velos! 25) Zelen olloger - (Per. 15, 10,): , Dog meheng, augous, mor verençés feiliaré es as epois told eller pulledo bilinis mittel engers! Nous action holers of nelen sen acted lelas " nogris mindungaray middluomote englis. 86) Snotssle: (Der. 17.1.) 87) Ellentroudos: A futrallel ellentiter a metro robest populus tulofdantis : (Jer. 73, 2.) = , 72 forlentettiles el as o's juliarmet à intélés el oble, es nem writetes itams; ine, in my sitating a t eschileteitelnes gownsagot. Thought it is elismai a but elet i (~3.):, Inlamind more abligh hode ossegyingtin minder tolchol, analyshus elizten ohe. 88) Mugines: (Der. 30, 2.): , Mardle as 215: Misde un nousles, analyses undton wheel and meg magadust tromposles. 89) Fold well: ()er. 31, 8.): "Ossrepyijhor ole a tolded noterioil. 90) Anounetes a midsthe visiones: (Der. 31,7.): " Endeljetete Foldsned ugandgal et rejjongjatos a neunetil fejenes. 31) Panto - Lop : Ger. 31, 10.7: , Ali elusito en 32roell, an grant, of osse, is negoni with a ponto a mogo myojat. 92) zij novetrez: (25. 31). 93) hair a néprostolut boutel éveredely tols ligsoffel 10 moraditalies inefered : (Der. 42, 9-10.) y Av undte an is: / He allowdo'as mequinostal e (2004. ludicius 01.) 92

Torlinden 11

foldots, feligitles titeler e's el neus routles es elplantallah titehet és lu veus gyoulalles unes megliostous a gourno, aunt collection veletch, "} 94) Panto - hop: (A polithan verelis supartous): Der. 50, 6.): "Elvenett juliusog volt as e' repens, hantor lélienevelles obt , a legyelses signolaters old, hegyrol holame jorted, megfeledledes as o'l tougajuluol. 95) Temere's: (Der. 50, 45.): " Holly o'to's may as un tewet, analyst Boboton ellers to werelt (64,) west hicrorde horomator hord, is his most well 96) A " in " tudouduyo (volo): (Der-J1, 16.): , Egy sovered with nigosat werer as oger, es telliole vin fel a fold holorotol, villourola livrest a crotist, is lutione a relet as o tertione sol. 97) (Des. 51, 79.): "Hegrendiset a lâld és rorlochs, mes an ex gordolata, setel jerneus Babilon et les, ling Bosila lold; et pente soppé, labellama tegye. [115thes is bound! Citales is boroublepper soudstant and Colieder frontword) (~12-13-): . Fely of Bobstones o tenges, has and oblived elboritie it, I vorna puntoro, sviolegga es ligiós bolado lemas, auslyen seuls seu lalut, seur emseures la ot neus meg rosto: 98) Ferluscia : Der. 51, 57.) . , M mondy a a lindly alived neve screped the! " the first December 193 (195) Megins: (Det. 57, 60): " the first December 193 (Strong Boblews) and Boblews the languages mindered a verideles, analyseld meginted Babilian lebel servideles, analyseld meginted Babilian lebel. (Lellies sold): (Field. 1, 100) Down A Delevised illet (Lellies sold): (Field. 1, 5.): " Belåle neigs lellas ællet langa letult li 101) Euch la illete: CES. 2,1,7. h. in mondte 102) A mido's fellowise (Min' mondle Erchielmed): Extremel : 4 Empered lis! (Erel, 3, 7.): 4 Ar epola mod how hencing hours his is nepotallist miri. 103) Indel hains eggissistise: (Ent. 11, 17-20.) (2004, marches 03)

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Tobuelou 12 104) Kanaon . (Evis 20, 6.) : 4 Man a nopon felemellen besure melis, ligg hickorous old toppiplan toldfirst a lotate, and livertous velis, andly tegel es menel lors, élenège as mil de toits many-105), ale hongvernden definiciója: (Eis. 28, 9.): " Vajor, madra mondred - e mejolod elit; Inter no dtitad lever! " (In the Times linely alive.) 106) Nameli eggig helpreallitoto (Gir, 37, 71-72). " Est mandy a an un site : Sine, en lo loenous smoel liait a projetupos hourt, alus lou mentes, es egylepajiton obet mindenfalse es benitien obet an o toldjuhre / Es eg reprétenen o'let ann a földst, mælad læggert, er epyellengg hisly len midniggil histore, er ven lennes tobbe lit reppe, es enter mus ordens liste let hisly 107) A , ax " osnelétele: (Fiét, 44, 28-30.): (15.): 4 Mis a lota-popul, a sodok lian, alus a sent, bulgander való solgálatan bon forfaletar voltal, os james and limber, ling regal anote valous. / less rulis ostsegus: en ropyos an ol ostsegus, os histeles u agats vell modsey, en copers an o's mitshus. / In étal a'ldne és a bires és vérdes volo áldnot, er legger élésis, és volons meelles Irland sulltelis, mider as over legros / El milde ess' terné surje mildusot, es milden, aunt aldredie unter mudusol, tuduillis un den aldrebtol se leggen a nourlé, es lortjertes renpojet adjatel a papered, trop aldes regional-108) Ar vij mael halarar (Konoder): (Erch. 47, 13-109) midd's felissage : CDan, 1,70. J., Muden Soles es intelius delegtor, amely place a lindly tolis la deridet, timos dioressal, and tollito other (Dawillet) middiched on too trabbed st's va-(2004, for auxiliar 06.) 94

Torlenden 13 rondstrubl, alus as egen outoposous voltas. 10) Filtetelt 67-67 nuppelellies: (d. This. 1, 31-33. 111) Fold well: (Day, 4, 8.)= 4 to mojorape an egig er, es a egen tied noting ut littleds. 111) Technocia: (Dan. 4, 19. 27.): " Oh histy, ali noggyd és erőssé cettél, alicues nogy orgo megusveladett, es loler an égre es histolimed a told 185619. / A lalviges tilen mollires de embres sonolomois, es annos adja an alis-M3) Pap: [Mol 2, 7.): A nop a seepel M4) 2/4 hudly omenorida: Déhu hitalts a Bool lui-Midual Crovete. rote stem " starta wellful: (2Kir. 10, 18-28.) .115) frollone: you eg may taja : t Daniel 11, 4.) 95

Visnoy & gordagolha 1) (2 Hd2. 30, 15.): "A gorden ne con to she fel wit. lusual. " (templacedo) 2) (3 Mdz. 25, 35.):, Ita a te molpsod elnegeneged k & here est elecuse len melletted, sigited my ot, ted. [036.): " Ne vegy til houndet vog unot. (~39). " He dispringed'S = to degicle es clady's mayo't welled ine indication ign mis robrid-got / (~40.): his two, min neller legger whood; a limit lessed enterdeging indication relat / (~41.): Anton mengen et totes / [~42.]: Hes an de red-gam o , neu adhatus et mers rasulgés." 3) Noticulas mondto a midó eloljárohus és lóemberelnes: Mi improlittus a mi atyculfrat, e nidélnot, alus et a pagonyolmes eledles, a mi tehetsegüls menint; b ti is meg alugated venus a ti atyatolliart, set s ob melius edici el magnitot [Not 5 27] 1007: ven jo drog er aunt to aelekedtes thet were lopts a mi Interior lilelewiser Jami, hay rolabe ne gydanous má mile o propo myse, a un'elleurigens? / (11.): Adjotos silerter, olegleitjenter es herester. 4) [Peld. M, 28.]: , the lowing as a gordong sago's au, elent. which some brings it who are fine works a to judiciollate a to 1) () that I d 10 11 13) . a He had wind adopt thement 97

Visiony a negetigellos 1 1) (2Hd+. 30,15.): 4 tregoing no edgon leveretter fel rillusual, (templomodo). 2) [3Hor 5, 7.11.): "He mines mode en somether vigger en o velléer vole éldontre (bison vols éldon) les gerlicet von let golomble // Ita mines mores eldone let gerlicere voer golombfichere sen, vigger oldereted an , ch' willevet, egg esa longlistres tiredrettet. 3) [3 Md2. 14, 71-22.) = " Es he saging à (a volt nollos), es usus nodro anollos (let ép berougher meg egg ép nosting bordengen, egg entre store, ologial eliquitet 3/10-ed els linkappen es egg lig daylor), alle vegger egg sorionyt, 1/10-ed els ologisol eleggitet enthys & egg lig day of les let golicet vagger let golombiolis anis = miliga engeds.

4) (3 Mbs. 19, 3-10.) - 4 Ve avord le egènes a te meof rodued nelet, e an elludlott helandre fel une nedd. / silóde ne mergéneld le , és elliment memeit se medd let i a negorigued en a joveverry red hopyd meg and . 5) (I Hor 15, 1.2.4.): A betedit to veglis/miles lele boibt, and pe neur is the lier bioxotted mephy, mes igen unefold teged an Ur ann e tolder ""

(7) Ito megis negenning len vald et depolition

(6) The neigns negenning de to herede who is

houl (C8.) owner mysed meg of herede who is

as not say tolast wel; (C10.) her an vege adopt 6) (5 kbr. 15, 1214.): 4 the clody's majo't welled old my eigod an elv ... mode bet de mids among, & moly of togod & eing la leli del évées touted et retados ;/he inoren [13,]/
loven tertel une et sover a te juliardsél, a to
metrolist és a le sophidsbel. 7) (5 No2. 24, 10. 12. 13.) = 4 He lioteron also interest/ en regeling emberned / add nome nels robogot mon suggesteders. " [14.) A negoting negorialists we enoticles lost / (15.) : More a megers add meg or " beiet, mes negoty o's historials as idea or " 8) [265 6 5, 15-16.): " Hegudsadshia (a mindeuliels)
an ers s der sol a megernyt, in loog leggen ne* A pollonophol smythat land enter (3162. 14, 8.) 98

Vissony a negenyeller 2 menuge a negenquel, es a handing sofogs and nojot. 3) [20% 36, 6.] : Ar . inter ,, a negorques rgor veryt ten, 10) (Fret, 9; 10.13.) = (en an vir myoncometes lisvoro, lissos mitseg idejets. / New feledlent el 11) (But. 72, 12. J: " regudolitia a lualto milischodo" ;
a myomoruttal "/ CB.): " Kanyowel a mepolyly o's 12) havi negenigeles is mytelet forendernel: (d. Tolle helen 2 (59): (778t. 113, 7-8.) 13) [Péld. 21, 13.): , Ale bedugje filet a negenny hidlisers, & is hidle, de meg neus hellgotiss. 14) (Peld. 22, 16.) . , Ahr elugrung = a negoryt, a long mounte an o' morlisjoit, al ad a gon-Aagust: règre mi li-lliséitire jut.

15) (Péld. 72, 22.): « Ne robold lu a negétily,

16) (Péld. 28, 22.): « All ad a negétilpres , neur les of meli minh regl: " Kolcionad as vinues, al hegyelmes a negényler; és ar o jotetenényet megfiet. 18) [tro. 3, 16.): " Kilizen dolog, ligy népeures ostratorits? er mindye an Il, a Serepel Mro. 4 19) [the. 10, 1-2.]: 4 Day a hours holowoods hole. indicated trop diamos a grengeter a torony lestil, es chologos repens regenjend igortoadt. 20) [Ese. 61, 1.): , In Ur Iter Celles expen, ling * a regoingelies ordered mondyes. " (o maplov minies, lopelyos, implitarottet, gyando's) 21) Utolos negeruppati sudolyolo : (Eds. 18, 12-13.) = rughes report, roboget vino neus adolt / 215000's re add is honots selt: A stree elee? Neu éle? (vélocies leugest ades à a mortélent ruloisel se-Ped: (7.)) (2004 morcus 04.) 99

Visionez a negétyphles 43 22) (60 45, 16.): . A foldud egési wipe hoteles, lugger ene ar éldoratio à feziedeleur rémise moelles y (Koró s'ron hodremongs voltes à me gerugel and. 23) (tiel 46, 18.): A lejeddown el me vegyan a repostagetot, ligy regrungational livere o'le tulopdanulsol. 24) (Anis 4, 1.): y myounget otol a nepolicyclie . [5, 12:): , tipojátos o neginy és golonoajándi lut ventel tole. 10) ETRAL IV, 12 T. Ale contegge filet in

Didn vier liveloutetrige 1 1) (1 Mot. 21, 22.): Aboutles "would Abrolic was . A Isten ion to veled mideuses, aun't celchiel ... / (~23) hot as solines meg melem ar steme it, high sen en ellenem, an fram, sun under elles alund sogot nen crelebral. " [+ GERAR hindlye [20,2.7] 2) (1 Mbz. 30, 2.4.) - 4 h vi, someffel volt , as revenues ember vol. / Kedvené lett aves Forsel as o use (76'-TIFAR, a Forov l'audu, a les toute l'éleduque.) elatt, és ordfalt not ; és hace feliggans sons tette es un's deve't, aurije volt, besire siste. I'd, anido to't fogue mydeldette an vis an egyiptem einste høret Dinefert 3) Abino les mallel à "higyer listet": [1102.76, 7 28.): "Litters, ligg as vir von teveled, es mondies, logy trossaid frigger veled. 4) [1 Mbz. 41, 38-39.):, Hardte a Pérer an o' negar. nos: találhatracis-e elher livrouls fértit, dires a reter celle ion?/ Es made a Faire rossefues: wirel Inter middeles when selected my, minds honoid lylets estelling & Solas embles. 5) (2 Móz. 3, 18.) = Ar " in moudto hisrared : " Elme'n te es an marel veires Egyinton hordly aler es ruluil ... 6) (2Md2.8, 23.): Ar is mundte trousued, lugy mord-jo may a lineous: " Kilon broger terrel a en repour hisralt e's a to right horalt. 2) (2Moz. 19, 5.): A uses modte Hinered & times. lugger: " Ita night jatal an eis rivet segent, ugy to lerles nelem volomenny nes troist a emplime , meletjis meg, hver en å a te mered hedre told-trus eliked? Nem andl-e, hy velid jam? Ta, voggud melitististetre (De nem livolantie, A.1.) en e a te rieped mirden night, andy & totaled J5) (3 klóz 20, 24.) " En vors a zir, a t. Irtenetik, ali luisloutottolos titelos a veros lierie. sinen ver. 10) Negindoholos: (3 Hóz. 20, 23.): " Mivel mindereld 1[1 A Filinteum's livelya. [~26, 1.]] 10-1

Pufeto euros liogrando (32.0.) (wit wordowof as " liter - wol, liggon adjel li mapulat?) 1) hour a rejet swort an inter svorvilar allihis Se (2Hd2. 32, 27.): , Sholl (Hoin Chri Graines): , Fit words a ar is, med steve ... 2) (Bis. 6, 8.): 4 Profile lieldet as in mod frailes is at undto whis: It undja a zi, mal store: TIFAR ; a Faint lo sucker , a to hint labelungge that it relate who is have friend bulgered tothe in superdulle in sie or expedient sides back sond 1) Abranties mallel is a hopper little . (1 male 76, 20 28.) : , littles , legy on the sa tealed of moneyle b not : that having - a where hereins from the best in men celle un ? El marte a France martin ! which when underly when plantill very her 5) (2 H32. 5, 187) : At . in seconds removed : " C in which lead a no dry a liberty start range in a) (? 17 do 3, 23) : for it months traversed, burg more jo comp - locabed . Vitaly years there as a region to with the a mount being 3) (Mar. 19, 5) : A . in mouth himself & lines brief sular relaments her heist is conserved in the surprise of the surprise o report infliction to be used levelsed or a 102

A mal's new hisoloutettrage 5 16) (Stroz. 14, 1-2.) : Popouros grass tilloso : Ne regdoljatos meg megdoliet / ner sænt nepe ropy to an Unios. Is an Vi islantet teged, han ligg nel: tislagdon nepe minder rep hand, amelyed - lold siver vouces 13) (5 Hóz. 14, 21) - 4 Seum lottetet may ne queles a joveringues, al at hopmidn selie we ad Jed av, higy eyge muy as , vogg cold el an ide gennes, mes Fruit who way to a three , at 2, teneduel. 18) (5 Mor. 26, 18-19) . 4 M vir as hivango uno lamel, au løpper, melt neled, e's midder poteged munder remetiet, amelyele terentelt, dissinetter, newters à dicrossiques, es lugy rous ne vous class a virual (-78,1) à 1ta phologotes as virual mondre, es ineplated e's lespesited as o horoucolatant, alles e totales minder workind telpellustis' ten tiged as Ur ... 19) (5 thóz. 33, 29.) : Boldy very med! Kierde olym www to? Nep, alt an We ved, a to sep stsegeduel nome, is all a to dispegaduel leggive re! H'releques mayor nelvod a te elleun good, os to and ungorletest toport. 20) (2 Sous. 7, 23.): (Divid sindje): " Melysts was dyon, with a te wined, an Imacel, welger elvers where as sites, buy negrolls a mag bred wal' us -21) Kiralontott sop felletele: [1 Kr. 6, 12-13.]: " He an é'u rendelé seintes join, à an é'u M'élete sus mens culturel, is my testor miden procesculatores / a mad hai total lalowon, a non loggon el as en repent, a moet. 22) (1 Kir. 8, 13.) . (Salorum Mudya) = 4 Kir Gu Hortottad ow mogadent outroget a beldues unider neper liotel. 23) (Exid. 9,2): 4 Megeleppedett a new mag tombuyol represel. I timble tridides à repres: is adeledictes as a almote nevit, elhil'outre megétolos e told répentiel à as ideges 103

A mids nep luisoloulett edge folesegetist. 4 [Fred. 10, M.) 24) [Nel. 10, 29.30.): 4 Heger hadtel, fling new fra jet odni langorher felerigiel a lold répeines hartund " was 25) (Nels, 13, 3.) = 4 with hellottos e towery / Ema (1.): mineral Ammon é, Mode role se me men-Jen an Iten gystelædelese / [2.): mivel neur mentel elibe mad frains henriend is vinel, / hirehentitles mad living minder, elegy-selegy no-26) (Feb. 33, 12.): " Boldog wips an, analynes where on ir , an a neis , analys onthogist colontest majond, 27) (ml. 147, 19-20.): " Korli iget to silossel, torneregest és réquésest maellel; / Neur lour égy egyetles répul sen ; régrésent seu taditie velil. 28) klegjeddulds: [the . 43, 4.): " ledves vagy as I en nementer, seeses vogs és ét merettel. TERE. 44, ?.): " Ne los, projons solios, es te igoz' 29) (Ete. 46, 13): "Ellorous igorségous, muci meme; es an e'a subsedition, nem lists, Sion-30) Ot: (Der. 31, 3.): 4 Oriblicals' meretellel nopretteles troped, are's terjentetten rold an en ingelmonto, omo 31) (Aun 3, 2): 4 Cros titele (made frant) valor-I tottolos magamas e boldues minden neurebroger house; and sintetted meg to take neveders 37) [728. 9, 16.):, Repsepiti old an Vir ... aray a major, mis as à répéres mysjot es mers home twoel raggingues as a tolopery. 33) Ld Terjuleter 13 :(82). 104

Abstracts from the new testament (of hungarian language)

Tartzlom Oldalsmin (lent Korépen) Problémsk A tema sperzoi Rómzi crimirola ... Biblizlantzhov kerdések es felzabbh - - 7 A zsidósig története..... Az etruszthole története A rómzi Sirodolom törlénete..... 12 Kivonzhole destruentumi sovegelement luiteriums. 35 Kivonztok (Istoriz romanz) 103

A Biblia lete alaphipoterisének anualóstimusítése (hidrak (rattak) 1)-[Mat. 27, 62-64.] a Biblia is felveti a hitetes gondolatat: Stombaton, egybegyültek a főpapok és a farirensole Pilatusnal, monduan: Uram, emlétezünt, hogy ar a hiteto még életében art mondta volt : Harmaduapra föltamadok. Parancrold meg azert, hogy őritték a sírt harmadnapig, nehogy at ó tanstvangai odamenve essel, ellopsak ot es azt mondjøk a nepnet: Feltamadott a halaból. Es ar utolsó <u>hitetés</u> gonostabs leggen az elsonél. (37.0.) - [17st. 28, 12-13.15.] er mar nem, Jerns, honem a Popagoot hitete'se: A fopzjoh " egybegyülekerve a venekkel egyitt es tandesot tortuén, sol penat adish a viteretnet, mondran: Mondjatok, hogy 22 0 tanitvznyzi odzjove ejjel, elloptsk ot, mitor mi zludtunk... Arole pedig felvéve a penzt, vigy creleted. tet, amint megtanitottale olicet, Er elterjedt er a hir a residole logist mind e mai napro. Követhertetés: nemeszk szóban, de írásban is selutárájes nemeral est, hancen ar ellenkersjet to - tehat sajatoran Dems feltzmadistat, és altalaban a biblizideológiat - is. elterjesteni. Verdes: Miert cost a widely libreises terjedt el e hit? Vzjon nem ziert, mert er Uj Testementum megstletfeinet etr-telmi szerzőjének (vzlószínniko z olzen hudszinzk) ez erde-késen allt? Hem. A czaraktil a moznimum letit mez -l (3) - (5Hoz. 18, 15.18.19.20.) Igzz profetz igertetile (22 dest es 22 arab - Korán - hidrálc valószínű ihletődése, ihletődési for-(252): Profétat tamasit neked avur, a te Isterned te toruled, a te atyadriai korul, olyat mint en: 2xt hallgassatok! Profétat tamasetok nékik at o atgot. fizi kötül, olyat, mint te, es, az en ígdinet adom annale stajabal (upyanis az "Ur nem jelenhet meg, most nem léterit, a valodi in pedig hitohban aleasja tertain import testiletile, erest a smikering a probetara), e's meamond nelish mindent, amit parancsolole neti. Es ha valaki nem hallozt or en loeimre, amelyeket ar en nevember moil, en megke-* (d. mig , they were salelis green housen as diffestimentum empirite idegin.

A siblia lete alaphipoténiènele onvalosxuisitéle resem aron! De ar a proféta (mai nyelven, a demokracia nyelven: egy olyan politikus, amely nem a hidra Egynöke), aki olyat mer stolani at en nevemben, amit en nem parancroltam neki sodani, es aki idegen istenet (ertsd: a hidra sital nem manipul'elt prértole) neueben stál: halfjon meg ar a proféta. (183.0.) 6 4)-[Esa. 7, 14.] (Alhar proféta mondta David haranat): "Ime, a szür togan méhében, és szül fizt, s nevezil azt Imm annelnet. (592.0.) (Er is so voit ihletodesnet) ihletnet, csakhogy 122 olasz hidia, feltehetőleg, a ferus nevet vzlzsztotta.) 0 s)-(Esz. 9, 6.) A Messia's smiletie, neve: " Ego greemet smiletit nektink, fil adatik nektink, er az uralom az o vállan lest, és hivjale nevet: crodalatornale, tanderornale, eros Istennele, öröhlevslossip styrsinal, bellesrep ferendelmenel, (539.0) (Cosh a steins ner histograf. 0 6)-[Esa. 53,1-12] ihlet! (Az Ur Stolgefrinzk helyettünk vald szenvedése és dicsősége) 0 7)-[72k. 9, 9.) Ihlet; Békés és hatalmas király, a Messitas ígertetile: " Orale uzoyon, Sionnah lednya, orvendent, Jernes stabadito o, stegeny es stamartiston ulo, aroz nos king szamáruzh vemben. (792.0.) (h Uj Festsmentum il testamentum stovegeibe nem volt neher beillestern Fine-not Derustilense translition voló seconalisión, és exital appeter ineppelettem 2 destamentum proveptuel. Epy dolop leteljevilete zvontra meg mindig vært megara: Dems kirzyszépz, urskodász. Erzel nemcszk nupfelettikk, atte n estestmenten rivepet n destmentement, 2 Torsus, honey moterantitet a kerestlinger verskozisi psodegenel (12501, 2/2p/zit (1.) B)-Eggés inletel: [3dn.1,46.] : solchal jelentéletelendbeh, mint a felsők 3)- (tal Day, 7, 12.): A satoros Ennepey "nenelyele zat mondjek velz, hogy (Fézzu) jó ember; melsok pedig 221 mandjet vala: Nem, haven a népnet hitetőjé. 10)- (Dan. M. 148.): A papifejedelmen es a Parixensole Potana cran: " Hit crelekedjainle? mert er a emser sol crodet mivel. He ektépen hagzjuk ét, mindenki hin-45

Szovjet tanácsadók szobája



Az 1944-ben Magyarország területére érkező Vörös Hadsereg hátországában szinte azonnal megjelentek az első szovjet tanácsadók. Többségükben politikai tisztek voltak vagy a katonai elhárításnak dolgoztak. Feladatuk egy olyan új magyar közigazgatás kialakítása volt, amely készségesen együttműködött a szovjet megszálló hatóságokkal. Az ő hozzájárulásuk nélkül nem kaphattak működési engedélyt a pártok és társadalmi szervezetek, nem jelenhettek meg sajtótermékek, nem lehetett tömeggyűlést tartani. De ők szabták meg a Szovjetunióba erőszakkal kiszállított magyar és németajkú lakosság létszámát is.

A nácik kiűzése után a szovjet vezetés alatt álló Szövetséges Ellenőrző Bizottság (SZEB) irányítása alá került a magyar politikai és gazdasági élet. A SZEB élén Votosilov marsall, majd Szviridov altábornagy állt. A SZEB megszűnése után a mindenkori szovjet nagykövetek lettek a Kreml magyarországi helytartói. Puskin, Tyiskov, Kiszeljov és Andropov nagykövetek egyaránt a szovjet politikai rendőrség magas rangú munkatársai is voltak.

A szovjet tanácsadók mindenre kiterjedő kartotékrendszert vezettek az összes kommunista vezetőről, az ellenzéki politikusokről, értelmiségiekről, a magyar közéleti személyiségekről. Számukra még a Moszkvát feltétel nélkül kiszolgáló Rákosi sem volt elég megbizható.

Szovjet tanácsadók "segítettek" a politikai rendőrség, később Allamvédelmi Osztály (AVO), majd Allamvédelmi Hatóság (ÁVH), a Katonapolitikai Osztály (KATPOL) és a gazdasági rendőrség (GRO) minden jelenűcsebb nyomozati és értékelő munkájában. A fontosabb kihallgatásokon jelenlétükkel biztosították az úgymond "elfogulatlan szakértelmet". Szovjet belügyesek hathatós közreműködésével, szovjet mintára folyták a letartóztatások, szervezték a politikai pereket. Belkin tábomok, aki Baden bei Wienből irányította a közép-európi országok politikai rendőrségeit, gyakran jött Budapestre, hogy Wienből irányította a közép-európi meg arról, megfelelően dolgoznak-e a tanácsadók. De számíthattak a szovjet tanácsadók munkájára a minisztériumokban és az igazságügyi szerveknél is. Sokáig voltak a magyat tanácsadók munkájára a minisztériumokban és az igazságügyi szerveknél is. Sokáig voltak a magyat gazdasági élet fontos döntéshozói a szovjet szakemberek. Irányították az uránbányászatot, a légi közlekedést, a hadiipart, az olajipart. Ellenőrizték a külkereskedelmet és a gazdaság valamennyi stratégiai ágazatát, és szovjet mintára gyúrták át a magyat honvédséget is.

A Magyarországra érkező szovjet oktatók, mérnökök, orvosok, növénytermesztők, bányászok nem csak az "élenjáró szovjet ipar és mezőgazdaság" tapasztalatait adták át magyar kollégáiknak, hanem egy a magyar nép számára idegen életformát és világtelfogást is igyekeztek elfogadtami. Az egyre népesebbé váló szovjet koloniát a budapesti szovjet követség és a szovjet politikai rendőrség ellenőrizte. A vidéki Magyarország mindennapjainak része lett a hazánkban állomásozó szovjet katonaság. Gamizonjai az egész országot hazálkaták

A szovjet tanácsadóknak Andropov nagykövettel együtt oroszlánrészük volt az 1956-os szovjet intervenció előkészítésében. A forradalmi Budapestre bevonuló szovjet tankokban, amelyek Kádár lánost és kormánya néhány tagját a magyar parlament épületébe szállították, ott volt Kádár két személyes tanácsadója is, Bajkov és Kupcsenko, akik egészen 1957 tavaszáig Kádár közvetlen környezetében tartózkodtak, még éjszakára sem hagyták felügyelet nélkül. A mellette levő szobában aludtak és ők tolmácsoltak Kádármak, amikor hagyták felügyelet nélkül. A mellette levő szobában aludtak és ők tolmácsoltak Kádármak, amikor ellenőrsoval beszélt telefonon. 1956 őszén egy ideig Budapesten tartózkodott a Kádár kormány első lépéseit ellenőrző, a megtorlásokat a háttérből irányító három magas rangú szovjet vezető; Malenkov, Szuszlov és Artsztov is

ni fog o' senne: e's eljonet majol a romaiale er elvesnik tolink mind e helyet, mind e népet.

Itt egy picit engedtél elkotyogtatni maps a romai strodalom ektelmi sverroi! Nem cenniraitik voluz meg hikelisen berenciroile (12'sait? Mert ilst rondo verebb, fet
lelmenet lepléber, de ar olar hidra kombreit céljonal
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meg fogalmaniriroil van sob. Mert ha nem e hipatinis, tod
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vald high romai pottinaljoggassorensem paginsem under en en en
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bibliz lété alaphipoténienel anualdeministère 11)-(724.17, 11.): ((ristus fopapi imaja ... hiveret): " Seent Atyan, tarted meg aket a te nevedlan, a kiket ne'kem zatil, hogy egget leggenet, mint mi! "(Thin. 10,30.]: Jems 2 widdknate: En es 22 Atya egg vagrunt.) (A hiver statt itt a count birodatous remenyeili serinti Ssizes alattodofit ertit - aluch a tervenett keresting sigre vold terstell komposing soraly elter net majed a kerenting sigre - ship enited of some ten tervenet, round identifier hyernel, and outs horn' top prulou a hordstom fernum addition et remelled hetelep horis towards terjearhed when .) 12)-(day. 17, 20. 21.): 4 De nemosak à érettak (a tourtuingerert) köngörgök, hanem nohért is, 2 kik nobe szídőkre himes majá én sinneur (Itt a thri-kel knapsing sosza felhannshado papolera celot.) troops mindreg 2 jan egyele lepyenel; a mint te en bennem, Atyan, es en te senned, hogy o'le is egyele lepyenel; hogy elhigyje a vilag, hogy te lepletel engem. (A utolso mon vilag, hogy te lepletel engem. (A utolso mon dat aira utol, hogy a dara hoda tedations wolf art aira utol, hogy a dara hoda tedations wolf and hogy a evapelium part althe hiralise nen ler esetle dependo a territes hivse nostile-nen ler esetle dependo a territes hivse nostile-nen ler esetle dependo a territes hivse nostile-nel derette samitalt mapulers a hivolise, say sipes nel derette samitalt mant hilter esto temperores) liersuppere somitale munt hilter esses tengerores) Hogy toheleter eggsé lepyenel, és hogy megismerje a ville , hogy to latell enpen. B)- Az olzer hidre nem harmilladt volus fel zu eltele sirretiles! totalt volling ideologist celljai stradeten, in Ear Sike, Rit Pilstus, a strockelini helyheto dette volum mp. Exist = felelastipet = middles haritys: [Mit. 27, 24, 25.]: Pilstus a Homest Vedolo Bridelinch, y Artethen vegget er 1922 enterneh veretal; ti lissital! es feleluen in epth nep, mon da: Az 3 vere mi rajtnus es a mi unapratainten, 7 Piletus vinet veven, meg mosa lesseit a solverig elott 14)-[Froit. 22] Derns kerentry volo orenvedeseinal intete ; A 23. pontig, aucher (5 2 seems megjelth a cell, aucher 2 2 moltèri semely heri a viste representation torbes lelkench a kardiol, and importantions to montion torbes. bol velo imperebeditira: (23.): " Hadd hirdersen ne vedet atypufizenst, e's dicsetfeles téged a gyülele. "Holet ne evapélimoletes sais serus cella as Atylhan vila mental volt, is feltrunder utily a tolder P.T.O. intoiss a meg new file lis

compris a truibinger elatt jelet mep, birong organ a feltimedia tempere.

5 15) (Frot. 69.) ihlet: In it szolgips a leguspyod scene

deselben 16) [rin. 20,31.): " Erely next irettal meg hogy hogy they hogy Herns a Kriestur, ex Istenneh A's, es hogy est hiven, eletetel legger en o' vevelsen. "Tehril a mepira's ola nem en
apostoloh killinleges elmengennele törtenelem formilden sontinsour ropkitest, vepya misolush valo Hadder valo, nem fontos,
törtenelmi esemengel lerdnikassura dolumentumalle valo roppitisenel sitsége, honeus pusitir egy hut, egy voltis a démi-bre mint krintesten voló het, a keresting vollais mepterentise. A démissa vontha delamentand fortehelmi delumentande hismy alter meperastre, en evenpelinus dans evenpelinus celísiste e mappetalese is arra utal, hogy - 2 torsinos, a horsintar es unis a trent househor hisonlosen - se aftestementum sem egyéts, must mepleverte és les revertes homoropohon alapuló, neuroetos - milo about hitelongystes le ironning esthis.

A) ((sei. 1, 8.) A korenting seg elter esitésenel terre 2 lisvetherolesjøren fopelmerodit, mep: (Herus mondts trustvingerish hor vellenat a menny remenetale " elot): " Vestel erat, minetaline 2 Szent Léleh aljé restok i és lesztek nétren tandin úgy tern. Todemben, mint negési Judezban es Samariobon es a holdnele mind vegs habit jig. Tehit ze dreg hidre nem is eléphih mes birodalme alheri latersedesével, kivintope et di-uni surier n egén löldlereksépre la swetné tersesteni hatelmin 32 4, , illela issubhelt vellis sepitarpiva,

The 24, 46 42): Es préditritation! 2 à neucleur a meglérésrusselembil ellerdre.

18) (d a meglelellelis" (19). (Csel. 3, 19.): Peter mist's felrolls 2 touchurs, hogy meptepeatity elsouths is mostly desurt, mondte: 4 Birystoh mup exist es thejetel mep, hogy ello-

[Crel.10, 28, 34, 35, 44, 45.] rollessence a ti bûneitet, hogy isy

19) Simon Peter mondte Kornéliusust es his népénes Ven-les nepérheett horrajus: Ti hadjatos, hogy tilatures soide em send mis nemetativel issethorni vegy horrineum. de meveg habitan enternel. Bromgal 12ton, hogy new hearth.
Dolopate of Isten; homen minder neurother before of elitte, 2 hi ou lit is iprospot escletionit. " as abtended some sounds sounds A a sierecsen ferhin, l'andricens, 2 sierecsens hirsty assonyment has tolures homorogites a maptirese citis (10. Cod. 8, 26-40.), a a Kornélius nevá férká, srindus na úppreventt ikliza sereplis implirète, imperòstive a simon Rolar fent hipduliservel, mist

JEE IV

(0)

kivehetően körvonakarse a kerentény vallás ertelmi azerrőgett els zunnk hivatistit, newenetiren, hagy az a róma: barodalom latenbora nementirept entereine astalát pole, els miss ilyen, a romasi brodalom emperásitájéve valjon.

Mikor még sodla Petter ez ígelket, lendla a sunt Léleh mindarokra, a leih hallgatjáh vala e serrédet és eldmél koddnah a Hiddispol való hível, mindazó, a leih Petterrel együtt mentel, hogy a pogsinyalera is kolollatelt a siens leleh ajándéta.

Majod a poganjohnah " Samt Libellal volo impherenti listinel timyét a lecrending sépnel solomby neunra elotte myétotrajainst
ideolópini alaján harmál fel az olra hudra. Este kontrelt formalise Peter "poganjodhal való tátallodásainah protoltaint elotte "garolásásan önti", így érvelve Peter saaján
lecrental: (Crel. 11, 17.18.): " Ha telnit na Isten harondo
lecrental: (Crel. 11, 17.18.): " Ha telnit na Isten harondo
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ej indélejte adta nelvis, mint neferial is historia az
ej indélejte adta nelvis, mint neferial is historia.

Telnius Krintustan historia voltan én hogy negovánah,
hiltustan voltas? Ereknek hullabíra atta neg nyupovánah,
est dicrosítéh an istent, madasán i Erreris hist a pagaenel n olen hudra medádátta a midas hidra válasalothnía
enel n olen hudra medádátta a midas hidra válasalothnía
enel n olen hudra medádátta a midas hidra válasalothnía
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elett is a popany nepel elett is, an istení felé, a ker
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20) Pollint antioleties pretate adjust the the off a stedended alkalmost litett a olive hidra, hoggs at ill villes pretate and fer
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bestoreggest explore mondainsh: Souther per volt, hogg elessor
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eletre, ine e popingal los fordulums, there ig paraceste
welchel a Ur: Rendeltied tiped vilapostipul a pogenyalnelimb a Ur: Rendeltied tiped vilapostipul a pogenyalnelimb a legy legy advossipative a felduct ineleip.

21) [Cosel, 23, 11.): Minky a Jerusálemi erreder himenelmtette Pett 21) [Cosel, 23, 11.): Minky a Jerusálemi erreder himenelmtette Pett a tante fernemod es a saddnerensol terricere elsí! [Cosel, 23, 11]: 4 hisvettes ejernish pedig mellé ellvén ného en Úr, monde: Bital Pel! terre moleipen promporpot tettel en én lelolem való dolgobardi Derusválemben, mondoppen hill nehod Romában is biromytopat termed. [A hirdrift en hispatiem estim miert eppen Rome a le fontarils en versilem estim miert eppen Rome a le fontarils en versilem estim miert eppen Rome a le fontarils en versilem estim meirt eppen rome en den meder-mos en estelminosoje—

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birodelum valleiers, erich leverlingerpet a tour birodeluming for Vtrosisz kellet horrar

heldishir prédicite a middlent sei neu is shirted, homes 2 rduni brodilas Corrollon, Rombers: [Cel 28, 28.]: 46gren mettel, hidtotolis, hogy a pogring nepeknely bilde tell og isternels er idventise, es de map is hollgetjels. Tehot ill Romina, mir semmi sitsép mentipelidrise, ugardring, mirst horston telle Peter Bernsvilenden, e's zerz sen, hopy 2 "popingolist" triesretreseller enlitte, human listelle 301 rénexuleir emlité à reprépadrate unpourt, hop our an esternes en idvertise " introloper remeseit net tortes.

22) Az Apartolol cselehedeter mileg 60%-a P21 (Saulus) (seleledeteral stol. Az UT menteg 3 sisvepiers mintigs 38%-at Pil cselehedetaired es vigy levelette léperile. Annah a Piluah, all a UT snovege surint a mide villes epqu's lepellistelerellets, sot legelveterralless læjsviseløje volt. Annals 2 Pdund, shinely a mepteresse piloreitalis lebetelt volus a sodoste minis, a judismus moremus felmindiss deligibel. Arunh 2 Pellud ste distermentum conshedetent Rombon Rejea wenting ripgel selectioni? Kind at eldle 2 werestingergot a popping i has nopely vellisted tonni? Kind subjecta levertinging to outs lapportised Romit unglerni?

23) [Rom., 15, 18.19.): Hert new most soons semmrol, smit nen krister eselebedet volu áltstan 2 papanyokush enpedelmessepere, solvel es teltel; nggennyira, hogy en remselentel és Kornyekétől Rogus Illyridig behöltőt-

tem a Krisstus evengyéliomát.

24) Clom, 16, 25.26.): "Anush pedig , 260 titelet meg-Les of thet n és evengyélionous és à dems Krontus hirdeletes Les result ama trobund la peleutise folgtés, mely orde idotal thogos el volt hullgates, mait pedig meglelentitett a proléter listal altor in orth Ister paranerolate swill, a hothing us. Ild enpedelmesseg végett minden pogringohret tudiunisin

25) Hillarduszigli: " Minduszijer egyképen szoljatoh és ne leggenet körtetet erstrædssol, de leggetet teljesen egget uppm non ertelemben et uppmmen velemengien, (Ugilviuvi, hogy 2 to enting valls, an inj valls ent deg hatelong eating, hogy ha eggstelse morad, he new south tel (2) iringretates entitues, mis urpprietter pleases selballet, es urpjælder is southdord,

+1d.65:2

26) Pall, are "Pall, igazolja magait: [2161. 4,1-5.]: "Mivel ilyen stolgalathan vagyunt, amint a kegyelmet nyertil , nem criggedink el; hanen lemondtunk a srégyen talorgatistrol, mint akile nem järnnt savassedgban, els nem is hamisitjul meg a Isten ígdjét, de a ny ilvanvalo igarrappal kelletjäh maguntat minden ember lelliismeretenen ze Isten elött. Hz megis leplevelt a mi evenggélionnente, endenet leplesett, ahit elvesmel, skillben e vilig istene megvalatotta a hitetlench elméit, hogy ne 125524 a Krinkis dicrostèpes even géliuminat viligossigéh, aki a stan képe. Hest n unspundest préditeiljuh shanen de Ur Derus Kritchett. gyereker ösnitteriggel Steijelent z bibliz lettertelnet: [15.]: « Merh minden ti elrettetet van. "Ar alibbi visront 2002 util, hogy Pall, vzpy . Pall, intails mentegeti ursport: (2 Kor. 12, 18.19.): "Mepleelten Titust, es vela egypt elkildten amaz stysfit; cook new bontalt he titchet Titui? New egyznon (del sterint johnale ? New 2000 z 1190 motion- e? At himself megint, hogy eliabetes meetingety'st inspurier. " Wald mentigetoris: [Gal. 1, 11.12.]: "Thatetolise adom pedig stydnikai, hogy ar nevengelinn, anelyet en hirdettem, nem ember særit való, mert en sem embetől vetter and, seem new tour toltal arre, haven a Dipu Krisstus kojelentése dital.

27) Universités: (Gal. 3, 26.28.): 4 Minduysjan Isten

Sist ozgytob a Krintus Démislan osló hit Albal. Nincs rasidó,

sem gorða; mines erolga, sem arabad; mines lirk, sem mó;

mert ti munduyajan apyda ozgytob a Krintus Démislan.

mest to minding is specific soften igg, de hitespeateller 28) A kerentem ideologist sprom igg, de hitespeateller (viliponthum) leizen le 2 costidos, elist a trisadom selat per may - hit, he 2 herenting viroungos meig 2 contratom selati per may - jelennes, a costod a leintethirosperd ordist, a tirozogelen ellopeds a terenting viroungos lehipe datom i languelen ellopeds a terenting viroungos lehipe datom i languelen allopeds a terenting viroungos lehipe leixin alepado, ngilvin dubteti ribers the redatom rendeto. Inneu leixin alepado, ngilvin dubteti ribers traditant sendeto. Inneu leixin alepado of les les despos derdet compostatom ellalunistra leixin, mennytre allestums — zert ment traditanto allalunistra leixista a hermali tribos julithui parveoles — alexantiral de vendente a neurita tribos julithui parveoles — alexantiral de vendente a neurita tribos julithui parveoles — alexantiral de vendente data alla la leixi de leixista de

uogen 3 meglerlöße a tertneh. De milippen ar egyfrir engedelmer 2 krirkunah, aronlépjæn ar assrongol is engedelme
seh lepjenel lérjühnet mindenkun. ((THOt. 3, 16]: a Ar
2 sprongnak monda: epekedel a te lérjed ntén, o pedig
uralkodit te rajtad. (TI lor. 14, 34.): a A hi astrongritch hillgrasmit a gyüldestillen, mert miner impendedue nehis, hopy
subljand, himem espedelmesel lepjenel, amit a lorvény is
unadja. Harih leliperels, az dr-srolpa visrongra a (Efér.
6, 5.): a Ti solpal espedelmesel lepjetel a hi hest frevis
való uraitolinah, mis a krintisnah.

129) [Fil. 22, 4, 22.]. Körnetenel titeler minden treutit,
minderet heute nedop a costant advarásól valób. Tehit a
costant udvara, Roma ja tomas brodulom mag pa hiemel, ha
nem nightatori scherné jaterat a les cerking mag tompestifistis.

30) Pil mentigetőrih: (Thess. 2, 3-6.): A mi smallirsunte nem hiteléssől van, sem men tientátalmeségsől, sem ál-

30) Pel mentegetoria: [There. 2, 3-6.]: A mi surchtersund such the sund new hitelistol van, sem and tiertitelsmedighed, sem allindereghed: hancen mineppers ar Ester mellistold minhed arra,
Thogy rainly sirva at evangelinmon, ahelppers sulmuly; new
ilgo, hogy emberchich teterrainly, homen a Totomach, alm maptrippiliz a mi environd. Mert sem hirellieds hirelpo besorded, amis indightal, sem telhetitlender mineben nem leptich hel soha, Isten a sirongary; sem emberched valo ditich hel soha, Isten a sirongary; sem emberched valo ditrippiliter num herestink, sem tilety, sem misoldi, holet terhetiere belættink volus, mid Kristins apostolai.

31) A hovether ident (es) unit epg olym illeantweentre util

me, ruly unopolisher a bintete fundant. (Thess. 4, 6.):

when me he leirositta valually dolopher a o' atypetrit,

nert bestrut the a dr unindarablet. (3 Hola, 19, 18.):

"Bosnuallo he ligy, it hospot me tota a human sterest

lelebrositato, und unpred." Tabil a boutet hundried operation

nomostrip a kerently ideologic is a illume light an a drie's

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2) (2 Their, 2, 2-4.): " We hibsrithereth map se total

R. filled, se bened Alta , se nehicul thydratale level sitted,

R. a this magistus alite may total them shopy in

olah hodra in the english piece, sipy a bath att

say it illiums before trentalte, savangos vocationitaises

purintly it volume univ 2 Krientesing no 2 unpope. Ne cool-Joh me titelet senter semmiliefoper. West new joh or el eddig, uniquem believ be new tovetherit eloss a soundis, R. e's meg nem jeleunt 2 sin embere, 2 veredelemmel his, the ellere veti es lotte end myst midment, un Isterned vegy when tientlette methors moudated, runginz, hogy impe it so will Isten a loter tryplousite, Liter gyrnin mutogstvin mepit. " Ar dren hidez - de a scent rividely mile mis hidrely is - tudetibes our work, hogy between felbulkenhat (1) egy lehetseges epydy, zhe szjóh a "suchiris" fellreventisse - cooling is not le sound hard leptime, orque (2) egy vonoughy snélhámoi egyés, ahr a hidrácibl ideger érdelehben snihárhant felhamatur a neittroise által tefelblett eredim' lelidosepelet. An rutilocenter-eludet e hort lelidosep nugeloiset solprifa célons, de ny osovetség - n elisti idiell serio - Jas is liggeleune vest hopy es hirdly elsestedul in 2 hides elleristes ald (endeler, hope or cont 2 mide hodrában merel, Cel, vale similez tirtenduis oholból), a vom in erre courtiers sudepelled pedip tuly douleppes ar embered ister fileset may vallatossagest holy a septenço a grantise ald el substituted hardy eller : [Dain, 11, 36.]: , Et a hirsty a maps tetsiese surint chelchard e's helford which is helmy rocky's myst minden isten lelet, es on isternel Istem ellen is volucron sud, es surences less, mignen beteld a horze; mest rum ether thousatelt, in vigre is higherth. New gooded styringle industrial "stemal sem; haven mindemed hotele magastely's megalt. Corek. 28, 24, 7.8]: Oseni a Un Tirus bejodelminel: 4 thivelings self-welledet sived es ent mondred: Iston vegood en , Isten soliben tilet a trugeret salveben, holdet cost ember rapy els nem Ister, mipis olyzons tetted enived, mint n'siten soive, e's semme alregtett dolog neus homologos nehed, holcestrigedal griffettil ungrand gardingsight, exert homoly red idependent, a neurally lephopyth lendly air, it hirough hopperait solesestiged sejecope eller, es me betons lémessegedet, a sirpodèré sathitement als,

33) (1 Tim, 1 -): " Inteles nert mindendelt, hags längerögsett, imidenth, exclanatif, expeth hilit minden en bedet, hiribation (222 22 den hidrit mytsbeit miller por morne elit meptertille (500 ericht) es mindes mellistigses

a se (U-es teste parriejs i seemely el histe besond se a tirely alist 15

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levoket (and a crient himapile birodulus appresentation), hogy crender ets nyhgodt elekt eljen (ann, hogy he lepjen formadolom leppenel tiletisch, morrprisch, ne leppen larridolom a brodalom politikui renderve ellen), teljes isten lelelemmel (zum egystere uts) zo votable, z cstrirmodeller, volo hitre és a Corradion nembranatorripira) és tintessippel I (un a coiner es a brodation wants titlettel), mert en hit er alse hadre dold, she mughers , mighting with is of ourses a hereating voller, a struct the thinks volo het that, swift is) and shorps, hogy minden ember Edvoratjon et n igrosip vamerelere eljusion. I ", zm' nem egget med eg 2 Ister, egg 2 hörkenjord Ister es embered harott, n embe Kruster Done, the Thump's sets with-Sopal middenelost, mint tomistorments and are idepelses.
Embis a Poli Enought is beautiful and are in villais hieror-Echeziers 2 harmodes Cohorator ethelgeledo snewlyt: " Ami verpet rendellet engen hirdetive is zestells! (Micibile Lely htright stofelsen ripper, de montepet deve sproffs snungit: · prisipol sidely a Krontwen, new homdol. ismertine, hopy a popsingon tentilipion hither is ignorphing is rendeltis, 34) A Sobre (southers) begrebbs birompores celled Indahles (1) 2 hablom, 2 hirsly - corner holom lepitimetinal [Jogasi tile (gradise); (2) britage gyrhorbis model ; (3) hidiz-electo progwith " (Tim. 6, 15.) anythetironia is: 4 2 hirstyshord histys is a wisher 35) H. Hojertist mechanismust: (2 Tim. 2, 1-2.]:, Te from, simplest tolem ballottel sol brought eltel, enter bird, mobil the embreler, ship stestment wind truitibire is. 36) Hitbritanto 2 ! (2 Tim. 2, 16-18.) . In à servidit toged, mint a rde felily; listlet valo Himeneus de filletus. Ahih eltivelyedteh a ogsterp feld, mundoz, hogy a seltime. dis mor mosto that, es seldalijsh nimely es hotel. " A suntseptelen ares bit with heartd, next mind usgrass estentilen sepre viralednes, 37) Hiller pertist mochanismus 2: (2Tim. 2, 24-76.): 4 Mz Gr maleigink nem tell tornelleden , homen leggers mindentitier mystes, trustiere ellestuns, thretmer. Als sulides fengiti in ellenoughblet; by bliss also welils in total nighterest in ignore implemeréstre, es les undurind a ordir torèsil,

Suglyphile tetetven in Ur solgip alto in Irtin abaration.

38) Hitsito way 3: (27im. 3, 13-14.): " A gours embered pedig es ne smitole neveledends a rossningson, etterely (we'm es

(0)

ettlelyedown. De te morady map exchangement tounts! Is zund seeld simulat todox hotel transled, "

39) A sister celye is mentipelodies a (27m. 3, 16-12.): A teljes iris Istadil (hletet es harmos a tanítissa, a Roddine. = megjossitelera, n igarraphy valo nevelèvre, hopy tatilets leppen 22 Estes embre, minder jo crelehedebre fellistited. "A notice hides A fasimus arjaja A tarista i deolopia urigaja es a hum munista i deolopia dij ember al utia en lemme a herrecating vallisideolopia, mondjuh, istementice h elast te folep a 2 misadilm boleg za orone hadre in horane delin pyrhodetta, Egyolith sen vot vilares, tert egyolith andentity a magnifica exert secrette volus formaline, it formitmi as ambert. Egyithit her vette fopts bet is herette as embet dymund, and midgen. Est carle a med, mynyst. tiputi demokratary territ, enteresen.

40) Willer jecités muchamismus 3: [27 m. 4, 2-5.]: " Vérbes, hirderd in iget , all the vale alkalimator, alkalimather idition, into, fead, surdits telger Whethreissel es tamítissal. Hert less idó, uniter a exchaper todominst el nem tremedit, hances à soit lelvoir right swint synjtenes ampahant buildbut, and es a granptol elforditjel que hiller, de a mexiles odebran uch. De te joren topy mindendber, orenvedj, en en supéliste munds jet crelebeded, notpribled telfere selected, 4: [Tit. 1, 7.9-15.): Stilestopes, hogy 2 prisposh feddhatellen lepyers, aki a tudoming sperint valo igaz servidher tartja unspit, hogy intheren in epein tudominnys es megg, orhesse in ellenkeröket. Mert van soh engedellen, histor val terré du és csaló, lavelthéppen a loralmelilledéssól velót, elul net be kell dugni z svýulezt; zhih epik hisshit feldúlund, tanitus ruit nyeretep obsert, ander nem kellene. I I Fedd åket lumilis nellet lamelettenat, hogy a hither ipel I loggend, nem tiggelve tride mesétre, és a igratiget une vite a mesét. ush ? de a map kertorletetteknet es hitellenet hel semmi sem tists; honey my lethelitet wohner mind elmojats, truck mindsp homes, gover usdal, jest hard,

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Egy object Hrosdoloubon, melyber a tillusome tobself one sale gains, es touthol vollais hothal elfopsals vary time a supering rege anelysia as emberely horothy hospitalitable a Krintison valo secretal jelleund, unelyen a intental volo filelen willoudy anely finth a tild histomssayotat, smely a biblist a eggedüli igznosphir loggz let dis hithol eleve elveti a tulspantippini tudoming képniseldit és a hatadó jeolitátralveretojelottelo, zambywi zborotit z istos unindentististigoben is midees hadrishing and late mepsinity, ruly linery remingelit für hitelen 2 22 öröl eteller es 2 hold ubin soldopriphos, egy ilger tirredolomben bernilyen politikni rendhe selse butousips impolded problems. Togs objections with delenters, such his -ellipse, hopy a political history a istem short impugitionals is it enough me pelalice men lerdijeled up much lerty operaltry of Tehil of Sible of 12 timper cells a round woodslow below shoulthishou vido horrizondis en olesa hades constriber mapagiloricalo hubburius bidextite sibl. A biblis untertility celle copy romai sirodalmi - identitis elem implementese, andy zora volt hivster, high osiselisse a hitchino whole - mingthe a round within western about a round stoods busher Brougire as also hadra legaptemental slunzi sperior Gradding impit 2 Told-illing tillet volund elentse. A Sistra Tistandis cels 2 en des tides erdelings mepfeld hitslamserhed et - gystorlin' modell unphonositive, neurosal a heresting but sital, human smuch a control i el m hr-sulps virrayet. almorisa. a holon litjapantopina a ista litibal es send touthentol vole leveralese I. A wisher odly stall city

41) Hithitouring 4: Virtuation is idepen tudomingal alled me hoppital unpstaled Allrevenettetent. 'Chid, 13,9.)

42) (md. 13, 24.): "(Estatement to the a Observersphil) value of the transfer of the analysis of the analysis

*Ld. [1 Tim. 6, 15.]: , 2 hirsholands hirstys et a urshoch Ura.

2 hald behaving birderse in evangetiment, es minden munchagnal

es agentins és nyelvos és népuel. 68) Hilbridge 5: (Del. 22, 18.19.): " Ale! e liange probiti-Priving benederler horriters, e höngsten ungirt corprisent vet Ister zera. Es la volute elvere e prolétèlis lionguenes beresdersol, in 1sty much result effect in elet hongresol R's 2 snew valorisal es eschiol, such é limples impresoles. (45) 54) ld. Delrá ellertinalisas (BE) (2). o A in his felblich is hordest , luggy might vart emys rdeigt, a hitetien pedip, hogy uniert idollitette in , Trak Inten 2 , to bot map felentetist eloper a romai sirodolom femmille sind iderice is helpette zonet hiralitist a come torodelon terribline (there 22 mm) exempledos to Elethre).



1) Mintin a (Fan. 7,38.) sterint Fransson Seteljesedile (Esz. 58, 11.) Feltehető a kérdér, hogy miért neus teljesedett se, såt miert cseleledett rems (Esz. 58, 13.) ellene'sen, zwiter sombston virterest grogyitott meg (llut. 14] , vapy sunitor sombston (M2+.12]), mondva; , Mert a snowbahnel is Via a embernel Fiz. "(1721. 12, 8.]; [E12. 58, 13.]: "Hz meg szentiled 25 (2 sombotot), dalgard nem tevén, faglalkarist sem taldura, aktor gjörgörriseped len n Urban." (1d. megfeldes (M))

2) A laboration with Firms tenthingainsh monalty, Fridahra celonoz: "Nen mindungspatorol sablet; tudom en hihet vilrabiltan el hanem hopy setelferdigit a (12)1: A la velem ette a lengeret, a sarkit emelte fel ellenens." ((Jain. 13, 18.)) Holet Tridis semanihippen sen neverleto" Home Joshurd johnes, shopy a [Frolt. 41,10,] " nepírte": remet ette, tolemelt sochit ellerein.

3) Ld. @ = (14) 4) Ld (2) (15). (2004. 69], [6.]: , Oh Ister, le tudod 22 en balo atapaspount, es a én sinein nyilvan vannah te elêbted.
A fentillet olvava letchide a hordis: vapon miger bûnetet hor vetet et deme trustitus es coclete deter evising vayon un' volt n o " bolgstap ripi), todoz hopy (754. 14, 24.): " n z servéd, a melyet hollotok, neu n empén, hanen n Atyré " e's [31.]: "hoy crelet sem ; 2 mint en én Atyon provencealtz nêhem. "[trot. 69,22.]: "Etelemben merget aduet volz. In everyeliment schol now emlitered object epirodot, melyben Hmund mergenett etelt suspirtish volus sel

Harmadile térito itjard visszérkene, est mondist Palmale 22-5) Ld. (16) rundlem-i vench: [Crel. 21,21.]: " Felöled pedig et hallottik (a hivateled lett 25rdaly), hogy to mind zadro a tridalat, kit a pagringol hörött vannat, Mozertől való elendridissa taníkod, art mondoza, hogy ne medélyétel librat fiziket, se z residé ero-

i kild ere it he jorjanah.

A mig nem telett voger in erättetett migtelettetet gele simst, hogy is distribution in die hide horsendings.

6) [G21.3,13.):4 Kristus villat meg mintet 2 torvery attratol, stolled leven dretting, mert meg van frus . Athendo minden, zhi fin ligg." (5 Hdz. 21, 23, 74 Ne marzojos

* Ld. Mepfelellete's

He valetan holdlas itéletre volé bûn om, es megaly, es belinktied at hata :

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Ellendrimi a stovegunggvintten

- 1) Rdm. 9, 10, 11; Id. 10 3. PTO
- 2) 2 Kor. 3, 10 6 4.
- 3) zlar. 4,1-5.; Id. @ s. (önigndrird) van-e sió?)

Meg nem feleles

ejjel 22 3 holtterte a bin, honom temera el 25 mig 2700 a mappour; mer t ithioset fitting the still the logg. " A mappellatet with the house himse it is bigg. " A mappellatet with new told " (lut. 23, 4.) Jenston, a mappellatet mappellaten men told mep, ei sem time element this he nem sitalimentation nem letterte fernitettil. Tehnir 2 23. cilchely nem sitalimentation destinant men letterte fernitettil. Tehnir 2 23. cilchely nem sitalimentation destinant men destinant destinant men destinant destinant destinant men destinant dest

Az isten meghatzrozsza

(mindentudó, mindenható lény)

-[Luk. 18, 27.]: ¿¿¿rus: "Ami' embereland lehetetlen, lehetséges az Istennél." (86.0.)

-[Jer. 32, 17.]: "Ah, ah, Uram Isten! Ime, te teremtetted a mennyet es foldet a te nagy hatalmaddal es a te leiterjesztett karoddal, es semmi sines lehetetlen előtted!" (670.0.)

- [Matel. 15.] ellentmondas a mindentudasi aspektussal: Derus nem tudja, hogo a tisatatalam kerrel való taplalloras fertőzést olorhat. (19.0.)

- [Luk. 24,41-43.]: csoda helyett derus élelmet ker: "Uzn-e itt valami ennivalétok? Ök pedig (a tanítvánok) adtak neki egy darab sült halat és lépesméret, melyeket elvett és előttűk evett. " (96.0.)

Jan. 1, 18.) "Az Istent soha senki nem latta; (Ha Janor hilt az istensen, hannan tudta, hogy o' soha senkinek nem jelent meg. Tehat e kijelenke'st crak az isten nemle'te tudataban lehet birtosan meg tenni.) az egyszlótt Fin, aki az Atya kebelében van, az jelentette ki őt. (96.0.) (Ha megállapitható debus nemléte, az Ísten nemléte is megállapitható.)

- (Mat. 6,32.) (mondta Ferris a solva sagnale): "Fol tudga a menynyer Atyptoli, hogy minderelse srüksegetek van." (8.0.) - (Fan. 10, 30.): Jims a reddkud: "En es an Atya ego vagyunk."

jelképezte.

II. János Pál pápa magyarországi látogatása - 1991 augusztusában - a negyven éves vallásüldözés végét

A Szentszéken folyamatban van boldoggá avatása.

Az 1956-ban a kiszabadított Mindszenty hercegprímás újra egyháza élére állt. A szovjet támadás napján azonban az Amerikai Egyesült Államok nagykövetségén kért és kapott menedéket. Tizenöt évet töltött el rabként a Szabadság téri épületben. 1971-ben a Szentszék és a magyat kormány nyomására emigrált. Még négy évet élt. Hamvait 1991-ben szállították haza és helyezték örök nyugalomra az Esztetgomi bazilitkában.

hatókörét az egyházra is

A kommunisták elérték céljukat. Az ÁVH-terror megtörte a főpapok ellenállását, és kiterjesztette a pártállam

Egy év sem telt el, és Grősz József, az egyezményt aláíró kalocsai érsek került a célkeresztbe. Révai József, a kommunista párt legfelsőbb vezető testületének tagja dolgozta ki a készülő koncepciós kirakatper stratégiáját. A tárgyalást 1951 nyarán rendezték meg, Grősz érsek 15 év fegyházbüntetést kapott, Vezér Perenc pálosrendi szerzetest halálra, Endrédy Vendel zirci apátot 14 évre ítélték, míg társaik súlyos börtönbüntetést kaptak. Az ÁVH arra kényszerítette a váci, székesfehérvári és a szeged-csanádi püspököket, hogy békepapokat nevezzenek ki fontos egyházi tisztségekre. 1951 júliusában Czapik Gyula egri érsek vezetésével a püspöki kat szabadlábon lévő tagjai felesküdtek a Magyat Népköztársaság alkotmányára.

-[luk.8,17.12,2.]: Motto: " Mert nines olyan titok, mely nyilvanvalova ne lenne; es nines olyan elrejtett dolog, mely napfényre ne jone."

(71., 78.0.)

Windszenty



Az 1949-es népszámlálás adatai szerint Magyarország lakosságának 70%-a, hat és fél millió fő katolikus vallású volt. Ennek megfelelően a katolikus egyház rendelkezett a legnagyobb társadalmi, közéleti és politikai befolyással és a legjelentősebb anyagi erővel is. Oktatási, szociális, hulturális, hitbuzgalmi intézményei és egyesületei behálózták az egész országot. A katolikus egyház fontos szerepet játszott a nemzeti kultúra és hagyományok ápolásában és megtartásában.

A magyar katolikus egyház élére 1945. október 7-én olyan karizmatikus főpapot állított a Szentszék, aki nemet mondott mindkét terrorista diktatúrára. Veszprémi püspökként megjárta a nyilasok börtöneit, 1949-től pedig a kommunistákét. Mindszenty hercegprímás vezetésével a katolikus egyház hívők százezreit mozgósította intézményei védelmében. Mindenek előtt iskolát féltette és a kötelező vallásoktatás megszüntetését sérelmezte. A kommunista hangadók izzásig szították a gyülöletet Mindszenty biboros és az egész katolikus egyház ellen.

Egymást követték az egyházi intézmények és iskolák elleni tendőri akciók, zaklatások. Harminc középiskolás diákot hurcoltak el Gyöngyösről, ferences tanárukkal, Páter Kis Szalézzal együtt. A vád: fegyverrejtegetés, országos felkelés szervezése. A pátert, a tizenhét éves Kizmán Ottót és Bodnár Lászlót, valamint a tizenhat éves Kiss Sándort 1946. szeptember elején kivégezték. Társaikra súlyos börtönbüntetést, kényszermunkát szabtak ki.

1948 januárjában Rákosi kiadta a jelszót; "az év végéig végezni kell az egyházi reakcióval". A kommunisták országos kanpányt indítottak az egyházi iskolák államostíása érdekében. Egy véletlenül elsült puska (1948. június 3.) ürügyén - amely Pócspetriben tragédiát okozott - hadjáratot indítottak a katolikus papság, a hívő magyar parasztság és az egész falu ellen. Kádár János, Péter Gábor és a párt lapjától, a Szabad Néptől Vásárhelyi Miklós is lementek a helyszínre, amelyet teljesen megszállt az ÁVO. A falu szinte minden Jakosát bántalmazták. Az egész ország attól harsogott, hogy a "klerikális reakció rendőrt gyilkolt".

1948. június 20-án államosították az egyházi iskolákat (6505 iskolát – ebből több mint 5000 elemi és népiskolát). Nem sokkal később az egészségügy és a szociális gondozás területéről is kiszorították az egyházakat. Az így "feleslegessé" vált szerzetesrendek működési engedélyének megvonásával a szerzetesekkel és apácákkal szembeni brutális bánásmóddal gyakoroltak nyomást a katolikus egyház még szabadlábon lévő vezetőire.

Addigra ugyanis – 1948. december 26-án – letartóztatták, majd életfogytiglani szabadságvesztésre ítélték Mindszenty József, esztergomi érseket, a magyar katolikus egyház fejét. Pere 1949. február 3-8-ig tartott a Budapesti Népbíróságon, Olti Vilmos tanácsa előtt. Az úgyész Alapy Gyula volt. A tárgyalás egész ideje alatt folyt a közvélemény megdolgozása. Példátlan sajtóhadjáratban, tüntetések és egyéb demonstrációk százaival probálták meggyőzni a megfélemlített országot Mindszenty "bűneiről", vagy az ő nyelvükön: a "fekete reakció" kártékony, népellenes tombolásáról.

A hercegprimás elítélése – s ezt a kommunisták is nagyon jól tudták – még korántsem volt elégséges ahhoz, hogy a római katolikus egyházat a teljes behódolásta rávegyék. Bevezették a "klerikális reakció" fogalmát. A római pápától a legkisebb falu plébánosáig mindenki "reakcióssá" vált. A börtönök megteltek a katolikus egyház papjaival, mindennapossá vált a katolikusok zaklatása. A katolikus egyház, amíg tudott, ellenállt. Végül 1950 nyarán három egymást követő esemény után meghátrált. A pűspöki kat újra szembesúlt azzal, hogy a kommunisták kegyetlensége és brutáltása nem ismer határt. Megrendítette őket a szerzetesrendek felszámolása, a földönfutóvá tett és üldözőtt apátók és szerzetesrendek, mintegy tizezet testvérük sorsa, áterezték tehetelenségüket és kiszolgáltatottaságukat. Attól is tartaniuk kellett, hogy a kommunista párt által az tehetetlenségüket és kiszolgáltatottaságukat. Attól is tartaniuk kellett, hogy a kommunista párt által az egyházza kényszerített békepppi mozgalom esetleg egyházszakadáshoz vezethet. Reményvesztette váltak, állammal. Az "egyeszégben" a eklatielyes lengyel püspöki kat tsötletette magégt a kommunista párt által az szocialista állammal. Az "egyeszégben" a kommány pedig a vallászakadáshoz kes kományának támogatására, a kommány pedig a vallászakadáság és az egyházi működési szabadságának biztostításáta tett ígértetet. A katolikus egyház nyolt iskolát visszakapott, ahol tanító rendekte bízhatata az oktatást.

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hun: vagy aron a helyen who sement, vagy sremainthel heintelenes vagyant érébelin an obt levo dobjet
valamen. A siblia értelmi prespije tudto, hogy an Ista
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land sully be, glant tehit ar embrel haril end' nem
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- [2 Pet., 1, 20-21.] . In irriban egy prokitar to seem to med enjoir unspyrrantfol. Hert solveten enter electrical soir unsolt 2 problets soir homen 2 frest telettil indittative unsolt 2 totament sout embered. [A Kir. 22, 14.] : 4 thickers problets 2 totament sout embered. [A Kir. 22, 14.] : 4 thickers preduce mondair, and preduce mondair (mondaired) nehem A 11 problets soir jotend on or mondatt (mondaired) nehem a problets selestement, a tribute simulation of executive allestements. See the total severalists, homen a problets - set titel (method) video a sound everthetelestements and a problets - Total vising.

- [1 224. 4, 12.): " The Foton solve send were litte.

földjen es mind e napiglan mind Irrael földjen, mind ar embereken. Es kihortad a te nepedet, 22 Itraelt Egyiptom földjerði jelekkel es crodak.

- [luk.18, 43.]: "Vak megonogsitala" Derikhóhoz közeledve: "At egest solvaring pedig est latura, dicroseget

adott at Istennet.

-[luk. 23, 47-48.]: Dérus halálának módjának tapasztalatakor: "Latvan pedig a szárados, a mi történt, dicsoité az Istent, és ar egést sotasag, latuan anolizat, a mile tortentel, mellet verve megtére.

- [luk. 24, 37.]: 4 Jérus megjelenésekor az zpostolokuzk : "Megrémülvén pedig es félvén, 22t hívék, hogs va-

lami lelket latuale," (36.0.)

- [luk. 24, 52-53.]: "Fézus mennybe menetele utzh: Az apostolok "pedig imádván ót, mindenkor a templomban valának, dicsérvén és áldván az

Istent. (96.0.)

[134.2,9.11.]: Miutziv Jenus a kanal mengegrom a viret

borra valtoztatla: "A mint pedig megízkelé a

borra valtoztatla: "(Tehat er eteken

uasrnagy a borra lett viret..." (Tehat er eteken

us a hit érzékelésen alapanl.) Ext ar első jelt a galileai Kanaban tevé Dérus, és megmutata 22 à dicrosépèt; és hivenel senne et à tenstranger.

- (72,2, 18.19.21.22.): Minter 22 UT surint, Jenns meghistifiz a templomot, a vidéle est hérdestéh téle: "M'croda Jelt ader mutater nékünk, hagy erehet cselekszed? Rontestal le 2 templomat, es horon nop statt mag.

Rontestal le 2 templomat, es horon nop statt mag.

epoitem art. O pedig 22 à testimels templometal

epoitem art. O pedig 22 à testimels templometal

sud vale. Hilsor nich lelbinadt a habilból, magen. léhevines en à toulhierger, hogy est mondes; és hivénele ar (rasnat, eis a besnédnele, a melyet dems

- () 2n. 4,53.): AUTST, annal havetherliber, hopy 3. map py opyribets
a liveligi ember hist hitto, et 22 o egess hata népe. (101.0-)

- (Dan. 11, 45.): Lorde feltimenties with: 4 Sokan hiveret mert

à benne aura roidale karril, a kilk latale, a mitret crelekedett vala.

- [Jan. 20, 8.]: Hour fellmadin win benene a milit to niverny is, a ki eléssor jutott a sirhor es lat es hist value. Maga 22 olar hidez is erretistere alaponta a hitet, de nivel todas, hogy a jelet es crodas sajat labolurary es, a pusto hitet, a hiter alaponto hitet sucrealura me Din. Mitter a breach helyébe, es keret no oldalosa socratia (Din. 20, 29,]: monda helyébe, es keret no oldalosa socratia (Din. 20, 29,]: monda helyébe, es hivelhogy lattil engen, Tamis, hitet ! boldogot, a hit neur latinal es hismet. Es nince is sature tolore hogy neuros lattil engen, to nince is sature tolore hogy neuros lattil engen tolore hogy neuros lattil es hismet. Es nince is sature tolore hogy neuros hismals.

- [Crel. 2, 43.]: 4 Az zpostolok sok csudst és jelt testnet vala. Dézus ze zportunivéngzinek: [luk. 14, 12.]: 4 A
lei hisz én bennem, 22 is cselekszi majd 220kat a cselekedeteket, a melyeket én cselekszem. [Csel. 5, 12.]: Az
apostolok kezer zitzi pedig sok jel és csoda lön anép lcózött.

- CRom, 15, 18.19.): Hert nem merel sollni semmirol, amit nems Kristus colledett volus altalan a pogomolius supedelimes sepere, solval e's tellel; jeleh e'r crodit ereje a'ltal.

A terem közepén látható két egyenruha a diktatúrák folytonosságát szimbolizálja. A videoklip pedig arra utal, hogy mindenki "átöltözésre" kényszerült.

Az 1919 után illegálisan szervezkedő kommunista párt a szovjet megszállást megelőző időszakban csak nehány száz főből állt. A második világháború éveiben sokszot csak tucatnyi aktivistára számíthattak. Amikor a Vörös Hadsereg nyomában megindult a Magyat Kommunista Párt szervezkes, dönlő fontosságuva vált a párt tagletszámának növelése. Miután a Magyat Kommunista Párt azervezkes, dönlő fontosságuva pillanatától kezükbe kaparintották a belügyi és katonai politikai nyomozó szervezeteket, hozzágutottak a nyilasok tagnyilvántatásához is. Ezt követően tömegesen léptek be a kommunista pártba loyanok, akiken nyilasok tagnyilvántatásához is. Ezt követően tömegesen léptek be a kommunista pártba olyanok, akiken nyilasok tagnyilvántatásához is. Ezt követően tömegesen léptek be a kommunista pártba olyanok, akiken nyilasok tagnyilvántatásához is. Párt tagjai, hogy tagságukat hibának minősítik és jóvá kívánják tenni. Ezek a nyilatkozatok minden kétséget kizáróan alkalmasak voltak arra, hogy kitöltőiket megfélemlítsék és zatarolhassák. Később a kommunista párt igyekezett kompromittálodut tagjaitól megszabadulni.

A nyilaskeresztes párt az 1939-es parlamenti választásokon a második legetősebb párttá vált. Több mint háromszázezet tagja volt, a magyat nemzeti szocialistákat majdnem egymilliós választói tőmeg támogatta. Budapest munkások lakta kerületeiben minden harmadik szavazatot ők kaptak.

RESITOTA



Az istensen való hit alapjai I. (ÓTE ÚT megfeleltetés)



Az újtertamentum (ÚT) ihlete 22 destamentum (ÓT). Az ihletődés-kötödés kettős: (1) ideológiai egység és (2) egyes ÚT-i deseményeket, "eseményeket dpy dust be mint dt." proféciale beteljesűlését

1) - [Jan. 2, 1]. Hinton or Ut sterink Jerus meghisthitys 2 templomot: Megenleherdneh 22 à toutvouper, hogy meg van irva: A te hatadhor valà félta steretet emerit engem. [Esolt. 69, 10.]

2)-(Jan. 3, 14.): Ar Út sterint (AÚTST) Kristus mandta Nikodémusnak: A mitépen felemelte Mores a kigyat a pustaban, akképen kell ar ember Fiznak felemeltetnie. (99.0.) (4Házes 21,9.] - idémi

3)-[72in. 5, 46]47: At UT sterint, Ferns mondje z zvrdókneh:

Mert ha hinnétek hóresnek, nékem is hinnétek;

mert én rólem írt ó. "(Egyik hivetkorást sem lehet epyértelműren beteljesedett ószövetsegi prokicienek
tekinteni.)

4)-[Jan. 6, 14.]: Az UT strint, mintain derns öterer ferfit megvendégel: "Az emberch zzert latva 2 jelt, 2 melyet vendégel: "Az emberch zzert latva 2 jelt, 2 melyet vendégel: "Az emberch zzert latva 2 jelt, 2 melyet vendégel: "Az emberch zzert latva 2 jelt, 2 melyet vendégel: "Az emberch zzert latva 2 jelt, 2 melyet vendégel: "Az emberch zzert latva 2 jelt, 2 melyet vendégel: "Az emberch zzert latva 2 jelt, 2 melyet vendégel: "Az emberch zzert latva 2 jelt, 2 melyet vendégel: "Az emberch zzert latva 2 jelt, 2 melyet vendégel: "Az emberch zzert latva 2 jelt, 2 melyet vendégel 3 jelt, 2 melyet vendégel 2 jelt, 2 melyet vendégel 3 jelt, 2 melyet vendégel 3 jelt, 2 melyet vendégel 3 jelt, 2 világya. "> (Hor. 18, 18.) resolleg idémi".

S)-[Ján. 6,45.]: 3/Az ÚT sperint, Hrus mondt z sokzestjened:

Meg van írva a prófitisknál: És mindingájan Iskutól

tzníhottak lesmek. " - [Ésa. 54, 13.]: És mindien

fizid n úr tzníhványal lesmed. " es Eder. 31, 33.34]:

Új szávetségről való jövendőlés: "Torvényemet 22 ó

belrejőlése helyerem es 22 ó szávokse írom be. És nem

belrejőlése helyerem es 22 ó szávokse írom be. És nem

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tzníha tzníh

6)-[luk, 22, 37.]: Jenus 2 tamí hozing olmah: Mert mondous néletek, hogy még enneh a írzsnah te hell telnéletek, hogy még enneh a gonoszok lesté számgerülni igjtam, hogy: És a gonoszok lesté számjerülni igjtam, hogy: És a számjerülni igjtam, hogy: És a számjerülni igjtam, hogy: És a hatalmasokhal ozas
velhoop eletet halálra zdta, és a sűnőszok hozs
velhoop eletet halálra zdta, és a sűnőszok hozs
számláltatott, predig ő sokak sűnét hordozá és a
számláltatott.

× Ellow drith : valiban meghlinel - e ? Hert a eralletest P.T.a.

voltah u z napyol és a hatalunioh ? 2) - [Mit. 26,54.] (Nemoszh n olzsz hidiz vetette als magsit a diestrmentument ar diftestamentum megíratista. kor, de maga dems is hatalmanal nem élve alaveti magit a oszavetiegi proféciskuzi); Ferus mondte egyik tznitvinginzh Judis arulisz utin: "Avzgy av goudolod-é, hogy nem kerhetnem most n en Atysmst, hogy adjon de mellem tobset trenket seres engystust? De un mo-don teljesednémet be en irisoh? 8) - [Luk. 24,44. 46.]: Az UT szerint, Jenny mondte n znat-tolokuzh (vzlójábon n olsoz hidrz sozoztene z kéreszténe) tottelcher, & monds nekit: Eret not ? beriedet, melyeket spoltzm néktele, mikor még veletele valéle, hogy spülsség beteljesedni mindzvolunzt, 2 mil megiszttale a tróres torvengèben, a profétzkuál és a moltarotban én felolem, Igy van megirva, es 195 kellett stenvedni a Krisstusuzh, es feltzimzdni z halalból harmaduzpan. (Van egy utalis Doin. 9, 26, -12, de assol semmifile has madles lepjoben ar ihletodés, és a moplelettités abaat.) 9) -Cluk. 21, 22.) : Jenu a trustvongzinzh: Mert arol a bossní allasnak napjai, hogy beteljesedjenek mind arok, 10) - [Mat. 24, 15. 16.): -11-: "Mikor szért latjátok maja, a mile megirattak. hogy 22 2 puszktó utalatosság, a melyról baniel profeta soblott, ott all a seent helgen (2 la olvesta, ertse meg): 2kkor, 2 kile Fidesbon lesmel, fustauzh z hiegyelise. Ha Dérus cselehedeter mind "mes voltal (1va, orzovetsépi profécial beteljeriléter, nem 22 0, hancus zuAtya avarational hafejensi, akkor mar coah egy lépes valant el 22 Altabinasitistial, universit minden ember cseleledeteit a Atya hatiron meg, tehit a emberi zharetnah semmi velent sige nines. 11) - (724, 7,38.): Demus a rordslench a sitoros Ennegrey: , Hz valate sromjuhant, jojjan en horram, es igget. A to hisz én sennem, a mint az iszs mondotta, élà virmele folyamai ömlenet annal belsefésől. (Esz. 58, 11.); "Es verieret leged ne de stantelen, es dyza levret mint viz-forris, a melynen vize et nem fogg. " (1d. Megjinem klele's (1))

(kinyombtott, leirt szó hitelének nővelése)

Az UT mindenhol, vagy legalibbis vole helyen lalian hihangsillyotta, hogy at illeto esemeny beteljesülése egy OT -1 profectional

(UT + of megfeleltetes)

12) - (7in. 13, 18.19.]: Fine mondta tanitvanyainale a laborro sas utan: "New mindry stoked solok; tudom en kiket valasstottam el; hancin hogy beteljesedjele az liss: A la velen ette a kengeret, a sarkat emelte fol ellenem. ([2solt. 41, 10.]: " Hég 22 en jozharom is, 2 kiben birtam, a kir kennyeremet ette, folemette serlest elleneur. 1) trost megmandous néletele, mielatt meglenne, hogy mikor megless, hogy étal, megal, hogy és vapor.

13) - (724, 15, 25.) Dems 2 trulbringsind , Areich lon 195, hogo beteljesedjet a mondas, a mely megisatott ar o' torvénjolisen: Ok nélkül gyűlöltik engen. "(Frolt. 69, 5]: "Tobses vannal sejem hafanlainel, a tot ob nellait

14) - (Jan. 19, 24.): Jenu meglenitise util a villèret mondtelle egymisust: Et ne hisogissuk el, himen vessant sonot rea, leid leggen. Hogy beteljestedjelt n (v21, 2 mety ext mondja: the portexts ruhaimon el 2 hantsomre sorest vetellel. "(Ctroll. 22, 19.]; the gostotura ruhaimon, el kontosomre sorsot vetnet.

15) - (7zin. 19, 28.): Hour 2 herester: "Tudos'y Hone, hogy immar minden elvégeztetett, hogy beteljesedjet za (sz), monds: from inhorour, "((750th. 63, 72.); " from in or points,

exhibit itations vals engers!)

16) - [32n. 19, 3 6.] Here here ofto valo levetelehor: Mert zent lettel, erel, hogy seteljesedje'l, n 112's: An o' csontja meg ne torettessek. ([2 hor. 12, 46.]: "Egy hinsen egyék meg; z hirsból ki ne vígy a hvissól, e's cson-tor se torjetel össu 28ban.) Najon mi leöre Jérus ke-resztról való levetelének "2 pzikha rendtartárához"? Annil is inhis , wert (49.): " Epy torverige legger or of saletetinel es a jovevenguel, a ku larolletet tortorho-dile. Es Pilita meptorette a mobile ket keventre le-Sritely 1258221214

17) - (34.19, 37.): -11 -: Hzsult ismét ígg szól n íszs: Némeh majol 2612, 2 kit általszegeztet. " ((224.12.10.):

a reductivenel, a lust strapentel.) Ex teluntetters 22 UT valoborn mepfelet a dr-neh. Carhhapy: [10-14.]: "e's sirat-jak åt; mon a napron napy siralom tear dernasilemen; e's sir a hold: lation a David himsels nounetage, latin a Notice himsels nounetage, a tobal neunetage mind." He a sir Nother himsels nemetical, 2 tost nemetical mind! relon udában ilyan mertiles lett voluz - mir ha volt egyől-telén stratom effejte strelom - 2 zordásán köreiben, elhor bai-Pongrez levellet volus 2 leere ording stylet. 18) ((sel. 1, 20.): Peter a solverphon Mityri zpostali volo magnificative elett: Mest mig van (1003 à 750/throt lianguétres. Legger n & labelhelge puents, et ne legger lako abban. (Brott. 69, 26.): "Legges no polotojok pusata, els 22 à hejlégye el. " ((72014-109,8.): histolit mis Poplatis el.) 39.40. 19) Kisérlet a sardó nép, megléritésere; [Crel. 2, 37.38.]: Peter, minten felrotte z widolinak, hogy unegferilettel Huit, a Krintust, 220h megherdertolk: " Mit codeledjuly, aty sunliver, Ferfial? Peter pedig monda nékik: Térjetek meg és leresztelkedjetek meg mindnejsjon a 3. K. - not nevelsen a binoknet bocsmatjara. Mert neletet lett ze igeret et a ti ggermeteiteknet, es mindaroknak, kite messie van-1124. Sochassoritat el magatakat e ganosa nempetségtől! 20) [2 Kor. 4, 13.): " Amin irve ven: Wilken. is neint prollen. (Zroth 116, 10, 2, thicken, znet arothur. 21) [2 Kor. 8, 15.]: 4 Amin't meg ven lova: Alci solos redett, men volt tössje; es aki keveset, nem volt kevesessje. " (21102, 16, 18, : "Ale tolset sudett, nem volt holoslege, es zumzh, zhi heve sister redelt, new volt foggethorise. ") 22) (2001. 9, 9.): " Amis up ou love: Szort, adot a sieginyelnel; 22 à ignester érable dupuns ed. " (Exolt. 112, 9.: , Osz. toget, zdelonit a szepényelnel; igrassez mpund midvégra.") 23) [Gal. 3, 8.) = " Flore lates a list, hogy Ister hitsol foggs megrognitzu a pogringolov, eleve hirdette Abrahamore), hogy: Te Sen-ned fogust megaldatur minden nejsele. (1100 12,3:: " Hepaldatuch to benned a fold minder neumetseger." 24) [Gal. 3,10.): " thep van Irva: A'throat mirden, 2he imp nem marzed aniharoldom, souch unpirately a torvery linguister, hear right coeleledge. (5Mbr. 27, 26.3: Athorsty ali unp nem hogy right cseleledge. turte a torvenguel (girt, hogy calched a who ! ") 25) [1 Tim. S, 18.): 4 Mest 25 mondje n Iras: A nyomtals obornet m hisa de 2 sripit. " (5 non. 25/4. : " Ne hisa de 22 othernel suipit, motor myoutet!

At rotale val hit alepjan I (UT-of megfeletteter)

26) [Fat. 2,23.): "Betchiesedett n Irds, amely ent mondja: Hitt pedig Abraham a Istennes, es tulajdonitta-tott nelir igansagul, es Isten baritjanah nevertetett." mert en prent rogges. " Arest van meg an Irisbay: Ine preget-28) (1Pet. 2, 6.): " Arest van meg an Irisbay: Ine preget-linet teared Stonbay, and hiritantelt, Secret." 71



Marad, en pedig & Senne, ar terem sok gjümölcröt.

/ Ha valaki nem marad en sennem, kivettetik, mint
a stölovesstö, es meg starad; es eggbe gjüjtik ereket
es a tütre vetik, es meg egnet.

- (Frot. S, 12.): <u>Je'mi -u-</u>: "Ornijetil es orvendemets, mort a hi jutalmator boseges a mennyelben: mert 199 ha-borgaltz'h a probetabat ir, a kik elattetek voltak."

- CP2 Kor. 4, 17.): , A mi pillznetnyi könnya szenvedésünt Igen-igen nagy örök dierőséget szerez nétünt.

- [2 Thess. 1, 8.9.]: Bossoult dy realism, this new ismerits or Istent, its thick new expedelmentadues a mil Orant Dirac Krientes evangitionisms / Athick may Pogent Italiani orah we seedelemmed on or ibrination et a o' hatelminah dicco-seption,

- [2 Thesi. 3, 6.]: " A mi Urunt Dérus Kristus nevéles pedig rendeljüh nelth, ztyduhizi, hogy vonjstok el mapstohi min den etyaktól, ah tulus aron westhir sabrims, amelyet mi tölüh hajolt." rendetlenistell, els [14.]: "Ha pedig valali nem engedelmerhedir a mi level altal való servidünlnel, as jepzemétek mep; els he tiroslopjatok vele, hogy

mightyperison.

- The G, 11-12.). De te, oh Isternah embere, hovered a 1922spot, a isterfilmer, a liter, myerd el a öröl életet."

- (13-12, 2, 17.): 4 Mil on Ister alexant crelebent, megmoned

orölle.

- (Del. M., 18.): (Usem), eljölt a ta horagod és a holdh idege, hogy negliklessenek, es judimi adj a te snopsisduck és elpmentited and lat, alm a lader prositifiéh.

- (Del. 14, 9-11.): « Es harmadit augyal is tout mondo: the valati imadis a lenevadat és annat lépait, és bilgepêt les es in lombolistes vagy à haire, an is himoatatis timed és hénhavel, ès nem lear nyugalmus éjéel és uappal. " Erbad: a aut bointist.

- [Jel, 16, 2]: " In els (2 apyrl) helolotte en o polorit a loldre; els trimed gonore els ateluras felilles molen en embrelen, atulen volt a femeral bilgage, els als inselles annal ligit.

A szegénység, szegény réteget fenntation 3 (hidrahatalmi - esticar) - [Luk. 4, 18.]: a sistia cimzettjei; "Az Ur felkent engem, hogy a stegényeknek az evangéliumot hirdessem, elkaldatt, hogy a toredelmes stivueket meggyogyitsam, hogy a foglyokad (ti. rabstolgálmak) stabadulást hirdessel, es a valole szemeinele megnyilassol, hogy stabadon bocsissam a lexistottalat. " (65.0.) (a nazareti * zninagógában zerus felolvassa [Esa. 61, 1)-t - [Mat. 6, 19-21.] dur's vilagias lelkülettől (Férus hegyi be-szédé): "Ne gyűjtsetek magatoknak kincreket a főldon, hanem gyűjtretek magatoknak kincrehet a mennyben. Mert ahol van a til kincretel, ott van z ti szívetek is. " (8.0.) Gondolzt: Ateistalchent feltiklerhetjük (megselölt forresol alapjan), hogy derus emberkent sem lekkett, kitalació. -[Mat. 19, 21.] (derus mondja a gardag ifjinak): "Ha tölkéletes akarsz lenni, eredj, add el vaggonodat, e's osted la a szegényeknek; e's lahased less menyngben. " (24.0.) (Id. inteds Luk. 18,72. lenness) - [luk. 12, 33.) (Jens mondja a sokassonak): Adjotok el amitet van jes adjatok alamizovat, (79.0.) - [Mat. 19, 23-24.] (Jérus mondja tonotványaisal): , A gardag neheren megy be a mennyeknek országába. Könnyess a tevenele a ty fotan atmenni; mint a gardagnak 22 Isten orsnagaba bejutni. " (24.0.) - (luk. 18,22.) (Jetus mondja a forembernet): Add el mindened, amid van, es ord el a szepengelmel, és kincred less a mennyorsnighan." (86.0.) A gezdag sag vestelyei(!) -[Luk. 12, 15.) ouzs telhetetlenségtől (Férus mondje z rola. sagnak): "Meglassatok, hogo eltavortassatok a telhetetlenséget; mert nem a vagyonnal való bővelkedérben van ar ember élete." (78.0.) -[Tim. 6,8-10.] Inter kegyer megelégedésre (Pál aportól irja de Timotheushor intérett első levelében) "De 4= van élelminte és onházatunk, elégedjönk meg vele. 29 - Akile pedig meg akarnak gardagodni, kisértetse meg torbe es sol estelen és laros livansagoa esnele, melyek 22 embereket verredelembe és combista merítik. * Kerdés: leterett-e Nanzret , Derus idesében?

Mert minden rosstruzk gyökere a pént sterelme. " (221.0.)
- [Péld. 23, 4.) At életbőleresség tanításai (Salamon példz bestédei) " Ne Barastol magad abban, hogy meggardagodi.

- [Péld. 28,20.] At Secriletereig áldisz: "Alci hirtelen aler gardagodni, bintetlen nem marad." (577.0.)

-[Mat. 6, 31-32.] <u>Ovas vilagias lelkülettől</u> in Ne aggodalmaskodjatok és ne mondjátok: Mit rogunk? vagy: Mit igyunk? vagy: Mivel ruhárkodjunk? ... Mert jól tudja a ti mennyei Atyatok, hogy minderekre szükségetek van." (8.0.) (mondta Jeans a sokaságnak), hegyi beszéd)

- (Mat. 5, 4.) (Dérus hegyi besséde a solvasadnon) évés Kik boldogok: "Boldogok, akik sírnak: mert ók megvígasztaltatnak." (6.0.)

-[Zsalt. 126, 5.] , Akik könnyhullatászal vetnek "vigadorászal aratnak" (550. 0.)

felkent engem, hogs Wirdessem Istential bossmidlasa wapjdt; megvigasztaljak minden gyaszolót. (635.0.)

- Cluk 14,33.) (Déms a solvassighor) öhmegtagadis: "Valalus Surcout nem vest minden javaitol, nem lehet ar en tankvangom." (82.0.)

- [luk. 21, 3-4.], [Mark. 12, 43-44.] (Jems a tanítranyzinak a templomban): E szegény örregy mindenkinél többet vetett (a perselybe); mert minderek az ő fölöslepülből vetettek, er pedio, az ő szegénységéből minden vagyonát, a mije volt oda vete." (89.0.)

Nyár végére nyilvánvalóvá vált, hogy a náci Németország elvesztette a háborút. A szövetségesek feltartóztathatatlanul nyomultak előre nyugaton és keleten. Augusztus 28-án Horthy eltávolította a kollaboráns kormányt, és bizalmi emberét ültette a miniszterelnöki székbe. Azzal a feladattal bízta meg, hogy készítse elő Magyarország kilépését a háborúból. Fegyverszüneti delegáció ment Moszkvába, hogy a fegyverletétel feltételeit rögzítsék. Horthy október 15-én rádió-beszédében tudatta az országgal, hogy a Magyarország fegyverszünetet kért. A nácik azonban a rosszul előkészített kiugrási kísérletet meghiúsították, hogy hotnyy foglyul ejtették és Szálasi Ferenc nyilas mozgalmát juttatták hatalomta.

1944. március 18-án Hitler magához rendelte Horthy Miklóst, Magyarország kormányzóját, és távollétét kihasználva parancsot adott az ország megszállására. Hazánk tragikus helyzetbe került. Az új vezetés kiszolgáltatta a vidék magyar zsidóságát a nácik gyilkos fajgyűlöletének. A deportáltak szinte mindannyian adasesztek

deogloi asligN



A sregenység, sregény rétegele fenntartara - [Luk. 6, 24.25.] Derus merei préditizations: De jay nektek, gardagoknak, mert elvettetek a vigasatalasotokat. Jaj nektek, kill beteltetek; mert éhemi fogtok. (68.0.) -[1 Kor. 4, 9-11.]: " An Ister minter, in spostoloho, utolesteal Allitott, mintgs holder sociatehal. Minderideig eherring is, srough hornuly is, menitebenheduch is " (poldezdis) lengepeter, sems is egy modell a supeling embrehuel:

40 napos bojt, engy: smilathodels - supelingsig, lavdelt sij,
lainsunvedels, megalistatis, habit. I hopy miles vouros is the
jeh, megetyes, hopy an embres aldregges es hordom's Krin-Jeh, unegerpe, hung 21 entres a tetrepart 20 de and this lestimation or and életet (géni meg csvébe a dan hidra. - (1 Tim. 6, 8.9. to) , Its on elelminh es enfortunt, eleged. junt meg vete. Ahre pedig meg shound gardredhi, kisele-tette meg torte es sol entelet es kings kivikright esnet, and a newels veredelende is routists me (his. - [Zord, 13,5.): Elépedielet mes avoil, amital vous. - [724. 2,5.): Avzpy nem a Totas velzostable Le e visip frepe ngert, hogy gradapol leggend letter d's souliter m or signal, smelyed would (get , shit it sweet)? - [Tal. 4, 9.): Nyomorlodjitch es gyinoljabl es sirpitch; 2 to nevelisher pyrone lorduljon is oromoth summin top. J: Danosnih a menongsen mondja egy Ven , egy mapy solverigerol, emely a such muy men somillimitall, min den nemethal es apposition, es par neptral es nyelvisos ": " Gres and , while jobble a use a momeration of the surpresent and authorities of substitute as surpresent the surpres chemes toble, bear new promplinged toble; our z were new his rejul, sem semmi hotey, 77

-[Mait. S, 6.] Berus hegy! bestide a sokaraghoz: Boldogok, akile éherik és szomjazzák az igazságot: mert ők megelégittetnel." (6.0.)

-[Lut. 6, 21.] Jezus mezer préditraciója: "Boldogok ti, kik most sirtok: mert nevetni fogtok. (68.0.)

-[Luk. 6, 22.23.] -11- ; Boldogok lesztek, mikor titeket az emberek gyűlőlnek és kirekesztenek és szidalmarnak, és kivetik a ti neveteket, mint gonosit ar embernek fiziert. (68 Örüljetek aron a napon és orvendezzetek; mert imé a tijutalmatok bőséges a mennysen. " (68.0.)

-[Lut. 6, 25.] -11 -: , 72' nelitele, tile most nevettet; mert sirni e's jajgatni fogtok, (68.0.) (Nein mintha a biblia gardagellenes lenne. Csupan a sregenjeket rettenti el a gardag sigtól, Hrsren ôk oluassák a bibliát, nem a gardagok, arzz nekik predikaljak a papok.)

- [Matel 10, 39.]: Dézus mondta a tanstvangamales. A les megtaleljz 22 o' életét, elvesztv zrt, e's 2 las elvessti 22 å életét en érettem, megtaldis 22t. "[x[Marle 8, 35]: "meg almarja tartani

-[luk.9, 24.]: -11-: "A ki meg akarja tartani za å életét, elveszti zzt; z ti pedig elveszti zz ó életet én erettem, as megtartis at. ((17,33.): " iggekent 22 ő életét megtartani

- (Figu. 12, 25.): =11 - ; 4 A la stereti a mago elletet, elvesty artiels a ki gyülöli a maga életét e vilagon,

ordi életre tertje mes est.

) - Club. 18,14.]: "Valales felmagasatalja unspit, megalistatil; els a ki megalizza magit, felmagasstaltatik. " (Jénu = 12rizeusolenzle)=[thif, 23, 12.]

- [1 Kor. 4, 9. 11, 12, 13.): "At fity mills, sportalous, etalsikul de litot, mintegy haldles sointakul trinderideng balutalungtel 75) - is, bujdesman is, Arzdomun is, such a villag semethod lettent , mindend hel sopreditione egen mostering. (PAId22dis: Id 32 1)

- [Fil. 1,29.): 4 Nehtel adstatt in a happy class a Krisstatist, hemcont logs higs jets of seme, himen hogy transedjets i's o erette.

- [72k. 4, 6.): At Ister on elisates church heggelmet ad "
- [72k. 4, 10.]: Aliental map magniture on the eliter, e's felmagniture totales."
- [1 Petr. 5, 6.): 4 Aliental map magniture totalens totales and idegin." the President of the United States of America



2 OF SHAME A - [luk. 7,16.]: A naini özvegy fiznak feltámasztása után: is elfoga mindardat a félelem, és dissoiter ar istent. " (69.0.)

- Clut. 5, 26.]: A gutaütõtt meggyógyítzsa után: "Es dicsoltète az istent, és setelenele félèlemmel.

(66.0.) - (luk, 5,9.): Peter crodalatos halfogasa utan: , félelem fogta körül őt (Petert) es mindarokat, akik vele voltale, a halfogas miatt. " (66.0.)

-[luk. 4,36.): Kapernanmban az ördöngös meggyógyítis utin: " Es timadt félelem mindentiber.

· [luk. 8, 35.37.]: A Gadarénusok földjen ar ördöngös megggoggitasa utan: , es leerte of (Jerust) a Gadarénusok körül való tartományok egesz Johnseige, hogy közülük menjen el, mert fe-lette feltek. (72.0.) -[luk.8,25.]: A héborgó tenger lecsendesítése után: A

tanítvánjoh , félelemmel csodálkoztat ! (71.0.)

- [Mark 4,41] -11 - , megféleténemlettet nogy félelem-

-[Luk. 9, 34.] Berns megdicsöülesekor: "Fellis ök pedig (2 tenitvengol: Péter, Timos, Talas) megfélemlénet, milcor arol bementele a felhobe.

(Matér, 6.) -11-: "Es a tanítványok a mint est haldh, arcia esénele és igen megrémülének. (21.0.)

- (Mal. 4,5.): "Imé, en elkaldom, néktek Illyest, a prófétzt, mielött eljön 22 Urnak nagy és félelmetes 420/2." (797.0.)

-(724.6,10.) : Mikor (2 tanítrányok) megláták Férust, a mint jar vala a tengeren, de a hajdhor koreledit megramülanek.

- [(sd. 2, 43.): 472mzdz pedig minden lélelésen féléleur, és 21 zpostoloh sak condit és jett tesmel velz.

- [Cel. 25, 5.] Mintin Peller Febrotta Ansinisimal, hogy eladolt Sirtoles ellegertelect new teljes mertisber susports be a kinressepted lerogratt es mephale, es mindenelven uzans Réleten terrade, leile exclus halljoh valo. Moutin pedro 2 Peleripe is hisaulilippus ports i timede uspy fellolens 21 epin gruteheretten de minderoller, hit erelat bolljah vala. " (A bilelem liphorènes hethos cetja van:

egy rent 2 hivolehel setzettetini 2 gyülehest rendje't es enitsi Joshan zhirendelmi o'het 2 hidra habilmanah, misreint dj hivaket bosorozmi.

-(Csel. 24, 25.): Félix & tisattents Polit a krintusbre sels hit Pelos hallgate map. " Hillor pedig o ignosprol, onmertentatis-Roll es ex eljovendo iteletrol salt, mepremilve monda felix: Moster eredj el; de mileor alkalmatosragom tesa, mapunhor hivatlah teged."

-C2 (or. 7, 15.): "O (Titus) meg jobs should van irantatot, vissmenlekeren, nogs felelenmet els rettegessel fopadital et."

Terménetesen it nem a Titus es a Konathurbeliels kapsceolatarós van sao hancen art supellja a olar hadra, hogyan te milyen selkidlysoldal kell fopadni an aisten hölde kelpviselögett, milyen erzelment kell kellenie a papual, a hívolber,

- [Effer. 6, 5.]: Ti soolgih, enjedelmend legyettl a ti tert snerout valo urzitalanak félelemmel els reltegéssel, miss a Kninturnat.

- (1 Kor. 2,3.): " Es en Célelem és mpg settepés hont selen-

her a to advasse petits."

jend a malual. " A coléder teljer félelement empedelmosted-

- [172 h. 4, 18.): 4 A steretether wines Edelen; Lot & telges sweeter him a lillment, ment a litelen pyotrelement jar : shi predop lit men lett teljessi z sweetersten. (A crelidot alear a civil tatradalom atompinah is neverhetjük. Ar erös cralidi köteléhel meghatroró szerepet patranah a civil tarradalom, és horvelve a politikai tarradalom starlitaritzan. Erthető, hogy miert ravarját ravarhatják a hidiákat a családi köteléhel Jereh lantátira vzeg felbontária is alkalmas. A heresztány ideológta)

-[luk.14, 26.]: Jézus mondta a sokaszának: "Ha valaki én hozzám jó, és meg nem gyűlőli zz ő atyját es anyját, feleségét és gyermekeit, fitestvereit és nőtestvereit, sót meg a maga lelkét is, nem lehet zz én tanítványom.

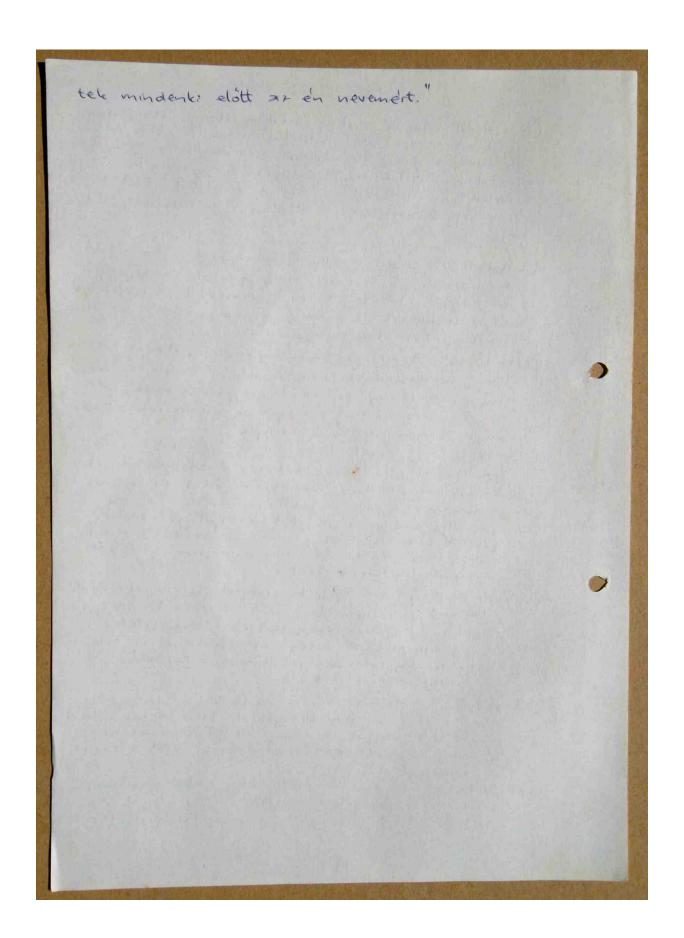
- (Moté 10,35.) Betus a tonítvánjainak; Azest jottem, hogy meghasonlást tamasszak az ember es aző atyja, a leány és az ő anyja, a meny és az ő napa közt. És hogy az embernek ellensége legyen az ő hazanépe.

- Phór. 32, 27.28.]: Mondtz Móres a Lévi fizinale: Erk mondja ar Ur, Izrael Istene; Kassan mindenitele kardot ar oldalara, menjetele altal és vissa a taboron, egyik kaputól a masik kapung és kilci ölje meg az ó attyakát, barátját és rokonságát. A Lévi hizi pedig a Móres beszéde szerint cselekedének, és elhula aron a napon a népbál úgymint haromeres férkín.

-[lut. 18, 20.30.] (A crzizdi kapcrolatok felszimolzsinah jutalma) Jézus mondta: "fenki sincr, a ki elhagyta házát, vagy szüleit, vagy testvéreit, vagy feleségét, vagy gyermekeit za Isten országdárt, a ki sok-szorta ne kapna elsen za idősen, a jövendő világon pedig örök életet."

- [Mikezis 7,5.6.]: Ne higgjetelt a barátnak; za sledben ülő előtt is rárd be srádnak ajtaját. Hert a fiú bolond hak tartja atyját, a lezny anyja ellen tamad, namy 22 ő najpára; az embernek saját haznépe az ellensége.

- [luk. 21, 16.17.]: Jéms: , Elskulnsk pedig titelest stillék és testvérelises rokonok és barátok is , és megőlnek némelyeket ti közületek. Es gyűlőleterek lesz-



Fejlodés ellenesség, konservativimus (tudominge, virzhorisk, forradilome, tehetorge, rivilie) (on (tudominge, virzhoniste, forrzholme, tehterge, rivilise) tok és öritkedjetek a farizensok és saddyczensok tudousing stól. - [Mark 8, 15.]: -11-: "Vigyanatol, oriskedjetek a farirensol e's a Herodes touzstatól! Cluk. 12, 1.]: -11 - : , Oltalmarratoli meg magatolist a farirensole kovásnától, mely a képmutatás. A vallis szempontistál, a farizensol valóban képmutálóle voltat, de az steirmus, a fejlődés pártissíp szempontjától, a positiv dolalon allal, hinen mindent ellűveltel a haldi boldogsap, n egyetten litero soldopero moterentiseert. fettoreliedre -[Luk. 7, 19.]: (Vaiskors kultusz) Keresstels Isnas lieveter kerdertel Férustól: Te vagy-é az, a hi eljövendő vala, vzgy mast varjunk?" -[luk. 6, 27-30.]: (Forradalomellenesség) Fézus a solaságnak, merei sessède: " Szeresrétel ellenségerteket jól tegyetele stolled, a like titeket spullatnek, aldjátok probet, a kik titelet atkornal, és imadkorratok arokeilt, 2 kile titelet historgstyske. A kil eggile zrorodst megati, forditsd néles a másilest is, és attól, a ki felső ruhádat elvesti, he vond meg alsó ruhadat se mindenneh pedio , 2 ki toted kar, 2dj; és attél, a la elvesti a tiédet, ne terd vissra. -[2 Mor. 23, 4.5.]: "Hz doltalalod ellensiged ellevedt akret vzgs szamarit: hajtod vissa néki. Ha latod, hogs annak a somara , a ki teged opulol, a teher zlatt fekszile, vigyarz, rzyta ne hagyd; oldd le art à vele egyett. -[luk, 21, 8.]: (Jérus servide no eljovetdérol): " Heglissitol, hogy et ne hitesienel benneteket : mert sokon jonet el ar en nevember, kile est mondjih: En vzggole; es: Az idó eltözelgett : ne menjetel szést · (Mité 24, 4.5.) Jerou 2 buildingernes: "Meglissital, hogy to-Izlai el ne hiteren titetet, mert solen joinet mejd ai en nevemben, e luit est mondjet: En vaggat a Kristus; es solalat ellitetuel. - [Hate 24, 23.24.] -11-: "Ha valaki est mondja akkor nektek: I'mé, itt a Krisztus, vagy amott; ne higyjétek. Mert - 35

hamis Kriestusok és hamis prófétéle tamadnah, és nagy jelehet és crodalest teomeh.

- [5Mdz. 13, 1-5.]: (A hamis profets santetise):

Mikor te közötted jövendőmondó, vzgy slomlátó tamad es jelt vagy coodst sid neked , ha believetkent is 22 2 jal vzgy z cruda, z metyról siólott valz néked, monduán: Kovessink idegen isteneket, a liket to new ismersz, es tiszteljük stokat: Ne hallgass efféle jövendőmondó. uze besnédeire, vzgy 22 effèle Homlitorz; mert 22 Ur, a ti Istenetel kisert titelet, hogy megtudja, ha ste-- Pretitele-é 22 Vizt, 2 ti Isternetelet teljes szívetelső, les teljes lelketeksől? Az Uizt, z bi Isteneteket kő-vessétek, és őt féljetek, és zz ő pasancsolatait brtsátoló meg, es 22 à sravalez hallgaeratole, et tiratelfétel, és o horns izozenlodjetak, Az a javendamanda pedig vzgz alombito alettessele meg; mert partitest hirdetett 22 Ur ellen, 2 til Istenetele ellen; hogy elforditson tiged 21ról n útról, a melget parancrolt néled, 22 Úr, a te Istered, hogy aron jarj. Gyombild la nest a gonost maped listil.

12mi 2n en nevemben, 2 mit en nem productum néles stolans, es a les stegen intenel nevében stol : hal-

jon meg ar 2 profeta.

-(lut. M, 53.54.) (fedds bested no foritural és instadde ellen): Az írástudák és faritural kerdének felette igen ellene állani és át sale dalog felál kitrésdergetni, álálleadvan á utama, és igy ekervén valamit má saájábál leikapni, hogy vadalhassále át.

July 20, 19.20.]: At UT sperint, a gonost stolomiveselirol való példánatz milett "igyelernely vala a hopapole és a fraitudól beneilet ő rez (trouses) vetni
papole és a fraitudól beneilet ő rez (trouses) vetni
papole és a felenely a nejatól. mert megertéle,
anon diaband, de felenely a nejatól. mert megertéle,
hogy ő ellenől mondta e példánatol Annalyokalert vihogy ő ellenől mondta e példánatol kir ja kik hogy
gyznan ő sez, leselkedőket küldének kir ja kik hogy
őt megfogják bessédében; hogy atadják a felvőbbőt megfogják bessédében; hogy atadják a felvőbbőt megfogják bessédében i hatalmának.

Hester, mikor lesmel ziert eret? (32.): Birony mondom nelitet, hogy e nemietrég elsmen milité, mignem mind eret meglesmet. (34.): Le vigy-matot, hogy
vairational reatour ne jojjon au a nap, mert mintegy
vairational reatour ne jojjon au a laik au egést fold

Fejlődésellenesség, konzervativizmus stinen Izkornzk. (36.): Vigystratok azert minden idaben, kerven, hogy méltakká tetessetek 2112, hogy elkerüljetet minderetet, a mile bekövet-(kernet, es megzillassiztak za embernet Frz előtt!" [-[Mit. 24, 42, 44.]: "Vigginatoh arert, mert nem tudjatoh, mely draban jo el a ti Vistole. Azert legyetele ke'-szen ti is; mert a mely draban nem gondoljstot, about jo el 22 embernet Fis. · (32n. 7, 16.) A satoros annepen Jerus mondts 2 7 sidskual: Az en tudományon nem 22 engém, haven 22 el alle küldött engens. (8, 28.): " Semmit sem creleksnem magamtol, hanem a mint az Atyz tznitott engen, ugy stolole. A tudoming ellenesség 22 sodad abarat megbénitisat is tredmenger. (Id. thit alapiai 2'), histen ha a ember new as emberel tudomings, hancus as Atyz" tudomings overist coelebrat, onleis lemand 52for slovetord, ei nattyr abset volisitz meg. -[Jan. 8, 6.]: Mikor ze irsistudok és a faroreurale dérest velleme myest hardurbil a hirasszeferesen karzott assony od irsuti vina gabatirol !! Est padig neit mondak, hogy megkisertselle ot, hogy legger of mivel vidolnich. - (Dan. 15, 5.): Hours a tanilvenzemen: " Wolzen nélkül semmit sem crelekedhettek." 1-[sel. 6, 8-13.) Istvan dizkonur (sterpap) bevoldoltatata: «Istvan pedig teljer løven hittel es erovel, nagy croddest és jelehét cseleksnik vala a nép között. Élőzllának azonban némelyék kik Istvánual vetetednek vzla. De neur substat ellere a solcreségnet és a léleteret 2. mely altal sad vale. Alekor felling tottal, valami embrelis, és betrendités a népet, a vénde és a issistabilist, és res robanus, unpulled rapidal of, es vivel a buster clé; és illatains hamis tenulent. [-(Róm. 12,2.): Alexatténitis: "Es ne erasportet unapatellat e vilzghot, hanem valtoratol el e h' elmétehneh napija liss altal, hogy mepuinspillital, un n Estennel so, hed vers es téhélètes abazta. (-[20m.12,14.17.18.20.] (Kerestyén életentitya):, A remény. sighen örvenderöh lepyetet. Aldjold mohnt, skill ti-87

teket kerpetnet; ildjøtok es ne ilkopritok, sentinet 90no sært ganosiril ne Gressetet. He lehetriges, amennytre røjtatok ell, minden emberrel betressegesen eljetet. He eherit e to
ellenseped, edg ennie; he srongultonit, edj innia. I Till esen
srevilyot korebeli es selenlepi erhölen eliteket. Ineggon
elleslumset sorredelmet meg elöndere, eliteket, ineggon
rehben

2 /sotrankordsolat okomak a tudomány körül, melyet tanulta-

Ital : es aroltol hajoljatoli el.

- (Rom. 13, 1-4.): Minden When engedelmerkedjeh a felsó hataluns szigolinak; mert nincsen hataluna szigo, hanem czah Istentól; es a mely hataluns szigoli vannah, au Istentól rendeltetteh. Meirt, alm a hatalunas zip ellen tamad, au Istentól rendeltette ellen tamad; almi pedig ellene tamadnak, ömment. Finah skillet szerenek, Mert a kejedelmes nem a po, haz trem a rosn cselehedetnes rettepéhire vanneh. Almarod-e pedig, hogy ne sélj a hatalunas zziptől? (selehedetned a jót, és chi sziretad lera athá). Hert soten adpija á a te javadia. Ita pedig a gonom cselel red, sill mert nem ok nélkül nitaselva a sepenyert i mert Isten adpija, hosnistló a hazapra annah, am gonom cselel red."

Cochnet bolczeszeget e's a etelmerchnet detelment eleptrus"

(Esa 23, 14.): at is cooding cochean issuet energyel, negyon coodilatora, e's bolczenad bolczeszepe elver , e's ertelmen

beinel ettelme elhinih.

-El Kor. 3, 18-20.): , the volchi 20 him, hogy boles loote
teh e villagon, bolond lepyen, hogy bolesse, there e

villag bolesessege bolondsalg a fitch elot there mip van irvs:

Muplogja a boleseld at o cooldidasaleban. (7065, 8.13.: , els

a fitchese himim append. Ald muplogja a boleseld at o'

corlindasaleban, es a hamist tensest historialous' tesn.)

Ismeri a dr a bolesel gondolateit, hopy historials. (Frothere)

14, 11.: , ha de tradja an embernel gondolatiet, hogy and

F. Solem All told, mintepy intoler socialed; he socialement illet3 tetrine jot lavinum, he hiberhooget surveduely, like stippel
thing it; he gyelenteture languagement, (Peldredse) (d3 20)



erch körött pedig legnzgyobb a szeretet."

hogy elveggen 22 alkalmet 22 alkalomkereről elől; hogy amivel dicrehirenel, olyanolmal telallterranal alban, mint mi ir. Mert R. n. ilyenel hamir apostolak, almoh munkarak, akok a Kriretus apostolakive váltostatjáh al magnikat. Nem i's csoda; hist maga a salah is altváltostatjá magait világosrág angyalává. Nem meg dalog areit, ha n. o snolgáv is atváltostatjáh magnikat a nogu.

- [1 Thers. 5, 2.6.]: 4 Ar Or nappe day jon el, mus a bolorje léggel, Ne is aludjunt axist, homen leggint élevet des jonnels. - C1 Thers. 5, 12.]: 4 Sienteles invalental Ladordhie

- [1 Thes. 5, 16,]: " Hundenhar ortyetel.

-(17im. 2, 1-3.): "Inteles ziet mindeneholdt, hogy It imzakozatoh, zajetol haldt and minden embreit, teriE. hyolder es minden meltoszisza levoledot, hogy csendes
2 is nyugade eletet eljünk, teljes istenlelelemmel, mert ez
jó és kedves dolog z mi megtató fotenünk előlt.

F. [17im. 6,1-2.]: "Akih igz zlett vznovah mint exologili, F. [21 & minden hintersegre melltokush tahihterly, hogy Istem neve es z tudoming ne karomoltesselle. Alcihnal perdup hivo mail vznovah, znosil intoles suelgaljanah, mivelhogy hilvoh es swetetlah.

Rem lävete z mi Urunk Dems Krientes agkerseges beseicht Rem lävete z mi Urunk Dems Krientes agkerseges beseicht Us z bappesseg sarie und tudomingt, ze ungsomlott almejer. Arabbbl, zhal ilyand, altivorrall, "

F. Jengedelmerhedjend, mindensen beduttet heressel, ne ellenhorne-

- CTit-3, 1.7: « A Rejedelem tigdhel et hetslunestigohnels E geogradelmethelgemet, hodoljemet, minden jo crelatedetre himel le

F. Juck, 35 Supédals leggend, teljes meliderge tomisites minden

Gardagpartisag



-[luk. 19, 26.]: (Példant a girábról): "Mindenland, a kinek van, adatik; a lahek pedig nincs, még a mije van is, elvétetik tőle."

-[Maté 25, 14-30.] : (Példinst a talentomoleról) (hasonló)

Maga a példantok is tukonik, hoggan visnangul az újtestamentum szerője, az olasz hidsz a gardag toraz
dalmi rétegekhez, amelyeknek a maga is része:
(Luk. 19, 22.): en kemény ember vagyote jer elveszen
a mit nem en tettem el, es aratom, a mit nem en
vetettem. Cpyeshés a nemes ember , az maga a olari
hidra, aki elméne messze tartomanysz, hogy orszápok
vegyen mapanak, azaz hadjáratok szervezett távol Rómatel, hogy kiterjessze sirodalmák, a római birodalmát.
te kepyetten ember vagy a lei ott is aratok a hol nem
vetettél, és ott is takara, a hol nem vetettél "[Maté
vetettél, és ott is takara, a hol nem vetettél "[Maté
25, 24.], vagy

- [1(01.4,1.) = [Ti' wish, sun' ignoripos es méthingos, 2 ti'
susperitational impagnitation, though neltre is view Urator
meningelises. " (Kerentye's hinrand): truitis ensitablisher is
eld sorrenden a greattichent gremehehend, atysiums, sungihner (some period 3,1.4), répendent epp (1) subject els is
a water is: 4 Ti wish, represent calchapter à velut, ethings
a water is: 4 Ti wish, represent calchapter à velut, ethings
vie a langerelist. Indoor, hope a to Urator is memorial use,
es remely vilopobis nines adde. 5 [Efer. 6,9.)

- [1 Tim. 6, 12-19.]: Archard, ship gradepol e vitigos,
monded meg, hogy me huselkedjærst led, se me remoughedjærst
z hroughten gesche propher, human a elle Isterker, shi bestige
sen ungad milied mildert a mi tipstikstrenker; hopy pet
te pyremed, begrend geschyod a jed coelebedetaller, lepyremed
subset adalosth, huncset gynjeren ungalind a jorder, hopy
elnyegel a ord életet.

- (Izh. 5, 1.): " Ti gerdepol, sirjetel, jejpetez z ti mjomord signital, most, smelyt ellowethernes redtel."

- ld. 2 (-+ is.



- [tsid. 10,36-37.]: 4 Béliességes trirère vous soulitégets, ember disint. clopy hogy a Isten sesset eselchedre, elnyojetel, as lightetet. mert meg vojum hevels 'ide', els this elfovendo', elfo es huns (laisis. - [71d. 13, 9.): " Killing de roupes Indountinged s'lld ne

hogy jetch unspetchol letreverettethi.

- (tal. 4, 15.) " Est heller mondouted; 4 n dr shorp es

etical, ime is ozy not bopjuk celebedani.

- (1 Pet. 2, 18.): , 1 'eselodes teljer Weleums e peddices -

F. hedjend an wishing.

- (1 Pet. 3, 83.): "Mindny ijza leggench roleonerelmirch,

regalismetal, irgalisment, tegyesel: new firetie gonorson 2 gonomest avery suidelound a suidelousest, sot electroles oldist mondos. Alu slearys of eleter kererni, crelebelyich job; leeresse a libertigat is hoverse at.

-[1 Pet. 3, 15.]: " Hindip hirely legyetel meg belem mindeli" -F. nel, she somet her touted a semeth levo remains rigrol, suched-

sipper es lettemmel. - (1 Pet. 3, 12.): , Joss by got crelebedre sneuvedtes, by 195

alorp a Loten aborato, hopymen gonori coelehedre. -C1 Pett, 4, 2-): " Tobie le embercheel las s'e répri, 4 ruser

A. Ipan shows serit sijetty a testley heteroleus idot.

- (1 Pets. 4, 7.): "A vege pedig mindennel høgel vser. Crest leggetel nørbbletesel et forensk, hopy imsækoskssestel." * Surdale ; mart 2 sweeter and vetter elfeder.

0 - [2 Pet. 2, 1.) a Kistell is lerned hamis traited, and sesuddener eretnelsipele fogund becompdomi.

- (2 Pet. 3, 10.): " Az Ur napore pedig igs jo majod el,

mint ejgeli toluzi.

- (1724. 2, 17.): " Ali a liter alceretit coelehori, unquinced

"rohle", P. [set homes probléts jobs his a vitegles, de valendy tell neur vol-Is send to they impident Kristerines, so is subterinter telly 6 - [2 min. 7.]: " hert sol helets jut e vilipro 12hil nun

R. freligit a senist testher impleted Krienternal. En a hitelo es In zut winters.

- Ctel. 1,3.): Boldog, the observe e probléhibismi serve-V. deit, is ineptritie arobat, somelyed regirably along most with

korel van. = [del, 3/3.] : Krintes mondte Theor sportolist : 4 A serdusbeli gjuleteret supy bird (rd mig: almyyel homed mist a tol-- [Jel. 22, 6.) A eggih a let suppl hard morette Himornal: of the bockstoth el m d' suggest hogy negments no med -sind mole, melydned my hel lemie home. (7): Îm, aljovoh hamer. [10.]: Be ne pecseteld a honge probiblional benidet, mert n (de hand ven, [12.]: Er, inc, hour el-(jouoh, '(20.) : Birong humr eljevol. - F: ld me'p @ (noture subspices jound homital, de seliel sepeden forbered.



- luk. 12, S1.): Jezu a tznitvangainak: "Gondoljstok-e hogy arert jöttem, hogy sékesréget adjak e földön? Nem, mondom néktele; sot intabs meghasonbirt." -[Mat. 10, 34.]: -11-: " Ne gondoljatok shogs arent jottem, hogy sélességet sociássals e foldre; nem mert jottem, hogy believeget socialists, haven hogy fegg -[Luk. 9, 21, 9.10.]: Jerus: Es milos ballotok háborákról és rendulésetrol, mez ne félentjetele; mert exelement meg kell lenni elåbb, de nem jo mindjirt a veg. Nemset nemset eller timed, es ossing ossing eller. - (Róm. 12, 12-13.): " A hiboriesphen tirok lepyetel. - [11600. 4, 12.] :4 the historistipal newedich, selectional things. - (Fit Efer. 6, 12.): New ver és test eller van valuit tents lev disnut, 4 men 2 kejedelen tiget eller, 2 habluniseget ellen, n'élet cotilerquel vilèphirdi ellen, 2 gonoresplet har eller, melyel on unsprostiploses venures. 4

Elhatárolódás a judairmustól otta -evil 1)-[Dan. 5, 16.]: Az UT szerint, Krisztus meggyógyitja 2 38 estende beteget a Bethesda tavanal "e's emiatt üldörőbe vevék a zsidók és meg akarak jot planto hogy erelet mivelte stanbaton. " (101.0.) mivel - (2) in 5 nemeral a stanbatot rontolta meg hanem at Istent is sajat atyjanak mondotta, meg intab meg akarak ót ölni. (101.0.) 2) [jan. 38. 40. 42-47.]: Az UT swint Ferry mondje mapriot 2 widótnak: Ar à (Atya) igéje sincs maradandoan bennetel : mert a kit & elkuldott, ti annak nem hisstele Es nem abartole horrism joni, hogy életetele leggen! De ismerlek senneteket, hogy er Iskennek særetete nince meg bennetet: En 22 en Atyan nevében jattem, es nem fogsaltatole se engem, ha mas jone a maga nevélor, art betogadnátok és art a dicrosépet, amely ar egy Istentol van , nem teresítek. Van a to vadol titelet (at Atyanal), Hozer, a kiben ti remenykedtetek. Mert ha hinnétek Maresneh, nékem is hinnetele; mert en rolam int of the pedigo Traszinal nem hintel, mindon histol 22, en besiedeinnel ? 3) - (Jan. 6, 32.): The Ur sperint, Ferms mondta a solasságnake: Inem Mores adta néletek a mennyer kenyeret, hanem 22 én Atyzn adja majd néktek 22 igani mennyei kenyeret. (At ellhibrolódzsi szindéhot birongítja a pontatlanasig, hisren la mennyei kenyeret 21. Atyz 2dts. 21 ot sperint.) = [2Mor. 16, 4.15.]: Es monde et ús Moresnet: Smé én esőképen bo critos néletel temperet n 20001. More pedro monda notate: Et 22 2 kenyer, melyet n Ur 2dott néletel eledelil. Ar ossovetseppel ellentéthen, er djorivetsephen neu telèlhato a Irrael Isteine szorreskeret (ely huga lithan) 4) - (M2+. 12, 8.): Jerus a ferirensolust: " A snowbetush is Ura a embarnel Fiz. (Him hoter is pyopytott Snouthon; Id. mappeletetes (11) (Id. (2) P.T.O.) s)-(Dan. 8): Mokor at Irdstudóli és a farrensole dézusta to) megkirdertell, une no véleménye a hirestiplireten lessell nérol, Jens neus a Mores torvengenel allalumist beterte, homen annal altabinor be new tortisate colloct (1) , A kil kömletet nem beinos, ze vesse sé elonir a livet. " Celasia berprobledot, troutin in assiony vida 95

loi timentel a templombol, Ekkor Dems maga seur alkalunats Hozes Forvenget, haneus [M.) : monda netri: En seu lest-- hostetlet: eredj el es tobse ne vetterrel! 1 T3 Hór. 20, [10.): 4 Hz uzlaki mas ember feleségével parsmálkodik: halállal lakoljon a paráma lert es a pasáma no. " 6) (Jan. 8.): Derus mondta a roidblead vali folytatott parsenedelsen: [24.]: Azert mondon, Jungs neldel, hugg a ti bineiteksen haltok meg; mert ha nem hisnitele, hogy en vaggot, meghaltole a ti banei-I telber. (37.): Tudom, hogy Abraham magua vapytol; de meg zhotch engen olni, mert n en benédomnel. nines helye unlator. (47.): A led 22 freehol van, hallgztis a Isten benedert i zært nem hallgatystel ti, mer nem ozpytol n Istentol volok. [44.]: Ti 22 ordop stystel volet vopytoh, és a ti stystel leivansagzit alearjatoly teljesiteni. Az emberala volt verdettil fogua, es nun allott meg a ignesipsen,
nest minesen ő benne ignesig triler hamperjot
szál, z szjálfisál szól; mest hamp és hamperjot
atyja. (SS-): Es ha at mondom, hagy nem ismerem öt, horretoh besonlevé, heruppi letteh. Ferus bundsohner, hitetlenehner, istrutelenchner, sit ordipietneh (ordiptol voldkuzh) d'i horupoluzh minositi 2 middlest, note benne nem hivo 201délest. Lengegébres ez a valhirkani intelermera, un siral apossip (exclusivismus) crisamegnyilvainubisa. 7) Sroubati googyibisole: (72n.9): A valor smiletelt mep-4 graggitzea soundatuapour 8)-(2 8)- (Zin. 10,8.) - Fetus a Hidstrate: " Mind > tot, a kit eléttem jöttek, tolvajok és rablók : de neur hallgattak sájok a juhok. A tolvaj nem egyésékt ja jó, hanem I hogy lopjon es öljön es pusztítson; en azert jöttem, hogy életők leggen, és sáválkadjenek. 9)-(7an. 12,37.): Es notra o ennoi gett tett vala elot-I tur (a Hids't elott), megern hovenet & benne. (Ex allitas hihatetten a teny fenyében, minerint manapara milliók homeh senne nem könvetlen, crodatapasatalatol, homens 2 biblis es a papol Constitésivel.

- 10) Az UT svin, a soids hitellenses végletes croisnyassege allor nyilvanul meg leginlass, amileor nemeral hogy new hismen Demonal, nemeral hogy neus himmel benne, de még à codatengele is sem, izgy cosh felseetalmene veril hidourisal. Egy a feriteurol new birongitelish ellenere sem veril tudo maint a valor smittelt meggyógyititt ([724,9]), a mennyer storslot pedro in solvan mennydorges-kent ellet meg tapantaltak. Itt valójásan nem a Zsidosog hitetlenségének csolonyássépéről, honcun az olzer hidra igyehereténel, cratangosseperál vzn szó, missered minder szentisziselet Sistisbelit elkövetett au ush ordeliber a besestlingseg, safet lishalt vellers elterjestisinels erdelikes, shir 2 midsig hørersen is 2704 sukerperol ou so, minore our kellett egyeletive a hit wenting stp ellerjentésiher ein ingerosibésiles entres ges yens- codilist a midosiphon élo judeinmustel, or-121 a valorina ei zust un reig seteljesült erheterppel reserve 2 terdésip nem lop lemendent régir lutéros! Vénustra mus (correlators volé hat jessira.
 - 11) [Gondolotototo Krisztussal a keresztuton, 1933]: 8.0.: 6-2

 spornyú itelet befejerik annah a nagy kurdelemnet, melyben Krintus fonsége, szentsége, tanzinat igama, járága,
 irgalmassága, ősmintesége, lelki ismeretessége, mély segehet kentadó tekintete birkozott a matacs zside világ alacsomy
 gondolkodristval, binőzérevel, téves felfogáraíval, kegyettenségével, szenélyválogatásával, vavasa, farizensi, politikus
 ségével, szenélyválogatásával, vavasa, farizensi, politikus
 szenítriszíval, szornyú lelki ismerettenségével, külsősépekre
 adó felületességével. Ez mat antiszennitmusba torkolló
 elhabrolódás. Igaz 1933-ban mir tudkil kristus töteti a
 terentleg vallás haszonélverői, hogy a zeridsége hitartoló
 sziát valláte nellett, szját orszápáltan lévő zeridél zasziát valláte nellett, szját orszápáltan lévő zeridél zavartálte erdeleithet és céljálleat, és az antiszennitármus,
 es állampolitáha szintjére emeléke már keszőbánállt.
 - Apostoloh felrójah z vardólenek Dérus halálit (Csel. 2,36.)

 Peter z vardólenak : Bironnyal tudíz meg ziert Irráelnek
 egén hára, hogy Úrrá és kirintnin telte át a Isten, at

 2 rémust, a hil ti nup kenítettetek. (Csel. 3, 13-15.):-11
 An Abizhamnak, a mi atyaintnak Istene mepeliciáltette a

 Frát, rémust, hit t elárnitatul, és meptapadátas Pilatus előtt,
 hoba ó úpg ítelt, hogy ebocráfíz. Ti padáp at a samtit és

igest megtagedétok és kívánátok, hogy a gyillos ember bo-cezíttzsséh el néletek. Az életnek fejedelmét pedep mep álétek. 17 13) (Csel. 7, SM. SZ.) István-preddívácniója a tamici előtt:

a l'emeny nyská emberel, til mindenkor a hent hélelmel elle-Ine igyekeztek, mint atyditak, ti azonképen. A prófétis kázul leit neun üldörtel a til atyditoli? Er megöltel arolut 2 hit eleve hirdeltet am22 Ig22n21 eljovetelet; hinel ti most andive es gyillossive lettetel.

14) Ellenhero Perisensi buibiot hovetherneinghent en spostales el 3 vends hatrorated horizo, wineror ((sel. 15, 19.), new hell historgetni zroho, kih a pogringoly homel timel une a Istenhan, melyet 195 from me 22 satisthis selvetimes (28.); tetrich 2 Sout Célebres és nékins, magy semmer tils teher ne vettersels le restal " Freibl = "pagingalmes" filmen menteurget instantates a horizonet les l'atelentisse eld.

15) A UT sutinemit, 2 Reventing valled sutinemits - en my isil n dT-501 hovetheens: [Crel. A8, 2.): by Egy Akvila neva, pontrai endruis-His widors total, his new reger jott Italiabel (univellago Klanding megperacrolts valz, hogy 2 width mid thorsent Romital). Pel apostol Korinthusben Tehnt az "elhabrolódis a judnimusbol" valopiones rate neuntines, coloret. Est jela a is, hopy a sportely de lenkettubre volky a rordollel (1) Pol Korinkrubre in Kilker pe deg 220h (2 midál) eller preputánds és terromtistat subsites, rubsit megrave monde nebul. Veretel a fejetilire; en tist vapyo): mos-in trutal hogie a poganjalhor mayer. Majed [12.]: utilior pedig of Callio volt Allies tratarlos, restaladant a rando egizharatu Polos. el vivel of a torveryth eleber " (3) Pol Thewslowdsborn: [Cod. 17,5.): " A Hiddy, kile new himes vole, Triggseigtor felindit tation, et unpor melle ve've'n a pracon népséphot némely gonor lesfishi , e's chidaletet temandrin, felhiberitik a virost, e's a Felson hint impostroundoin igyelebl det hihomi a nép közé. (2) PHI Ikolniumban: [(sel. 14., 2.5.): " A leil 22outry 2 27dd4 kisnil nem hovenet, schinditil es mephrospital a pogányokoral tellit n stystist eller, is a o' forentereither eggle binsdist inditiush, hogy sosmisaggel illessel és mephovenéh ölket. (1) Poll Listribus: [(sel. 14, 19.) - Förenet months Antidelistis er Floriambi) Tridéh, el a solvisipat elsitation, meglioveréh Pitt, els hivonsoubil a rdrostal no gondhis, hopy my his

AT) Antisteur to ellisticolódis: Pal a hisvether sousthal intis a timedin = meddl eller: [Rom. 2, 17-24.]: , Ime, teged widd. I ush the nevernet, es 2 torrenjelie timaloda, es Irtennel dicreherer. És ismured no aluratit, és lus tudod válzeste-In tortal robot, about art new tropole be, univelles a torvenstél megtanítottal iz. És azt hirred magadrál, hogy a valoknak veretője, a sötéttenségben levőknek világos-sága, a salgatagok tanítója, a kiskornak mestere vags, bírva a törvénsku az ismeret és iganság formáját. Aki azért mást tanítar, magadat nem bnítod-e? Aki az hirteted, hogy ne lopi, lopsa-e? Aki azt mondod, ne parát málladi, paramálkod sz-e? Aki utilod a tálványokat, szentrép hálladi, paramálkod sz-e? Aki utilod a tálványokat, szentrép törő vagy e? Ki a törvényen dicsel nel, a törvény megrontára által n Istent gyalánd-e? Mest a Istennek nevét miakatok karamáltála a pogányok kötött, amint meg

(10)

uslan haladuz tovalis, Pal a morairmus alapízit ke ado rengaturi y Mart harmal uggan a lirilmetéles, ha a torvénst
maphrtod, de la a torvénst athagod, a te lisrilmetélet es
séged lisrilmetéleten erggé lesa. Ha tehat a lisrilmetéleten
pogans megtast; a torvéns paran csolatait, a a lisrilmetéleten
pogans megtast; a torvéns paran csolatait, a a lisrilmetiletten erge nem lirilmetélespenan sommit -e? às a termételtil
séged, aki a betű él lisrilmetéltésig nellett is a torvénsel
téged, aki a betű él lisrilmetéltésig nellett is a torvénsel
mapronteja vagy, tert nem n a a zordó alai külsöhéjapen az;
els nem n a lisrilmetéles, amita kesten külsöhéjapen az;
ten nem a a lisrilmetéles, amita kesten külsöhéjapen az;
ha nem n a reidó, ahi belsőhéjapen az; és a salvnes léletlei, nem setű rerid velő körülmetélese az igan; körülmetéletlei, (Róm. 2, 25-29.) A torbásháran a testi körülmetélet10. (Róm. 3, 29.): "Avagy Isten cosh a sordóhé-e?

Avagy new a pogenyche is? Brong a pogenyche is.

I benede lengestelensight annah aleboratione, hogy a forter

all negipantises new a test korollometilistig, haven as test

Istudiu valo hit a hontos, Abrahim politist esetit horre fol,

ali (Rom, 4, M-13.): 11 a korollometilist sepyet korollometiletten

sepetan tannitati hite igazorejainah peconfipiil nyerte: hogy

atyja lepyen mindrah nih, alik korollometiletten kelothere him

het, hogy and is nepiganifanah; et hogy atyja lepyen a

vorollometiletinah is, arabinah, alike nemerah torollometiletten

nen heretih is a mi atyanlenah, Abraham nah, korollometiletten

sepeten tannitati hatenah nyandahert. Az aroulum mer tel
sepeten hatili arabinah tanah hatenah a hovetlero
lindariah, hippy a tora serin a sotia Abrahaman a hovetlero
lindariah, hippy a tora serin a sotia Abrahaman a hovetlero
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lindariah h

20) (Horzimus ellenes ellutirolódis) A raidó nep lavilisatottsaganah elvete se : Normalis kerfilmengel listat an ideologiai el problémákat Férminah kellett volus megoldzmá, anual is inleabs, mi-vel nelei erre erteden obar inditélesi is lettel volus. Neveretesen soleror a vale memberiepilo sordole somere vettette volus, hogy hi ber de a thyz ethi hivotratelt ners tepper, met a " fin " ithe to viselledératel érdentelenno" velunt e la tatet desnot exemposes. Jabel, Az, hopy en ideológici hárdásellel egy aposto) soplathous, mund Jet, hugy houter ideologies aspellatol new Jems truitising terms hanem ember, aposteti értelmeis eredninger, Er omnegetor is legations unglerdijelen a leverting idedopie stop, at termintlitati, a latent fait, es sound jele, logs nem egget, mist embered hoholiming of Balland a romsbelichten ist leveleund a middle hivshateltergival footaliend reisenel mintegy 24 hivethorisisol comps mindostre 8 evengellinguis 28 aftertementumi es 45 stertementumi. Tehit egy strotomentur eles to busine obstruction ervelled soudhopalt negations, Nyilvin ex swirt noudisolles, hert on ósnovetra solla terjedelments, a belso ellent mondisolles, leovethertherigellel es tots lelelippen ettelmento (polimort) subhépellet terhitat - novepélen lannyelsen lehtelt hvethorisi 212 polisi taldler. A featich vonthonisten anjentitiere erdenes, lange

Pal ideológia patto tenstedes elmélet tevé henyaepe santopit array hogy vagy huba con molt be an olan hidra sittel magrendelt elmélet mantin lez, vagy a vallaiterent l'electrisépes horistorables voltats.

Hikopken a népel tepperragiségét a redollal valo korsbel!

birmyséje, Pal megéllapitje: Cilou, to, 30 32.): "A pogringot, alus

restropot nem hordtele a igrargot elugatión, migredap a hab
restre, mem patelt al 12 igrargot elugatión, migredap a hab
vette, mem patelt al 12 igrargo tervéragére; mert nem histail le
restre, hamen mutha a tordan celebedet sal volus; there be
restre, hamen mutha a tordan celebedet sal volus; there be
restre, hamen mutha a tordan celebedet sal volus; there be
restre, hamen mutha a tordan celebedet sal volus; there be
restre, hamen mutha a tordan celebedet sal volus; there is a metatrical

restre, hamen mutha a tordan celebedet sal volus; the sortan telebedet celebration and metatrical magnetical mandation in it is a surface partition. The sortan telebration of a controlled sal mentation of the member of the sortan members of the members of the members of the sortan members of the members of the sortan telebration.

The elattic expression of the hornous and the sortan members of the sortan of the sortan members of the sortan of the sortan



21) (1160r. 8, 19.): " A Koralmetélkedés semmi, a Karalmetélettenség is semmi, haven Inter paranesolatainal meptartita.

22) (2160 3] (ellens simi a sieveganggrintley!) (2): , A mi levelint ti vzgytok, [3]: 21 élő Isten lelkével (102; nem kotslikra, hanem a snivnek hystislaira, (6): Alkelunetoselhi test minker (n Isten) arra, hogo dj snovetseg megal leggint, nem setür, hanem léleké, mert a setü megal, a lélek pedig megelevenít. (7,8.): Ha pedig a holdlygh betälled kövelike verelt stolgstok dicsoséger volt, ligghogy færael fizi nem is nërhettel Hores arcelsa, annal elmild dicrosige mist : hogyne volus meg inloss dicrosiges a lélèbrel snolgélate? (11): Mert la dicroséges a elmulando, soldal intests dicroserger, and megunared [12-16.]: Areht Hyen remeins septen mapy myiltoriport endunte; e's new, milient Mores, alu legalet boritalt arcides, hogy he Izisik Irrzel hizi en elmilando veget. De imptomputats en à elnéit. Mest upyener a legrel mind e mei nigres ott van a o sievetsig duasdisind felkdetlenil, mivelhogs a Krienterson tünik el; let mindurdig, smiles cost alvestel thoust, lepel born 2 à silvalere. Miles pedig megle en Urhon, lehall 2 lepsel.

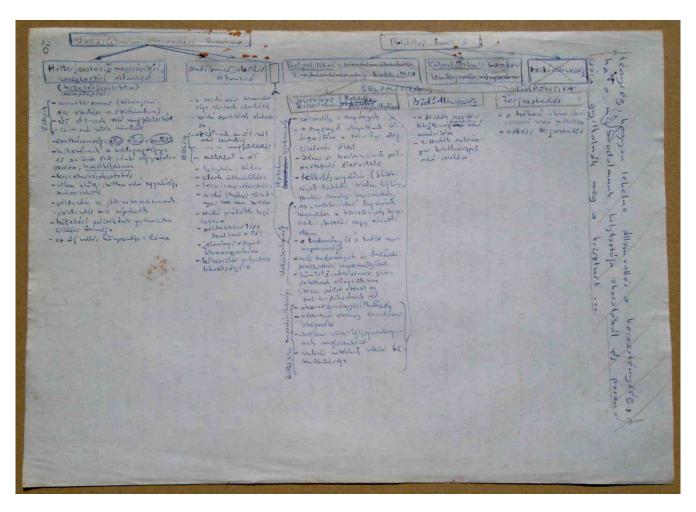
23) Auti szemits ellestirolódós : [2 (or. 11, 24.25.): 4 A Esidálitál ötsnör lesptom negyvenel egy híján. Háromptor

megostorontal, egy iter megkövettel. 24)[Gal. 3, 13.): " (risitus veltett meg minkel z torvény 2thestol, stokler leven érettink, mert mep van irva: Atho-20th minden, shi fin top. (5 Mdr. 21, 23.: "Ve mered for ejjel ar a holltete a fan, hanem temered el at meg man a uspon, mert althought Isten elett ali für tipg.) [64: 3, 23 - 26.): , this lost elijala a hit, torvery abut oristettint, egyberstva a eljavenda hilt kingilathorkstring. Ekkein a törveng Krintura venirla mesteriuhle lett, hogy hitsol igaraljant meg. De mintin elyott a hir, nem ospyunt toble a veresto mester slatt. Hert mond nysjen Isten fizi vegytoh a Krintur temilon veld hih 25) (Gal. 5, 2.4.): "Ime, en Pal mondon nellet, hogy ha libralmelilkedtet, Krisster neltil semmit som harmil, Clanded tall (crienterial), ahis a toronday altal abartol improgrammi, a Leggelembs' liestetet. 26) [Fil. 3, 2.3.]: 4 Orished jets a local metile's tol, mest

101

- mi væggent a hörstmetele's, ahil lileller endpilmet an Isternel, Les a lightes démotres deceledant, es men a terter trache-Educh. " 27) (Thess. 2, 14-16.): "Ti, stysimlisi, ugysnigg sunvedte. teh a sajat hankitisatoltal, miles not is a sordalital, alus megalth a Ur demot is es a sajot profettilest, es minhet is aldorned, is a estimate our totarenes (it has a round sirodilinsohurs, in olan hidralis, new teterenes), és miladen embernely ellersiper; shik nuptilitish withink, hopy = populat industribile préditestions.

Auxiliary texts (of hungarian or romanian languages)



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	- Verendeunsig elterjedtsige	
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	- megosztolt kép - kecesztényég központja	
3. Hillointownse	3.) HITDIZTONIAG	
- manual and a second	- eretnekséget	
THE RESIDENCE OF THE PERSON NAMED IN	- idegen touck	
	- pszidistris	
1. Znidó világhirostalm	IL POMAI VILÃO BIRODALOM	
1. Bellsistowieg	1.) BIRODALOM - BELBIZTONSÁG	
	- gardag partisag	
	- fellelések megelőzése	
	- félelem léglière	
	- tulajdanagok	
	- kerentenseg bitonista	
	- cselekuð Súntethetőség	
	- Jens mint model	
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2. Abantéwenyeithetirés	
- Freeze	2) A KARAT ERVENYES (THE TOSES
	-isteni abaist eseleliedete
	-egyéni akaratról való lemond
	- istem-hivo vistory levetitése (csalad, gardasag, politics)
	-isteni jogosultsig
	- csalédi noteleket felbouthatós
	3.) 2510 SELLENESSE G
	-negativ jelede es vadale
	-koholt tenyek
	- szélrőséges hitetlenség
	- zsidáság megsemmisítése
4. Terjeulalés	4.) TERSESTHEDES
	- haborule mint isteni akarat
	- Babilon
- voltání terjenleda,	- vallasi terjeszkedés
- wegell	-végcél
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	AT AN ADDRESS OF THE REAL PROPERTY.

Problémit voluzi sirodslom -1) Attanti o'cein = ocein (ocein) 12) Stelmerz = siveting (desert), inlines unpy sivety 3) Hintolos nyelv = 12tin? (köleler voltre?) (lah beneltth?) XX 4) A romai volhis, a consorral leuth m e's a leventingera (tortinely, hishles-vallisol, volhte, kronbépro elvihntis) 5) A rouse holom vironge & fent horong vollisher (time phis, hillis, tirés) es mis volhishhoz: 6) Hannikhte zupolitika stot? 7) Romir " forisond nevertil -e? 3) Letreb-e kinks u villin tergenheder? 3) Foldbir-leger = y mi trugerich (y urrer noreti'), i'bilizai touger (unser iblics) *8) Uhlisch 2512, 409) nem: 25 lev es 35 les (2 roums suverentions 2 Intirus latery eallsted votil (mul a round autorico hobrer) +x3) In provincial negrecests him est bobot in report on governed, dos este world vou in relific estatem (p. 31 = 16)

A léma stertoi

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1. ALEXANDRIAI PHILO (53.0.) (1.e. 20 - 1.p. 50)
2. 30SEPHUS FLAVIUS (37-100) 4 A midd hilard
3. PLINIUS (60,0.) (62-113) Level of Trajenushor, -til
4. TERTULLIANUS (41.0.) (195-220)
S. SENECA (St.o.) (i.e. 4-1.52,65)
6. EUSEBIUS (27.0.) Egyhaterlinet (760-340)
7. H.S. REIMARUS (4.0.)
8. VOLTAIRE (S.O.)
9 HOLBACH (5.0.) (1,50.0.)
10. DIDEROT (S.O.)
 11. F.C. BAUR (1792-1860) (5.0.)
12. D.F. STRAUSS (6.0.) (1,59.0.)
 13. BRUNO BAUER (2.0.) (1,53.0.)
 14. F. ENGELS (XV., XVI.) (9.0.)
 IS. F. ROBERTSON (10.0.)
 16, W.B. SMITH (10.0.)
 17. A. NIEROZEWSKI (10.0.)
 18. A. DREWS (10.0.)
 19. P.L. COUCHOUD (10.0.)
  20. E. HOUTHIER-ROUSSE (10.0.)
  21. T. WHITAKER (11.0.)
  22. E. DUBARDIN (12.0.)
  73. PORFIR (A) 37.0.)
  24. T. HOBBES (1*, 41.0.)
  25. B. SPINOTA (1, 43-0.)
  26. J. WELLHAUSEN (1,55.0.)
  27. SZKVORCOV-SZTYEPANON (1,67.0)
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  29, PORPHYRIOS (19.0.) (1,37.0.)
  20. CELSUS (13.0.)
  31. RUMJANCEV
  32. ZAROSTLAVSZKIZ
  33. RANOVICS 11 A love herendly epphis to Wholind visht
  34. VIPPER
35. KOVALJOY
  36. MASKIN
  37. IRENAEUS (27.0.) . Az eretnet règet ellen
  * Roush ugeling lings.
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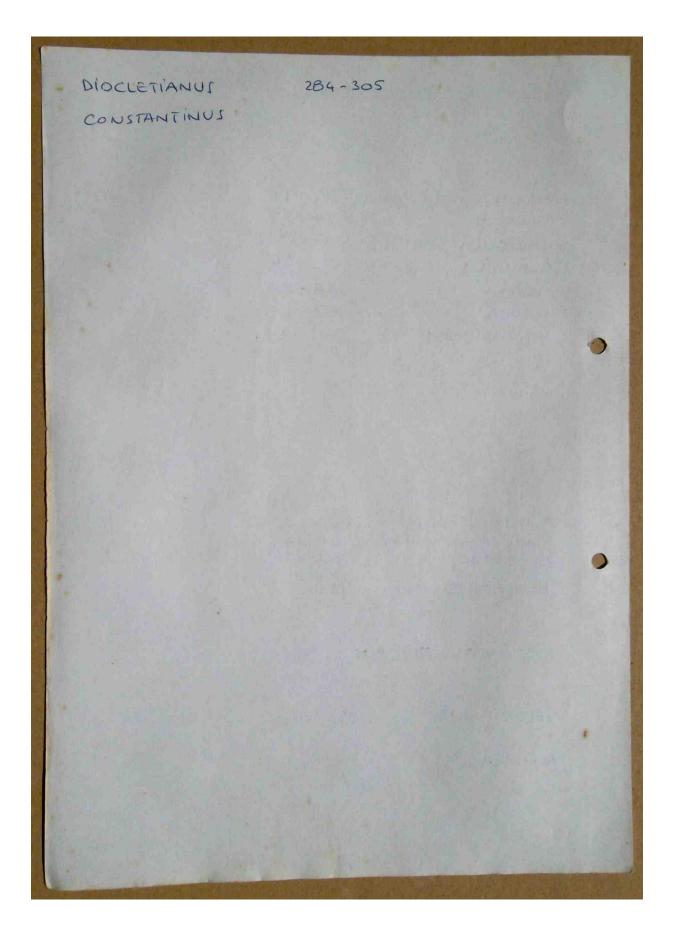
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- 2) Helger-e a "politika" lateres?
- 3.) Mileor manopolishot a romai brodstombre a statetofunt cist? (A Sibliz nupirors south tortent.)
- 4.) Tertelmen-e n osiovetria 2 "lutetes" such?
- 5.) Floir-e 2 okthmentum egy siter embere' modelt?
- 6.) Hillor Alt Alexandrizi Philo? (mest holy sina evangaliams mup Pol Foodblook ist bush Solide meritalt illetet; ld. 105.0.); (Philo a hereste may 2 hjo? (105.0.); ld. mig > 107.0.)
- 7) A Poldrijn' never helyrete i. n. To-ky (Id. 1.0)
- 8) A Apostolo Dinos jelenésehről hönyv dobbriz ld. 68-12 com prin a 666-01 stimon stepul? Hert he open, allow maple hut hapy 22 iss lossible souther mp, e's Nérois mus 22 zet houter poldslepore hirsthord coupsis,
- 3) Torbuelandes position unhor pleased may 2 learning 19 ? (Hert
- I sind larger leletent. 2 largerting of cell of one rest of 10)

 Helgen ismervely absorption alleft the event of on average that and limits leletheats? Electhethe may have a an also not limits leletheats? Electhethe even is more of on all of the left of the event is more of one and the left leather the event is more of one also not limits leletheats? minther Bragition, hope 2 worst neumati within wither servett irallih?
- 11) Trumburingon' 2 levending Eldirett v. " beverthy thiret
- 12) Misen hotestind en oberestingung reledering a selente instruction idologispilit? Labeleger e a billo serlente monomiga?
- 13) A transmirely minely tudousings idorend pines idorendi kritininuszimil, érreinel a felülvisépilete.
- 14) It a els hidration hipotinisem marint les. 60- mm walt, he SENECA 65-ben but mp, es høgelente vive a mivernel sellepit, untigen surapre vot seneralizat 22 instabilita brutaroundes souls reliad hichlibrium, hope volle a cha hadden! ?
- 15) (elatelt re 2 Justines Elhi Fellistmith a time piloserveder & lacentingery direct? (energet himtime must i. in so her remelt
- 16) helych roth 2 round Strodslow hobber in Go-ley (2 elso droid megadelst evelow)?
- 17) A brodslin vallis ingritarhanis (the 1. 12 Go bu) with a rece m 2 cornirol lutteriors ?
- 18) Tortent-e milleritis 2 brodelmon luica!?
- 19) Neure Alexandriai Plisto, a "beseterinese atype", ellette-e a lovenly 1925, e's neur a lipplitudes olon NTPOR-iles? ("A leverting of a man injunctivity plushed ellegree addition and (dense-legils) (10r.a) J.A. Leuceman intermention lievette [Velorismiles ven ned diogram or intermention lievette rand imetal an distormation of pl. a miles hotom t, epperts smell brongoro Philo mirest 11.]

20) A herenburguldores celja calibon a herenburge vouesaluoud a noveler or a holden alection well? 21) Argyon lett nous a herenteugrég linguation? tulique live von alhar Pal noma étjoros? 27) igor-e?: 60 utón, an elsa hereilouguigalleton alteration 19
romarco semolembre herdel el terreten cherelugago, de elled - , mid hisnit, univel eros elleuslessos vittoriel, me d no-ben levoubolg is sever flewer 23) Kie vry Demoster lembolisional Rome heartingogliogost. ministrage her? 24) Condoiteur epipier a un doitett és rem betortone surditott truengelet, morent agritation a my felllelessele, megdorlisted clatornoldene M. followielt (total beligget) to recepte & prefericht, is onereter - le't corportet. (31-33-0, Mulindry) 25) Koncorlettor von e a Rime - Krentoutinipuly voltatelas 9 beneting of douts' unising alconord subregerogical? (394-Seg Knestoutinopply lett-e a besentlying liongrapic my 26) A midselleverieg bounds supplew, un a juderneus eluptésénd untragenées? (Krywen e léplisse dout.) weather winges? 28) 18 nous' birdelauton an illow with unopetrate a birt-tetaluntarit? (Id. 656) 16th lows: Dept woman i Dopt poural. 29) Whor allutte way Alexander Philo a herentinger doppet lupero collas filosofian elvert? (" Mer ha et roma myrerdeline telle, all his detallet a megrerable's honobetbyes ideye) (lig hypotherseum frest a my redl's idest 40-re tenen, obit elveten a in Goat) (Philo Is. 50 her helt my) 8

A midring toterete - ~ 2 1. e. 2400: Arabiatol mound torned bullaux indul el ~ i.e. 2000: Palentino balorchon enlers a KHABIRU, a jovo midól tome ~ 1. R. 1900: a Abrahous altel westell tons eljer Egyintouso, minton Heropolocina emoluguesti reneid vog as the middlerol redult el ~ i.e. XX. nordson ~ 1' e 2000 - 1500 : a Abrolan torner lower es bilises semiorques a ma fina tembella - tobbegus Palertinotron moral, egger torns Egyintonha mennel - ~ 1: e. 1710: Paleulino enoli unes meglelenels a nide sevordol's ela bulleung - i.e. XIII. oronodbay T. Raumers alott a mido's at as meler émiliais mula lobolisa loglallentilis, am histlitte as exodus - an Exodus 1 e. 1415 liviel, Amendis about very 1240 limil, Menerolas (MENEPTAIH) about tout is 45. 40 ever tortalt ~ 1. e. 1240-1200 horst troses verelitivel a midel elliogy (a's a Nilus - delto rought, a'tres's a Amer - beluges ends renet, implement to do'list a 140-tenger, à átlique a nordoir heletide, diutilis Icanocula : e 40 er det tormunetsight neveradore altes, letelamentet eletride tithe i megterdtil Unican ellytelste sit; 199 és eller lendidott, an mad who beletterise logounte. - ~ 1. e. 2800 - til Kinson amoreus times lightlig il ~ 1500 (i.e) -ig babiloni, 1500-tol syntim belolous, nuverentes, felse zjog Palentine bolott ~1.2. 1500: a honaneund diliot émbre luvorités a anwender & elfoylely its Kinaons - a toblighe merleger epyinteren teleging dolt Konecit a lionancient logistal et lotto's (a lott tenget e my-gotie, a Toldlon' tuger probjein), a lott tenget et lette é dita predy nom allons s' Anna, troit s' letre é dela medy hon Edm kurólyragan vollas - Kánoan tilhe - Luiste bitos alleplalace Dossue, trois et de,

wentisivel toito's, buy hides jo newers is towerghers ool, Danne Latorer l'enriquivel endemelle 4. necepét; LAKIS-t (LACHIS), mint's nounder timeble lan-estes (ammounted, month's ith.), 1.2. 1175-by do no portis le sugest meros a honaneurolo - Donne Coldle iton impjelented a sino, notivoslot hotman vereto's 1.e. -1170-1150 (1.e.) hisroit a filonteund elloglag o's Konoan del renet, is an egen Koneant el mondetholis - i. e. XI sroud moral's beloig a brintemos ellog hallo's how Polentiust à lefegguerestes a midolot; evallal a wild ness lete venily et toe live, a " bis's " mould estertuery eligtelement singuet e' lelusit a monon-0 die mikrige - 1. e. 1020-San Samuel, sulleur Course, veri, nogs, nog, totally is, felimence on is tollinele out -right, Sault listbolte le living und; foul lygiste a l'enteurle, hinte out Pedentino bole, de egy mass ellerlimotis mon renses of menvedest & 1005- 64 ony, eles let -1. 2. 1004-44 Felude torne Dandot hirolyce visloutitte, mand a tisser times is. De'vid belutali-tille a ridhot a bilinteuns undere alst, meglioditette Eden hindprojot, legnorte an end, aremendet is a del' anmonitient à monstitut, à volonne leterjatet. te er onde lessons a Enfroten beld', megalgutette a horgantritett hi-depaget; semenolen: stobil loisers. - 1.e. 961-922 hout David lie, foloury mollist ; megepittette a semnolem templant. - Raboren, foloren fig, haneweti plkloga undt felheles tirt li å a linder sop hette mind : linden mael, francia l'isoverel, diles midle - gelentititement tissurgre-mael lindersplan rol ludly - gelentititement tissurgre-tivette quest, tiss mor felo menerget delorate lett - 1. e. 712-sea II. Szangon amin hiroly elment tolte Sween'st, a lively regot omin movinerais deletate it 2 27000 midst lunestt et son oor lahon, ung brousse'- Didea (US. 5x livels e's son oor lahon, ung brousse'-Son, medles les 1.500 000-en iles) -1.e. 597-beg an ansimk elpuntitiet dideot, tobs ever midot Baladas luncollas el.

10

A mids odp tortinete (lolytotas)

- 1. e. 586-Sen Didea å Egyrntan nievetsigne lip Batsilan eller; Natsukodonoron elivil' midest, eljustific Demirolenat, felgying to a toughtmust, is a loweredy uny

ren't lographe win' - 1. e. 539 - Sen Cinum, neura living my hid tolto Bab bout

-1. e. 538-san comme elempedo a logue toutet midelas, de

- i.e. 370-Son Ptoleurojon elival' maelt, elpurtiti- a vacelut & a laterage way rought elluraly a Gy intrusto

1. e. 3 12 - Lea - 1'. c. 171-seg Mitiorhius otali el 5 puntitja supelo

1. e. 167-54 a Holloberens anladje, MATITIAHU & frai, delude, voudos é simon, prevertil my o nides eller llait

- 1. e. 164-bes schude leggo-to Autorities cognitart & fel-

unsoditale seurileuns - 1. e. 63-500 si des rome provincia len, Porpeguer ahais. lievelleti ben; a foreinoit Consaedho historisto ot.

-1-n. 66-box Ballest (GALLUS) leggors a medis

-1. n. 135-seg Hadramun dalt viglig undered de lagt-Rive " Brindelon litations" wholever

(2003. december 18.)

In etrunled tortenete

- i.e. XVIII. srond dem cloronlis Egyptourot mos , terger wenelled gruit

-1. e. XVI. sissadbar an indo-europes negres migración luelleme himorific old Egrintrudol, & tashugae Koiep stoles

myngst valjai valtas nortue

-1'e. X-XI. riorador was etund neprol sendlhaters; herdlis a beletie til is expourajilos, elloglalia a une. Torrhøne egen nideluit, annualettil ar éshour nelundetter ellystell temletis en ARNO és TEVERE bloss é a Timén leges limit leinodet

-i.e. V4. -VI: an etnembel magy try and editions a relations

-1. A. Ji or horerøig ellybelles Caliment, déles, usuantelegraterel algustetts a , le't down, bemeuned Campania'so, till ideas aloquito

- tiss hoborit vivtel, a forefollel, mely as vegereducingo

3

a linea-portment à del - c'hôliai gorig lolourais lehanyobbittes up chitis - a possip les estresse an end expound eredusinget tie. VI. Pr. tho estirederious a Po- hiteropous is an Adua-porton to-Jerlieder - 1'. P. IV. tronobor myrminik a Po - vide's maline a gallos beoraléte mist - Latinutor de Componisában, alor a church cuelon tos mit model enried talt - a going belowich elleubline uspelie de a hely colonde ellevillara is - egypertettes a u let dons egyps telegraliseit és aiviliseltos a reg beletter et Rount, egypnitettis a latin, mater et an etnus tornelet, reg Rount en hatres evoir leglestettis louist, silutelenel -11. e. 503-ben my sulot a monadua; a gorigis, 9 Cumel-ies novelige wither a Rough wint latitualle -1. e. 506-ses, Africiason a michery doils reverget mos as etrustiles; es a vig headet as etrust malous ma -1'. e. 474 - Sen a goigos (Cumse) equalités an etrus hay of lotter, mind liveledose a etre who my mines tenger betolow leve - a miralunciais lumoritées Ella-nigolisée is l'onwhorst; as eyes component an itolian torned undunto ung - it later & lagollotte luduyobor a monafilde mont-- leglos elleuriques Rome, a romard lettel - e'vel det tiss etruck vous heint idua undon de -1: e. 295-64 - voueid leggoris a eturn - (samuf. undri, goll i) hoolisist -1.2. 20164-524 clerk an utolio eturno con (VOLSINIA), Etrina (?) end vara royabar altol rup majulo A nous birtolies tortenete - i. e. X woud how letin a mosin poutors telegraduel le a mai Rime het dombjøn - a tolin tomes pedere as be experieted be nime vous illouismos my terenteret; Prince runs court on dunily don't that - 1.e. 509 ben eg nep belles, analyst CUMAE soing lidoma tomogetet, elleretteto a rima etum mina-chiet, an etuns holi rogilo lutatorallis à republique where rendur wented to a hotel a potri court luste un it; 4 12

(potrices = on olm Rome never wellers outily and togge) - i.e. V. narod: Rome tobsugine wedelend - a lotin lige ellen hismily latium egypertercher weretured Rome veulése alolt -1. 4. 406-396: Veies etrus verrallen ellen habour -12. 382: a boltal supplied of a higher to his -1: e. 343-272 : a srammit torramovetig ellen hoton -1:1. 285-782: a hello's ellem hobor trol - Holiaban -1: e. 282-272: Tarout grion holdie eller lisbord -1: e. 280-275: Pynlin (PYRRHON) Epir hindly a eller hobon end a leglist lépéres stolia neplialiséer, toderalinational a egyptoseich - i.e. 262 - Les Rome beligit an cho hajoftellijat - 1. e. 264-241: an elso pois hobors: my hiditga fricil'at de un dio some moviment de tem; annellis, brendiniat & Knrihat - 1/2 225 - 222: a holtil at loggone annellilis a Potol end vdstet, a Alphi, - 1'e 213-ses annel tal, a selina patjat - 1. e. 201-ben Roma sugueur Korthogé Földling-tenger es spangelouder birtobort, ender Roma belet fel bade - 1. e. 202-204: nepholody's bout neutolis Consported or -1:1. 192-188: leggor a selencid hiroly ropo negueria hojóllolóját és lisámai bitelest -1. e. 171-168: meghoditja Nacedoniat, andye 148 taas movinació ten -1: e. 154-139-sen di 143-133-son lever an auti-rime ellustost an I senion'- l'empeter -1'-e 133-129; my hidte Perpon hirolyrapo -1.e. 111-105: nugliality a Winnidsett -1.e. 101: a " courte germanos à tentous ellen syorden End - Holiesa, - 1'. P. 89 - 63 · Pontum (PONT) ellem gyorelens: Kisaine omopait provincia'nd up alorendell living stappe along at - 1. e. SP-J1: Gallia unglidation - 1. e. 30 : Tyinton inplication de provinciaro de tele -1-1. 26-19: an epin Derva'-lélupet vous. 51. the len -1.1. 12-9: Paunonia myhodilds

13

- i.m. 3: a genier toured elmet had a sour legio-- 43 : Britamia del renewed unplieditors - 15-63 : replace town toss lindural linderight, " Moeriat es Tréciet - emla a hidring unquedictent, wer Romoton belo withthat regugtolousp -85: a dolus elorals "Moenat" - 101-102 es 105-106 : Décia my Loditosa - Trajonum my allatia trevojetores és méria provincient -112-beg, holdling, a wine; burlet alen tentet; tog literjectrege'nd anopium - 197-les Sentineius devens à 213-605 Carocolle répalentes a aparti - of eller liborit, orlentlent -213- son CARACALLA on alcuming germandlel heard, strblenie -235-284: hotores auarchia : 25 cronos, mel bol 22-4 - a sonsors tomolère mequorided a drendrol a , soundir', learpol & gotal, Kizys-Emipaison a froiled, hembs (ITERUL), gepides, vandoled - 271-ken Amelianus vindroul Deciesol - 330- Soc, Nagy Kontont's a lovor Rondro'l l'i Nouche (Brine, Krustord wight) the it garlory. a strotigra dollif - 332 - ben a goldled of 382-ben a vergolder logod jos el novets egeseller - 337-363: a perior béolo-level truision & Meworldwicho - 375-ser a holorohon my jelemes a livinos - 413 - Man ugints his love bolit (Theodorius 4.), - 395-kg Theodorius I. ellistonne, lug lebruty a histolens on myngt & my welet some (PARI ORIENTALIS) A Nigyor - round brokolow Litrete -395-kes a crown HONORIUS, a levous pedop RAVENNA -410 - See a virigold my hidry's & exputition Rough - 451-kg a "Catalaunce" moreis legionile a lun-14

molet
- 455-ken a neudáld meglisdítjáh es feldilgát Rómót
- 476-bon a heruld legroris a rómeradot, a Nyugot-vómer bindelem ingrins

A Kelet-romei Brodelon torlinete

- 441-ben es 447-ben a luncol muntificis - noveleges hot a outrojobled & - genidollel, alis, - 491-518 histold test vien felbeles ton hi - 517 - sea a new Kouloutinapoly fourgetis - 527-565: Justinianus - hornos, a sindeling anies relature f 534: winefoglely of a vand'elited on cond-africal territe-7-555: an outropotable Holich logbely is vam (-554: a virigitaltal Spraydoring or lightless vine - evoltel n'meallitale a source sividela meditarios granget -568: bolonation alvent a regular endelated -572-591: halfittes a persalled -586-58+ an ava-silve motatse's secratere -532-602: a habout redo haboni! -602: a orland shotalud es reptelepedues a Dundol dolre -604 : an avend bearilése -605-609, a persois serolise -602-610: PHOCAS terro melino

+ Dielle -476-604 ODOACRU, gemen mellers' -493-604 THEODORIC, ontrojok hirolystya

A mide todéndeus grafiborés a	
~ i.e. 2400	ARABIA METOPOTAMIA STIRIA
~ X-R. 1900	PALESZTINA és linnyélre
~ 1.e. 1240 ~ 1.e. 1200 ~ 1.e. 1050 ~ 1.e. 1004 ~ 1.e. 961 ~ 1.e. 922	Exodus Bids'- PALESZTINA lianoneus- filinteus kanflichtes Drael Coupline EFRAIN DOEA
~ 1-e. 712 ~1e. 597 ~1-e. 539	Perne molas
~ i.e. 332-323 ~1.e 320 ~ i.e. 171 ~ i.e. 142 ~ i.e. 63	Ptolemajoni Rajijutam Zumalnes Speldsmis minioni Romas malon
	17

Belso ellentmondisole

1) Horres tololower vollerty, he tour tringsit, end pedig or UT store isment or obtertementament. Pl. 324. 2, 17. " the peutelevined on o truthsugh, hugy may vom irvo ... " A Har 1, 46. at bring the, hopy neurosold on soi, hugy a kelkeres with a truthough map treated on destructured, he new more a teller's pollewater or ismetil at.

2) ATim. 6, 1-2. Sherind, 2 molph minden tintistique will-hard that it works in a time in the time of 2 Their 1, 3-3. sherind a will someth a will someth a fitter of the someth someth a fitter of the someth a little when? a bother orders ellege, hidrography.

KIVONATOK

1) M.S. BELENKI, Despre mitologia și filozofia Bibliei, Editura Politică, București, 1982

În cinda cercetărilor și valului de descoperiri arheologice din Orientul Aproprat "vizța și Paptele Ini Iisus Hristos continuă să încarce cu elemente de mit țesătura doctrinară a evaleghellilor. "(p.7.)

.Între anii 1448 și 1485, Johann Gutemberg tipărește la Maint o celebra prima ediție a Bibliei în limba latină. * (p.12.)

Redactarea în limba greacă veche a Vechiului Testament, versiumea grecească a V.T. (Septuaginta)
a fost făcută în seculul al III-lea î.e.n. de mai
mulți învătați evrei pt. necesitățile de cult ale comunităților indaice din diaspora, care nu mai întelegean textul biblic esraic, deoarece adaptasera
limba greacă. * (p. 12-13.)

"După apariția creștihismului si daiamaiea Ierusalimului de către romani, reprezentanții indaismului au respins Septuaginta, datorită faptului că traducerea grecezică fusese preluată ca text sacru si de creștini." (p. 13.)

In medicile creshine, unde in primela dona secola limba bisericeasca era greaca, textul septuaginteri era unanim admis si utilizat. In secolul al III-lea, comunitatile crestine din Occident utilizza dega o traducere latina dupa septuaginta a Vechiului Terria chiar la mail el nu se cunosc. Augustin se refrachiar la mail multe traduceri in limba latina, dinte care recomanda Itala, ca fiind mail eracta.

Unili exegefii considera ca nevola uneil traduceri in latina ar fi aparut mai intali in Africa preconsulara, unde limba greaca nu era cunoscuta ai se vortea curent latina unigara, alfili apreciara ca traducere rea ar fi fost facuta in Italia, dupa denumirea eri (ITALA). Textul nu i sa partiat. Intre

^{*}Octavian Chejan (pretata cuvant inainte)

limbz latina a V.T., dupa originalul estaic, care uz Intruni treptat adenunea intregii siserrai crestine apur sene, devenind cunoscula sus numele VULGATA.

dere religiouse, create pe parcursul uneil perioade istorice de mare intindere - incepand din secolul al
XIII-lea i.e.n., pâna in secolul al II-lea e.n. V.T. a
tost elaborat in apoca precreativa, in limba elizica ve.
che, iar Noul Testament a fost suis de catre ideologii crestinismului timpurin in limba greacă veche.

(p. 22.)

Nu existà nici un temei pentra zui considera pe Hoise, samuil si alte asemenea personase din VT ca autori ai scrierilor biblice. E remarcabil ca unii talmudisti vorbese despre Biblie ca despre o creacie ameneasca si nu ii atribuie origine divina." (p. 24.)

Traducerez în limba greacă veche a VT, potrivit unor irvozre, a fost poruncită de împaratul din Alexandria
Ptolemen filadelful all II-lea (287-245 P.e.n.). (p.25.)

În timpul domniei lui a fost doer parțial tradus Pentatentul (Tora, cele cinci carți ale lui Moise. A.I.).

Intoricul H. Graetr presupune (2 traducerea P. a fost
terminată în timpul lui filometros (181-146 P.e.n.). Nu
se cunoaște exact când an fost traduse, Proroccii și
curocațte (celelalte donă pârți ale TANAH-ului, VT Pu lima
se estaică veche A.I.). Hajoritatea sauzuților an ajunu la
conclusia că aceste pârți ale VT an lost traduse Tu decursul secolelor II-I P.e.n. (p. 26.)

"Septuaginta representa o ediție corectată" (întrucătva modificată A.I.) a Tanahului. Ez este respinsă de emagogă. Majanitate sistericilor protestante consideră ca nu.
mai VT în limba veche estaică este, dot de sus. Bistriuz ortodoxă un recunoaști M cărții peste cele 39 race apar în septuaginta. Doar bisterica catolire 2 consfințit si a cuprins în canon întrepul conțilunt al septuapintei." (p. 27.)

^{*} Octavian Chelan (covant inainte)

divin', ci în decuisul mai multo, secole, de uni multi autori. Contradicțiile dintre clerici în determinares continutului VT dovedesc că

-Adeviratele cause ale aparitier septuaginter: " in secolde III-IIî.e.n., evreir care traism în Alexandria și în alte orașe aflate sub stăpânirea dinastreir macedoniene an fort asi-milați într-atât, încât aproape en urtat limba lor manternă. Prin cumare, au resimplit necesitatea traduceriii în gresia a VT. (p. 27.)

- "Este curios Esptul ra cu cat este mai vechi un manuscris cu atat mai mari sunt deosesirile comparativ cu Prorocii din Tanah." (p. 29.) (Tanahul a fost continum îndreptat și redactat de teologii evrei, de asanumiții masoreții) As.

- "Din aproape treized de evangheli" au fort incluse doar patru, din zed de revelatir - numai una. (p.30.)

- În 1346, în localitatea Kenoboskion, în Egiptul de sur, a fost desoperit o colecție de carți... (printre care trei evanghelii apocrife) (p.31.)

- Evanghelille respinse de Siserie (apocrife A.I.) nu se dessesean prin nimic esential de cele ranouirate. (p.31.)

ghelii A.I.) an fort elaborate in prima jumatate a recolului al II-lea. Cea de-a patra - Ev. duya Ioan a fort elaborata ceva mai tarrin. (p.31.)

** Aparitia ei (a operei Faptele apostolilor A.S.) este datată în al treilea pătiar al secolului all II-lea.** (p.32.)

recolulus al I-lea. (p.32)

- Porfir (232(233) - 301(304)) analiza delalizt povestirile evanghelistilor despre nasterea si saptele lui Hristos si ajungea la conclusia ca ele sunt pura ficti-une. " (p.37)

- Atatia dumnered sunt, câte popoare pe pamant. (p. 40)
- "Filozoful evreu din evul medit Avram Ben Meir Ibn
Erra (1092-1167) a aratat ca Moire nu putea sa fie

autoral Pentatenhulmi." (P.40)

- Este deshil de limpede, prin urmere, conchide hilosoful (Thomas Hobber (1588-1679)) c= cele cinci carti ele lui hoise en fost scrise dupe moertez se. (p. 41)

- ", Se vede der ca Pentetenhul nu e fost seris de Holse, c' de eltrineux, cere e trait multe secole dupa troise ... ecessia certe (cee a lui Josus Nevi A.I.) a fost serisa multe veacuri dupa Josus Nevi (p.43-44) (conclusii ele lui Barrad Spinosa)

a Spinora 2 ajuns 12 conclum's ca ascriente shinte una fort scrite de un singur om si nici pentru poporul une! singure epoci, ci au fost scrise de loate multi, cu firi deosesite si din epoci diferite. Daca an vier sa rocation timpul in eare au trait toti acestia, am gasi, aproape dona mil de ani, si poste înca mai multi.

"Puterea regala in Palestina, subliniara (teologul proterlant, reputatul Siblist german Bulius) Wellhausen (1844-1918), ca manifestat o tendința centralizatore evidentă, care a folosit în modul cel mai Piresc cultul ca unul din mijloacele obisnuite pentru abingerea scopurilor sale politice. " (p.55)

I.I. Skvortov - Stepanov a analitat miturile potopului, faceriii Evei, raiului și altele și a ajuns la concluira că ele represintă « un amestec de elemente cana-aniene, sumeriano-babiloniene șii semito-babiloniene, care ulterior an lost reunite, prelucrate șii adaptate, în parte pentru a justifica artistorirea zilei de sâmbătă, în parte pentru a-1 preamarii pe Elohim -pe Ialve. (p. 62)

nit Dumneren national al evicilor in acelasis mod in care an aparent Dumnereis alter popoare. El a aparent deterit dervoltaris societatis, organizaris statale in cadrul structuris comunitare gentruce. (p. 63)

În ceez ce priveste structura NT, teologii au puritit discuții timp de trei secole. Abiz în 364, 12 sinodul de le Leodiceez, a fost statilit primul canon al NT.

(p.30)

"În periorda premer pitore Ini Calint I. (212-222), apriscop al Romei, 4dor VT era considerate carte sizata »

(p. 57)
Pzinl d'Holbach (1723-1783) a demonstrat caracterul fanPzinl d'Holbach (1723-1783) a demonstrat caracterul fantastic al povesticilor evanghelice despre viata si

Exptele lui Iisus Hristos. (p.50)

- "David Strauss (1808-1874) fors a combate istoriculated Ini Iisus Hristos, a arater ca NT esto resultatul unul proces de mitologirare. (p. 59)

· Bruno Bauer (1809-1882), 2 2/41 /2 conclusio co continatal acestor carti este alcatuit in scopul formulari unui znumit program religios si un reconstiture evenimente cere s-21 hi petrecut in Palestine in pec. I e.m. I who a sout un prototip si un representa o persohalita istorica reala. (P.59)

- " lisasture constituté à scolir istorice onsté la scere cé representation en vedeau in Iisus un militat religios real. (p. 59)

2. J.A. LENCMAN, A Verestenyseg eredete, Goudolot Miado, 1960

- A dizszpóra zsidó értelmiségénel jelentős csoportjai ignekertek valami'réppen egybekapcsdni és összeegyertetni a hellenisatikus filorofist es a judzirmust. (105.0.)

- Az un. zsidó hellenitmus leimzgasló képviselője volt Alexandiai Philo, " a keresiténység atyja". (105.0.)

- MA kerentenység a mar népsnernsített phildi elképselésekból ered, s nem körvetlenül a phildi műveleből» (Mrx-Engels) (107.0.)

- Minderel z kereszkingséget megelőrő apokrifek nagy szerepet jotsnottak a korai kresstengel, képrethorénel és hiedelmeinel histokulosoban, (107.0)

- Az első keresztényel, füppellenül szuszektű kívágsápaiktól, 22 ortodos judzirmus esmeliórésől kerültel ki. (109.0.)

- A singornam centralization technishikus venedis abit allo sindedsay minden a jernsoslemi sneutely papi aristotesicos/swho endehert stologists, 5 2 12 horring a juda immus fin's fis sniz aprolekos elovisished bilineterius verpodit. (121.0) - Rendervil erdeles, hogy a delenésables emblet hitzgrafit

will eppen sunsh a simulatural hitrograph hiver swe peluse, mely a hisothich forsis gydrelmet watest a ker-rentinguagen. " (123.0.)

A 751do hivote vonshodtak elismerni a romai crisal-

rate istenseget. Hive new voltal hajlandel aldomis a

esserviri geniuszale előtt, a romzi hivatolnokoh eremésen mindig gyznis és nepsishztztts elemetnes essimitattal. A judainmus elisment du jellege vinnu ... (176.0.) A Judzimustil laudt if vollis swell'a elatallote a coitisrol 1stemblit. (176.0.) - "A kerestelnysty egyilhbin neu «mysselbrendin» elver és mo-volis tubidonsipsi miett györedelmeshedett a többi vollos boldt. ... In egylisz elvetelte a horzi herenting gythelieth lindo idedipilit, s neghti lelisting naplitith a roma stodslow willed livered. (3.0.) - A neggedt everpélium névetrisa, sót torminolópiójóban is igen icizel i'll Philo stide -gorde hilozolushoz, zh' ideministrunt hardete tijis Alexandriism e'll. (S.a.) - , they extolhitethenel behavious tothe (struss), hopy continue or rendingseget ungelië mis vellight) vellet it, s hope dens 1stw ereddise wetett hot 2 mail brist eller jedt migvitted by with it - virity alym. " (7.0) horriban frodatt, min a evergétiment, " (8,00) - 4 h evangelinni elsearlist - Dujarda voleninge suit - mir = 66-73. ivi mad histori etil alluthit meg. " (13.00) as an essure, mely tre-- 4 finnelled uni minomin i pen tomething rist a lacenting in eight wish wall leuliton a Jenne- jutywick ned. - An yarvetrege seme-kulten handlend hancestadel og premanation-tilhas tonde seme-kultinher, and a savetrages have hyptige-- "Ettől landre (ks. 150-től A.I.) z kerentley ideológiz már jeledő nér-45 ou tester, " (12.0.) Ulber throat a round fronten vayones retgened velsqueedt, (200.) - " Az epplist heletherithed idipontiz a the mind hisram." - "Kerentdug igehirdeler extiteines allitottil oure ohet (nevergilmmoler, s mindepyrlet an alvertil, poutosition a hollpstil mughitionalet lirench societés, this every l'inner pl. univirualeza a societé l'université de societés de l'été en l'étés de l'étés de societés de societés de societés de societés de l'étés de societés de l'étés de l'été (47,14), sem miss evangeliment obiles monegimes anidaris trummer.

19012. " (31.0.) Lukia evnedlinust viliainiles paras dossilent south. hughstro-Lat hulptorquis south with evapolitums 12. (31.0.) . A negged everythand todators likelytil vogy storolatellel a mi-6

noptikus evengéliumot el elserélisét, enelyel nyilvánveles elfogadhatet-lend voltat a műveltets göröp-rómei leirők erámára... Dánas evengélinusual this valent leveraling hills withis hallett usigtenie & a leventing sign size bellet appartenie a sklortigt ellaper Marshau dehrinskhal. (31.0.)

- "At kerentingera ortodox dogmisse jovel hisöks kelethnett." (33.0.)
- Ar osherentingerat a histoliché épinhopilis épinh neptyratti. "(34.0.)
- "Erideig egyetten olyan kerenting entéte am tirth let, amelyrol strangar sippel alleprotectule map I. sierde eredelet. A lephore is, hiteratelemil he rending schools coch a II. éveninde teletis. (41.0.)

". Ereh 2 leletah vepervengen tehinajilihih 22 znatil (Petter A.I.) to--ti'nelmi literise't." (47.0.)-lasilte storolihus sopto, mit waish wien

rull, estis ereducingelis.

- Igen valosaini, hogy a I soired misodit leliter, luitinister a midó histori utin (66-73 A.t.) mir litat leventing systemath, de mig semmilèle surtistish new volt. (43.0.)

- At I sind new leverling Porrisi new termed auditist kerentlingshoot, ... Est cortes and unequoishigh, hogy a leventiusers poleculiuse elso lepéreiro de l'exapéliani elleration untre 15 er 2 mitore 2 t. 512'reduit elist nem heletherett. " (53.0.)

- Engels talibra nevert Philit is a leverilly is atypind v. Uzpyin a isservetter. a fels him httestitis spych lorritist in stevenderer midd Philo miverier tell lithaut (54.0.)

- a serusoilent ro-ben romboltily le. (55.0.), 2 mids hissoris about, 66-73-514, howit.

- At ajsnivettegi minval serzoi is elppen nosephus Fleviusbel meritet evapolismi respected 2 & tordo tottime " - boil wetter at."

- 11 Fusher idejeses (100 libral) mig cos myom an volt a Kristal-mitorond.

(56.0.)

- A telmed edeter a III. snindre vouchonns, soucher a levertingting mer régolte librett, s'ellrescredett harch virolt e judenmussel (FF.0)

- Mulipation (2 stido proximal A.I.) unpagon érorel brangilpe: e Vrivetes-istenen-serol sold milon compare à II soindon belethèrett. (500)

Engels a kerertingers anapyricality into viewet of (fenerit) (58) " Az spotoletari tulejdenttelt leveles sol helpen smite settirol

Seture senecated kolcimott revelor tertilizanos. " (58.0.) - Leur lence, seu birter und n I. svined gorop-round sverzo, his nul egyetten unpjeggrissel seu util Démira et a les restlugabre. Crupin a livellen éverissed elejois vilhond valamelyest a helyrer. keit romei tortinin - Tzaitus eis Snetonius - lienirstisses enlibi tortenit a hercelly drol ... Nero a pylytopakis grandjoined ethinitiss vipett sinosolt west is a legispalunthoused statte me welch herestlying in never, i) ((Azt, zhiro) elinevent'h o'le Kristust, Tiberius weelkodin slut Poutins Pristus procuestos hime gestelle ... » " (sd.o.) A Romit 64-beg elpuratité hiver util

INTERPOLACIÓ J

- A «Annales» - t 115 horal lotal. Eleler a learently any with lately = Krista, - miton medio withheliles with. (59.0.) der mis forrisms ellentrend. " (59.0.) - " A a leverely " he here's august 2 II. single homolates, " (19.0) " Erel a related num elipagenes sund strongitions, hopy were idegebeg mir léteret kerending idmi horostez. (60.) - 4 Trajanus volatrissis hitants, hop a round but orgok nemipen ildort't a kverkingehot vollriv weekil mist. " (61.0.) - " A karentlysig a II. mind also" évhileders létralt és livinges mettle bea el isterfedt Kuime terclelle. " (136.0.) - A I mined elso lelibil soirmers ismert formitally tablel butt Pill leveleden, comprise a dol kerently strendst applitudent vilripariet forto-dise titerioredely. Er on simulat not or , such lipils leggist velils -bironit es l'inglugeres on reglish implipation let." (, poli leveretinger) - "A resordpel e's entended estatet appentisegained else't fences mois jobrel a himominus levelel belethaise el'et homy brantett, trèver mortin new jutolity of a delporethy; goodelations new tehetit objans hatsel, must a ratholpil et hommveset abit tortet lerenting préditional. (143.0.) - Bamiletre mello na a pyoressep, shoggin a kerenlingerg imphorate a delenésel histories rullemet, Rome pedip Ister sodgéficé alchur vet. " (143.0.)

Et 2 verizeio igen allosturo volt alihoz, hogy propospoudot ferteened he

a robondyah Gratt. " (151,0.) - A herently my mindisone egypthen eliminal lefryone shit a com wing h' gy-litebrot iter uppresents a crimin' hablement a rentrificte. (156.0-) - "Mindhet ij novetrigi well cooper (epinhopshis (Pil-Cile) e's rendelle artig) Aluddan area higgelmentet, hogy alimtent es behehrones hell leum a millionjohld sunder - ar new compais a colorier intolonumal vide ungles will tendencialisal transladily, homen word is, hopy a herently et his with my elevenes ett a Delevered Rome-ellenes hoppouringer. - " A he't fendence harcibes in in polimound bellet grome," (163.0) - 11 A Il sound elejés 2 herentlujes neu restito literati prengly orquel 1 hs new eljavends messisional Paptil let Fine elehjat. 4 (167.0) expedit up a walkedo ordinos politicipa eller. (167.0.)

- No a enemplime terrest, begy total och tel record annal ali west uptite installight use a Didagelilar A Didade sol was mutir - "A l'otcionis viderladis és polémich Polymunistres Linatel el n evengé-(168-0.) "Timed es levelet, methodet hisomer, riggerer is stro-hertettel." (120.0.) Charett: Dr. Mandi Sandor üggved ur 8

- , Top statement his bohorstorm a epything dogume 2 I. mind hisreprin, a retermerets hivilastodis» es a leptelolyisones leventing insulately toute

- " I without histies swell (she 150 which in A.T.) 22 epylogy it which invidentify, languised ei Sorrel eldostil, reinletther obsitel tel a sont

intohiol ats. (178.0)

- " A rebrokerny rapposit but lordifiter mutinus w a voucht hipriseli, may wish a egypostore providend with . In evilipt ombidery i's eggent ory belyet stronk'l! id outlist ipt a resorgations, " (1780)

- I Eppen 22 2 horolonius hopy or elayoundt lahossip dries tomeper time gattel 2 kerendlygget, heing suritelle 52 vegal 2 romes carestrolos 2 nij veller elismu ésere, mert betolysort hatelmak nepartiralitation hassail

haltil Cel. " (181.0.)

in A larent myse's home ineres vette at a right hishalt medelual. soil - tompsettegroots reputitionings entruit, sily moder tillsily is tell nort vally tiresival number (182,0.)

- Birangos hiroh mir 2 herendingerget is mintrotally unit a birodslow equit beheterges timersit. It is villed hiverine ordinalitement todé sommera gyvapodite es nem hereite a laverdingers belo ky-L'disind lapolije outhorgrowing ventle 12 2 horestingtiget a cristor hatalament volo hierganis litiste. (186,00)

-, Ou a herely is grown toged, hivered orm migis felectoser elimited mais vellich, pollodal a trither evelles hovetoines some

mipott." (2 II, srived mitally ble'bes A.I.) (186.0)

- Az ersupélimmel oversé! set à lewest, malejet eirrevelléen kombretra
traduch Palentinisel neun premiètée trapartitations les une projectionités!
neutrit, house on Oriovetres himsverbol, melyelet voltem tourist heppine " (189.0.)

- " Homens 2 laresting dogung suportists! Seltillement Polestinises tellett scheme es tweitung bedome, movel életropismes teljes assissagement lett ellere a doi'd prophis messers josendoletrivel." (183.0)

- A loverlying swedle elser a proloty a obord volardy rigor, a spehe importable a houghton goods rendowt (is niting excelle times vedelumini a protestristes elypomist.) (191,0,)

- "A rómzi půvjednot foutos rurenes töltötel se a žinávetrají bános vépsevényes hislehitsnism." (228.0.)

- , A To mined unisedul beliker , tehnih mor a monorchikan epitalupoihu litrepotto utin a round prospetion else ister tatled himself are look a title of miller are look a title of the special as his probability as he are the second of the second as t viltaiges 2 IV. privad elejébil vetil habitands shi timplegesen a sirode.

... A kinon negterenthines folyments erorare oureliggate a mount du hour

epin worther citrafoldered (233.0,)

- A kerestlaging gråndar util a roma brodstog, leistl medig Birche "Mangapprotein is hirtelletten erävel saftett to a monodertiller moch withing, A common exchannels to ellewith, (252.0,) a VIII. oranskip irpolunthan rendelether

- At epyhanish a gnortiamou ellen hroba solonor etablicht a en evagorlinus ecdet lanistris. As vot a cit, lugg her epyend again punkthous
totalelet a homomish mirable, much for my myerlett a quortinus his
vot egy reinit. Upganish as a horotholog villath his, hope a leinouskus
evagothum solo hely to ohy eller huppenot tohad may a judaimous
on runker. (258.0.)

- A coinsist number a rome proposal volte in egite applies history history window a popular history with the history with history with history a popular coinsist with a lep black history (2630)

- "Constructions a volly hirseivel vivot barrison unga mille sillette a barrenting equinos, une ippirore, hopy a busellinguaget appendopriority a tisker vallarisal. In in milandi edilumental (313) a equina hivita as epigenjopisty (265.0.)

1) BELENKI M., Denne mittogie a Cilorfie Biblier, Editue Politise, Bromasti, 1982

(1) 4 De simple constitéré puteur solo qu' lidridére tendre - (1) per descritére grit spre indone, 5000000 (Re X. P. e.g.)

a suéllat se austre lu Dalive un templa le Termolius,
con tresue no dessué un subst al matific si amorne,
tutura libra lui misel "(p. 73)

2) " Meste grupeur", cone l'éceses pote din clorele dominante

(mei-moni, presti, coretente, morori), an osti un nymimore sondi ash brook a an fixer culture lu Jalue The templus die remalium, sides pentin puice vous The trypol drumer lie bolomen. A dul de dues conomic cone a consfic fix interests doubte arminants a los Cates (egii, data The 621 I.e.m.; ea represide una d'a pointe de sono als Deutermonului. Pe bara a cett. cenfi a valired regele Toria reforme uligione. (p.75)

3) A Nia reple Faith, me moral Dereuie, me preshi Reyslater de Demortin un an los in the se to deasa in soul morals usuales die Indees ides and fe into un right dum never - Dahae More in auni Contintet boldwien la Dahre an agues so i se induran the is more la removere, sometim sou unit it jud la falve, crever d'a el ft 21 va pute ginte se intrace la pariette un untile. " (p-77)

4) mois: Primul: 1-39: see. VIII. 1. e.m.; He Dolles: 40 st: S. Le. VI. 2. e.m.; He treiles: 56-66: sec. V. 1. e.m. (Culegen to meet white in exercise defents.) (2.100) to morphise democrate de remains defense described formal street democrate de

5) " Carter projetice a lui AGHEU (AGGERS) intorunto-la sported see at VI-lee 311 inequally second V-lee 2.44 (P. 103) * 6) " recovertuedic templolen a dent sete 519-516 7. e.n. " (p.103) 7) , prima redates a Tore' agrant in 444 7. e.n. (p. 103) TORK MALAKIAS 8) - parter lui Molechi (Molalias) a for same in sec. V. 9) Cortee lui AMOS a for saire in res. VIII 7. e.m. AMOS 10) , smotchule lui hALCAHi ne penuit so ofruseus MALAKIA'S co in ren de Y-lee i.e.u. quone in vadorous tendiffe unoterste, 14 openhie en Tora, can buides medal ralimul heuters. (p. 106) 11) 4 Formiere dijului universal al lui Dalive aprare cel me pregnent in amorteile provocale du Al E MIN'S tule noia. 4 (p.107) M) OSEA (Hoseas) a los contemporas con AMOS. (p.108) 13) " Probabile die M treiles mais orate is in mer de U-les P. en., is reidunes inderes as girut tenditale ESAINS 5, m monde su. (p. 111) 14) , accernile lui Mesaudes Macedos au pres const pu-Terr versue. 54 anul 332. 2. e.n. Indeed a low 11dura in readul provincistes since de dos, lied ondue de un guvernetor un regedoply de boursere. . Indece, agricus us to primes lu Alexander 21 a mecernin rei, in decural a trei reale (EV_ I 2.44) a referit o peter inco relucyto di prontes culture eleurice. " (p. 111-112) * 15) Dryn mortee lu Alexander Horedon is 323. P.es superial san sia diment as Paletine a decent objected was coffeel out the type, can are mes donnelis d'antier maredonem = en Ptolemen 51 Avra, are en se mérirle une els direct novednière, a relevante " Int. 320-198 1. e.s. Indees als cord rus dominatie equipleans, coid us domits e viant; de la 192 pir le 142 2. e.m. a fort mis sticiones relucirios. Regele ANTIOI+ al IV-les CPIFAN (175-164) a mégnet migrande inghor westy. (venecific relevous) (p. 113) * Tirténeleur 11 31

16) " hates in DANIEL a lot elastrale in print ar an' rescrales (162-164 7. P. M.) juntine persecution reli-DANIEL grove de la ANTIOH al IV-lea (175-164 P. e. v.) (P.114) 17) , In aun restociel no tulburante mide, mitel heurteet sa welfied a in indering an inequal to the professe muels tentinte monteire . " (p. 121) 18) " Prédèle lin' bolonier a los crest de mai multi grandirec. IN. - III 2. e.m. le nouqueme co ele au los recents, sort EK Titi-o nique adejare an neurode recolate II - II T.R.n. 4 STEDEK (129) 19) 4 Autri literature biblice îsi ascurdeses de cele une unete ou' poterutale atribuind operale la min evoi existenti son inexistenti care re bucuras de autoritale 15 befe unmiler , una conducator real for suventaly. (P.134) 20) 4 ... no presupremen a Eccleriantel a lot alastrit is prepix tron ner. II P. e. n. (p. 137) 21) 4 Conter lui IOV a lost saine in recolelle IV-II r.e.n., cond Indees re afte sus vollwente untermice 30B a culture qu' l'émpie, eleventes, ce d lugate aprentes 21 " impolicina elevisamble. In didees avec o profund. semminative ulities, " (p. 143) 21), Contore contente este o culagere de productio po-Mulas lines, an waler jutin, pusa in cracilatio ENEKE The a drue juntate a recoluler of In-lae Mels. (P. 158) 27) y moistes contintetes sobstancere numer in modere un unidere ce accate literature et de origine dinine " (2.163) 23) "N'e' cotro Rogir, we'r celebelt serie' (Elohister, Ial. winder (bodesal mediene) con for posts din Poute tens Toras un au lot mente de miner à modere a saire spinte) dete mene cet me an lor renate as redatab le un hr. (p. 164) 24) 454 rec. 14-4. 2.4.4. former an sucapus no deture Tores Proson s' Severele, girmed à a acerter Put de orgine caesacé. (p. 164) 12

- religio, sucet, in la re u grupo la epiper purpnin-riu, nu se ajuns in part decret la legende religione-pretice ai le vitrie , an in parte decret la legende mai le povertire d'dorbre - religiones " (p-171)
- 26) " hreweise miterien despue rei, legendele despue en nus potruuse de o conceptie religiose. Aceante un re detreore méscocision mun inselitari ai represente moi degroba, mus d'u formels morne de good à o omner din antiche tels. (p. 172) trollogs and a mair goodslinde formel mughelen me per johnottes, és mis johnous mughelen me per johnottes, és mis johnous me is je midores életières.
- 27) Goethe: "(Brished 1-a lor lieuent un deiling aparte, vere, an trecere tr'impulue, 1-a impues inentoril, zi anume, prêns în present existe acedite sincere ce aceaste aces a contilu a lor alexante aneral la sono un spinit unic, moi mult divas co ere a li lor inspiratede or divintale care a la didet-o.) (p. 163)

Condulated - iderated

an újtertermentum méroskum obveránsku

1.) [trat. 5, 17.): " he goodly all, hope a towery open a prolots ellorere jottens. However wholl and pottens hope battle on a terreing." (Allithe er evry eline a mid ut wel, e's e words vision j'e hougest a mid'er bloken se he a tovolly under: trueyed bothers ellew felrable with peldsuntation (prome away) & a profital legradian many to torchocal reunth liggelente, allow e monolators were eggeled unt alcels.

2) (trat. 5, 25.) legy prohorige a to ellurigeduct.

- 3) Chio 5, 38-397: " Walklold, long unquandetet: from the nest is by byes. I En who at worder with: Me ollyoth ellie a governed ... "The utal -e en long an attraction tund wires bothom walon bouteriogs fullists?"
- 4) [Not. 5, 43-47.) . Wildlich hopy unquisides! head filelonotation & quilted allewagester. I' Er hope at morder withtel: breavetes ellumigately. "(Ethick a letus hopey
 an otestoriente fulciroles relate mad. A midshook intermiles a letter exploss not a mordele imperior has
 einiquited.) [that a 3. is 4. port is at autipo, hope as
 einiquited.) [that a 3. is 4. port is at autipo, hope as
 in porthon selected relief volvior bequeutles, appoises a
 heltottotal & mequindation in melo home to beinger

5) (Md. 8, 20.): 4 h ember Franch mines have fight below terms.

6) Profited myslere: (125. 23, 30-31.). Le est aunidjold (a louiseured A.C.): He a un alphied brison éltient volue, nem lettient volue an à builtouris à profités véries . / 497 let my the ellen terles triungages, hopy fine reget audust, alis mysles a militaire.

× 7) Demoraleur leventhane: Dem monatte a touitraugonal: [Reat. 24,2.]: "Were unad it (Demolleuton A.C.) la hiss, nely le neur (mutottate) neur lan mutotre."

8) Knuercios per: [Hot. 26, 59.): " A formos velip & aveuel es an ejem touce louis bronegrégo beenes vela seus elles, ligg répoblemes ôt."

9) Hiboris hieldeter: [Lug 12, 49.] . A her jotter, hope e vilep-

10) Habries buldeld (Ches. 12, 51.): bouldild e, lyn aier jotter, high telenger odros e lotder? New, mondom whites.

x fellouiden a table "mos" vegy les as eleveled modert.

x + M) Foundous libertationa : A forment mondles Directus : The 13, 31, 33-34.]: 4 God; hi & way el imét: mes yesdes meg also tiged olivi. I truem velem me is holien es amiton bell lenners; mes new lebutriges, hogy a probets Kumblemen luint remen el. / " Deremblees! Kuralaus! his unjoid a projetalist is mylimered aroles, alis telessaid hillettel ... * 12) Jenericlans lubirtatore: (d. mep (6), and back'de (jeles pat; [Trd. 23, 34-35.]: " Anudwhole't, wie, profither, Solerely & instudies hilled in horists is and listed menulyeles negolies à mp femteles, monder and horil a ti mine. goportation sugatorated a smood - voice intellet. Hory reals ridligor minder spar ver, andy livolet a foldon , an ipor Neselus verelos roherianos revery, 13) Alouisme : (Let. 14, 13-14.) : " Nich blowd bemiten, hiva a negényelve, avulatorholis, saitales, valisted. It's soldy level, not maid rimetrettetis island an igouel feltomelorales. × 14) remisseur elvertire: [Lul. 19, 43-44.]: " Donnel re'd noger, unter elleuxigered to horalisted polonter épilenes es livrilvenued teget es mindenfelde mynntours teper / es a toldre tiporus, és a te braido seures; et new logged to benned linet listor. 15) Demenden alpuntetairo: (lus 21, 20.22-24.) : 1 telos nedio latjotas Demendente lodorepetto livralveiro, alhor tudista may hors ellisrelget an o espunteloire. / And a tudistal may hors ellisrelget an o espunteloire. / And a mindous, and somiallismos margini, lugy setalijenespeus mindous, and lyd my voured inc. magnetted / Ardhon a myndhons hope long less e niepus, / Er ellulloured feggres éle magnetid some less es Deur-alla proping lioné; és Deur-alla proping lioné; és Deur-nielles a propingos megtoposes, mag hate-lis a propingos idege. (Dis. 7, 35.): "Vajors a girofos 16) celvos a diamporare (Dis. 7, 35.): "Vajors a girofos les celvos a diamporare (Dis. 7, 35.): "Vajors a girofos les celvos a diamporare (Dis. 7, 35.): "Vajors a girofos les celvos a diamporare (Dis. 7, 35.): "Vajors a girofos les celvos a diamporare (Dis. 7, 35.): "Vajors a girofos les celvos a diamporare (Dis. 7, 35.): "Vajors a girofos les celvos a diamporare (Dis. 7, 35.): "Vajors a girofos loré mérédelles la chare menni és a goriegate Fourtour? 17) Smulleles: (m. 15, 26.): 4 Hilm pedig eljon majel a Vigoritho, alit é lullos neltes an Myolie, en ipor riquel belle, de au Atydil nimuris, ar ten maje en vilou trougiset. 18) Suttéles: L'Dais. 16, 13.): De miles eljon an époisog telle, elvererel my objected on song titelet minden i farrique. Met veur à mapalit mil, housen au-IV abea MAYTEL MAEROGA ORIGINALS FILE

led nolize, amile hell, és a solisvetherendélat my jelenti nelles. 13) Kerertleug lummunimus: (Crel. 4, 34-35.) : " Inflollock rem vot livitlies rend, was alis literal folder vogy lional sittlema vittal, eladere, ellental on eladettal and I in letettal, an grotalos lasainas, entañ elantat. 20) Pal vinoi livitoro: (Sel. 19, 21.): 4 Olt (Deruvableur be) léteur ula Ricció is may bell valeur latura. 21) Kerenteury dilitative: (2 Kn 193-6.):, Her who tether éliens, de neur tes neur interhedient / Met a mi viterledenius fegyverei neur teilels, housen eusel an steunel, l'ossèges levoutories; / Cerritires olivhodonhot is minder megatito, andy Isten inverte eller vet evelve, es loglyre ejtre minder goudelets, lings engedelumbedjen a Krisstuned; / to henes allie impountation minder engelettensege, miliely teljené len a h' engelelmenegetel. 21) Wemlorag a Suddhihumal: "Cool 5, 16.) ", Weles neviet joyals, és a tertues hivourigés végles un vigyetel. 23) holomosodog levelstoriere, commune: (Efec. 4, 2930) 4 Lemmi Most senes a Li nistathol li ne mai mornes, housen and analy leaves a mitrige en tene, logg aldows lepyon a hollgolding. / d's may me momentsols an Istamed are frew Cellet 24) A beenteunes implements idex megyrouto: [Col. 1, 26-27.]: A tits el vet reptre osudos de s' neuntséges de mont votip meggeletélés or à rentjes.

Nes, alillel a ster my about is motetur est, hogy

megen magy a preparent houst e litos dreso régard gordogrego, an ter devillets, liver a known to tote to vor, a druskép remergrége. 25) A boutengré listos un hommuno : Then. 2, 13.): " Beligador a Isternel altaleul lundetel Guedet, neur up byothatol min embers senidet, housens min Ister benidet (amint a volorageon an 16), andy rumbollist's is to securdel, attes lientel. 26) 1/2 Meyerles: [2Thess. 3,1.): 4 ar ilm Sevide Torjedgies & dicsorttenes. "

27) More: (2Tim. 4, 4.): " An igorsafil ellodotics billilet, de a merébber odelndulus. 28) Mere: [Tit. 1, 13-14.): "Fedd old himelds welhit, lugy a luker épes leggend, neur inggelve mids mere hie 'es ar igordet negreté embres porongole-23) Priduation: [Tit 1, 15.) " Minder Tinte a tinte'snot, de a megfet rotteret es les tellustral semme trem tinte; honour suppletorolt author suind elinejus, mind lellismastics. 30) Monipulata : (Brid. 4, 12.): " Ar Irter benede ils" & listo, ileress minden lieteles fregyveniel, à elles a miruel es lélebruel, ar trebuel à a velotuel megouldring, és mystili a goudolatold és a soivuel indulatort, 31) Maripuldos: [Frid. 6, 4): " Her lehetelles andsuch delig , linger alis egyptes meg irlelle's a titer to' seriedet es a forendo irleg seriedet eror't, innet megijuljand a meglerene. (un's lutre voló alteristo 43) 32) Moniquelolis: (7md. 2 Dal. 2, 21-22.) : 4 Elvetue min. den undelsøget is a gourney relación relidre pgel logadjots a scollott riget, amely negtouthotis Celletelet. / Ar ige meptodos leggeted & we so 33) Eppkentel: [1 Pet 3,]: A nos éherrége ne leggen liulso, ne ploges fouretoisfol, avong éhneres felluloisoble voy sels rethet foliciésésol haven, ore-lid es crendes lellins muslipolatiques poité "monton. 1[1 Pet. 3, 3.] 2[~] 3(~4.) 34) Eppeleites. " Kr. medi av életet és jo hopolat alus létur, me nolpos éludriégot (1 Pet. 5, 10.), " forduljon et a gonontit, relebedjes jot, beiene a selene get . [~.11.] 35) Heteller: [1Pet, 4, 17.]: "... alis neu enjedelmeshednes a Ister evergéliemend. 36) holosondodo (1 Pet. 4, 11.) " Ha valali nol, mintegy ster iget nolia. 37) Here: [2 Pet. 1,16.) . " New menterliebt more set hoverde imatelles une veletel a mi thung 3. W. hotelend 4

a ligoretelet, hower min and hewle's witured a o upprepoud. 28) Komuleus viléprège: [2 Dét. 3,12.] " Alie varjétés an orten uopjand iljouetelet, amelyet ar egel timbe sorulve followland, és ar elemes épor megaliraduras! 39) Mentepetralies: [Rous. 9, 1.): " Egrorage mild Kristers. son, new houndos, lellimenetens valen egyitt ten bring sops a few tiles altal." 40) Kins: [Pin . 9, 5.): 4 Krister, she' mindeus felett orothe aldourds Isten. 41) Kirdoutstrap dutiese: (2 Tim 1,9.7:, Ali ungtortal minule à livet new liveres, neu a un selete. deteins news, house or a rojet regrese & heggelne news, molyet adds achieved Krinter Denestor out 42) Magyorono: (Pin. 11, 8.): " he sile hissultage lellist adte nelis; nemelet, livery re landia, bullet, liver ne hollyoud, un'ed e mei rogip. 43) Dem: (Did. 3,3,7: Dems . napyols dicrosegre volt melto, mis Mores, ameningiles a los epitogénes nopoles - during tintenige, uns a lioned. 44) Fold wile: " a lold villing" [Cal. 13, 47.) 45) Fold very wile: (Del. 7,1.) 46) Vilaguege: A négy lellres alle és a 24 Veis enelalle a Boiougued (Bel. 5, 10.): 4 Es tetles minder a un selevichek huidegeles és propellé; à unallerdeurs 47) ster: (sel. 4,11.): A 24 New would an interines: " trindent a te aborstoler terentetlet, minder a to dioratibit um. " 48) Világvége: (Sel. 6, 74.): Hintón = Baraing Collegtelle a 2. precedet: 4 Ala Mi a voios lovos ill, elvette a seleneget a toldrot, & an emberes egr mot ofter. 49) Vilbourge: 4. passet: [Fel. 6,7-]: 4 A soigs lonon a hold it alit a whol livelett and holdlish & a told forwarded altel. 50) Vildguege: 6. peint: (Iel. 6, 15): , A littling-

41

es a hotalmoss sommider radge is minde maked, drytoits a sorlayolla és a liegras lionis laiss; / és loibs why wither is a Borong langitif; / we exite a o large and mappo. 51) Vilagres : Ey ver mondto 4 vous - wol : (Del 7, 14.). u Eres a mag myserminds sol s' englissenter solles, mesenvolds is my beleintell's an o'l rulatent a Boundary nerder; I rolpilland a ntermes ejel s' higgest ar o temploudsos; és ch' a listy, sisser il literjal. 52) Veltgreegt: [Del 9,1.): In (august 5 troubbl.
linksold rocked jotted & liede ... & augustlik whit was not arter an entrele soulist chis houldward mines a site servete. I phollips 3) Pold: y himototis timel & heldward / 2 as I hadouland turne telings order - orolls; 2 ven len uppgokslund effel Eugspol - " (Del. 14, 10-11.) 14) Uslaguege: 1. augus (long plant littles). (El 16, 2.) 4 tomore your & ataleurs lely own as enbeulen, I les vole a lovered bilige. lon tilhome dinel a embeds " (Del. 16, 8.)

55) Polil: henligtel ego times to " (Del. 19, 20.) 56) The : - awherd were a timel & heldred ey " to'be len. 5+) Unen ildet: " dettou a laboltolus allen a Inter elit, inegry tatos a l'el linguet, es repitettes iles and sol, aux's a house be valted ine, on it crelibedeleis nevior. " [Fel. 70, 72.)

KIVONATOK

MOMMSEN THEODOR, Istoria romana, Vol. IV., Editura Enciclopedica, Bucuresti, 1991

1) p.39 ((2p.II., Sp zniz): Accidentele

politicii externe zu determinit (2 romzvii sz se zsere în Peninsula Iberiiz mai

devreme decât în oricare parte z conti
nentului transmarin. [Valostinulea z nontinentul transmarin = Afrika] și să în
stituie zici un dublu comandament perunanent. La fel, zici republica nu se

unarginise, ca în Galia și Illyricum, la

supunerea coastelar marii italice [Mintenger], ci, dimpatriva, după exemplul
Barcinilor, a planut de la bun început
cucerirea întregii peninsule.

2) p. 37 (-11-): "Dzer, zzz eum zhirmi Augustus, litorzhil Oceznului [Minden Si zoungel zz "Ocezn = Attenti-ocein] zscultz, Incepsud cu domniz sz, de romani, de la Cadir pina la reviriarea Elbei, In zeest colt, supunerea populației esa dealebir de sortată zi lipsila de garanție. 3) (p. 85, Gp. V., Britania): "Trecusera 79

^{¥ (1817-1903).}

de zni de cond trupele romane possisero pe pomontal marii tori insulare la Mare taro insularo = Britanio I din occamul nord-vestric la ocean nord-vestre = Atbut -ocean I, o supusesero si o poresisero din non, insinte a guvernul roman so se decido so repete expedirtio si so ocupe Britanio in mod duvasii.

eeltilor trinovenții (Essex) urman să preiz rolul mai degistă eventajes decăt onovasil pe care îl defineam edmii qu remii
pe continentul galic. En continu galic
mind. Sironnal = Gallia

inhade spre sud pono la basiera pe care ultima estaracti in apropieres Syenei (Assuan) o opune usurospier. (ond Egiphal
intro sub stiponire romano, dincolo de
Syene stiponire un trib etiopina andus
de regine care purtan numelo san titul con
sacrat de « kandake» ... (p. 287) a Nusienii
(zehalii hegri) erre locuran in de gertal libira
propuneres do a porasso locurale lor de bastiun qui si si se seve in acest final (al celor
la mul) care lora los cedas formal. ... Acest
evenimus tracontrara pació de citre trompount
Petronius reginei el ropiene si junt mul, eve.

currer terribriulai cucerit] in general de o
importanti sciruli, est lotusi semunihasti,
intract chiar de atunai se unantesti hotirârer fermi a guvernalui roman de apai
tra neconditionat valea Nilului pe distruta
urvigabilia a rantui, dar de a renunta
o data pentru hotderuma la ocuparea intruselor tinuturi de pe Nilul superior.
(tra celor 12 mili = portiunea de la sigene
pani la HIERA SYKAMINOS (MAHARRAKA)]

Afriles J (p. 798, Cm. XIII, Provinciale & afri-

czne)

7) (-11-): "Denumiror de lisiemi, folositi de egiptemi si, dupri exemplu) lor, de
greci, se refers initial la trisurite cele mor
estèce, vecine en Egiptul, scordindurse prin
excelouia intotderuma acestor locuitori din
partez orientalia. Edegeriul lision = 3
sortira kelet reine un sterra a egin sormora)

2001 Geografi 21 suthchitil, care negen exilitente unui el treilez continent numb Africa Enceptilor Constit de nord = Marsi Mediterane]

enroper (-11-): "Nohro a instruct de nordició de asemenes tereca culturió, care

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le Sahnre

10) (p. 299, Cm. XIII, Provincile afrione):

«In Galia meridionala si, mai mult, inia in Spania, guvernarea comana urmaresto cel putio consolidarea achinitator teritoriale si pe jumatote involuntar in cepanturile latinizziii, in orientul grecese stapanirea straini este atenuata san chiar echivalata prin paterea elenismului care siruie chiar si politica necrutatoare.

11) (p.300, -11-): 4 de pune problems drit le menul de granité port li applient Africii în sens obișnuit... Intrezgz civilizație z Africii septentronde se seren in principal pre resité corsté ; des din perpediur nortes, en topil zu privit l'isurile din sud, sedonbre son hounde, ez supuse, su dra se sustriojera dependentei, cz izzvistite, in misniz in czre indeportuses si desertul un onule stiponires o det en pierderez contretului." i În portez meridionale a Africii de Nord en gren phtem doved existents mor stat vecne cy erre som Rishshir relatil juridice replements. to printralite ... Acersti est valusit si pt. Africa romanz; en si su con predecciorilor evolutione le roumni des putin probabil si suternilles teribrish comins su-2 sont o granits in sud.

12) (p.300, -11-): 4 ((Marez Mazakri) (2

dintre principille de 5200 2 le sistemului politice comon; diept urmore, înco comonii republicationi dervollate privindi ez proprietat lepatr boit țirmurile aceste 12.

13) (p. 300, -11-): present a nelipsitiz 2 inscriptifor latine, nepolitico cu tradițile linguistice za comerciale ale Africai septentionale de atmace, constitue recunors terez directi a supermitiții romane.

14) (p306, -11-) , În Numidiz, ocupițiz romini, su chier zseiser romini, se
întindez prini la zceriti girmiți extremi

(n0212 Negrin, situati pe verintul sudre
21 Munților AURES, z primit ogrinisorii
romini... zu uni Izsud, la marginei extremi a stpei ... la padele munțilon, în
contrat ribior hor de munți pripistosi,
Incere defetul nisipas 2) SUF-ulur, cu
sirurile se de dune galber, o pustient
ineusi, contopindu-se trei margini cu orizontul.]

dinzshei mouritane si introduceres governiril romane nemiglacit, Psullinus 2 bost primul general roman care trech Atlasul si purti zemele pius 12 riul GER dis desert. ... Est putiu probabil ca romanii si prelust spre sud intregul terrbriu sizpinit ciudus de regii mauritani. Prodesert, 2 lost considerat (Sisting = 2 hosts election tresure to se hi Tubus mult dincolo de sferz civilistrei romane

(p.308, -11-): " Ch ocorez modification sistemulus educinistratio, romanii za frant znumti concesii limbii feniciene. Institu Africa, romanii nu mersera alat de de parte ca in jumathta grecezii ale imperiului limba grece domini alat in relațiile cati diene, cat su in relațiile cu guvernul imperial. In Africa, guvernul nu accepta tolosirea limbii feniciene în relațiile sale cu comunitațile și cu particularile. La in-ceputul sec. In dozumele castelor nobile vorberu latura sau grezea alăt de stălost încât nu puteru ramane într-o societate romana

feniciene revenez limbil latine. Acezita era

Tenjolriva uzturil tucruritor. În timpul tu

Caezar, latina ca si grezea, esan limbil
straine în Africa de Nord, însă grezea
era mult mai respondite decit cea dintai.
pe atunci latina era vorbita dorr de magistarații, soldatii si comercianții italicii Ju

recesti perioadi, elenimera Africiii ar li fost
porobabil mai u soara, decit latinimera ei.
probabil mai u soara, decit latinimera ei.
probabil mai u soara, decit latinimera ei.

zceezza vointe cere suprime germenii elena din Gelia sa cere inglobe sicrite grecezza in domeniul limbri letine sice tresa grenitele intre occudentul letin que orientul grecese eceezza vointe etibri Africe celes dintii."

18) (-11-): " (Fud 2525iv 24 venit in Africa, limba tarii esa cez a berberilor, nu cez a punilor; o dati cu civilinta cartaginero romana au disparat su ambo se limbi straine, in timp ce stravechez limbi aubahom diinnia pom astro.

Tulituret d'in quali q' chier din scris, de-

venind un dizlet popular.

20) (p. 41, Gp. T., Spaniz) = " Nicaieri populatra indigeni a Spanier (iberii), in porte omertecati cu colonisti italici, Th parte indrumata spre limba si obiceiurile Izhine, nu apare in istoria epocii imporiste en deritate. ... (p.42):, Vu trebuie it hie dovedit it in toste timpurile iberii zu lost determiniti st de lo loserant de l'imba latina su relitile lor en stapains strzinij-sus influente Romer limbe Fr Scierez nationali disper din usul publice so In cedrul comunitation. limb. lebra eve vispindit in cercuri Cost 1000, chier so is vindul sprniolibr erre evan priviti de dreptul de cetitenie ibilici, izr guvernul fouorina romanimes sesti à fissi ... le morter lui

Augustus linds titus prevata (si obiceiunile romane) in - 5 unitsti regionale, o duni poste fiind rodul romanistrii sii nu al coloni. Tarii ... conform daponition lui Vespassa, linda autolitoni a lost limbto de dient la relitive porticulare

21) (p.49, Cap III, Provinciile Galce):

in she epoce republicans, romanisces timulurilor galice meridionale un esz abit de avansatt en aceca a spanier sudice; cer 80
de ano, care separan cele dout cuceriri un
putar li recuparati un ugurinta " (p.50):

There la shrailm epocii un Augustus,
timular de pe ambele unaluri ale Romaliu
un sessor a lost romaniant su subsequime
prin limbi as obscesuri. (p.56): sis
privinta limbii sara galica a lost trabbi in
esenti ca su celelata provincii

21) (p. 84), Crp IV. Germinis tominis

Si germinis liberi): y Spre deoselire de tors

cellici, romanisti, Germinis superiosis un

oferi o intrepitandere s cebr doni unbiounlititi... Elemental roman dis oriental serminic sos pulat devolts une repede si

uni profund decit is tinularile cellice.

Romanistre germinor est intocult, introns

zununt sen, de germanisses romanitor...

voumnine Britair romans a adopt o abrilladine aseminitore en con dia Galia

centrali zi septentrionala. Mai mult decit
pre continent, limbo so obiceial din Italia pritrunge pre insula au ramas o planto exotica;
inco spre starsitul secolului I., familiile nobile retura abit limbo latino, cot su portul latin... In Anglia actuato, limbo anbollono a cedo fito de idiomul latin.
Britanal era cel mi fidel alor al Romer.

Britana h-a remunto la Roma, ci Roma
la Britana.

24) (p. 217, Cap. Y, Siviz & torz Uzbaterlor): " Dupi ocupares jumitatio ocidentale a trimunitor Mirii Mediterine, romanii s-zu deux forste încet si dosindexit qui postos lor occidentato orientato. Nu remistente, Tutiluità zici relativ destal de var, ci tezm2 sine interneistre de consecintele dezmélionstralorse ele reestor enceriri 1-24 determinat pe romani si prelungeani est mi mult paisil dozr influents politica decision in reeste timulari, in corporarez proprie-no, 2 siries si Egiptului cel putin, intervenind asis in periords in ore statul 2 husese aprospe o monachie. Coerinner geograpios 1- MM s-2 transform the tort de rection [ulr-un le intern roman -] lu Insofité de divisione uzgionsts :... finatul grecese din Europe as Alerca dispose in for te mese compette 2 celui letin, regiunite d'in continental 21 treiter, împreuni a Vi les Nilulini, aportin exclusiv grecilor.

25) (p. 273, Gp. XII, Egiptul); Restititile linguistice din Egipt zu rims sub romani in esents identice en cele sta-Silite de Ptolemen. Exceptind 25msts, unde domina latina singuia, grezza se mentine ez limbi oficiali în relațiile dintre torunia superiore. In misure in care erz impus de ribuel seu util den elte puncte de vedere, egiptenii se putern Polosi si de l'imbe lor infionsti, care - singuiz consolute publication torg - trebuto it he ingoduit in relative cotidiene (contiects, chitsute de imposite). Acessts erz Tros o concesse si e Cemimul se stridus si-su higerin imperial ... Eleurrer se impune troptot, elementele 24tolitone de civiliste zu lost negliget 90 ele un decemt. Dupi ce l'imbre unionsti 2 consent in epoce imperiate time o regenesse limitati, dabrità introducerii creshuismulus so eforturitor core vissy restice s-2 mention rues mut him sy localittile izolate zi piturile inferiore qu' à dupirus asia in secolu al XVII-lea.

Capitalul XI

Indeez so indeil

-(p. 236), Cu mult insint de epoce romans, sus guvernerez Selencialor, ez (comunitatez inderce) dervolbre ese-numita teocretie morzicz, un colegin szcerdotil czse, renuntand la structurarez statala, pastra particularitates stor szi în ciuda stipinini străine, Ell-i stipini sus egide puterii protectorre. Acersta Conservere 2 specificular instional in torme religiouse prin ignorarez statului represint caracteristica indrismular de mai ter-Zin... Nici un alt zen n-z bit Tub-o misurz mzi mære dozr zent alor 37; precum Izhue si nici unul nu si-z pristrat zcest zhobut firz desichire de timp qui de loc esemenes Ini. Cei orse revenira in Torz Shinh, cresind at Irriese contorm normaler lui Moise, traind in rozlitate conform normalor Im Erra En Nehemia zu vamas Esta de Marii Regi zi orientului șii, mai timin, lets de Selencia in vechez dependents stituration la rece Basilonnini. Cle mental politic 21 acestri organisatil my este uni semnificative decit cel 21 bisericii zemene su al cele grecesti; nici un suffe suvioistor de evolutie statels mas stribiti reelinistie dericati; min une dinke grelete obligativale comunitation liste in voiz en nu-i impredice pe preotil templului de la serusalius in insta urzrez regitalno las Izhve pe pëmint. (p. 237) In epoce imperials, diapore ev. reizsez z insemme mut und mult decit cele d'in Prelestina ... Orisit de ciudit ex cz esseir si he chemiti su zjutor tocurzu pentin eleminier orientalini el su jucit un rol exceptional in imensele londan

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urbine grecesti... (p 238): Grecimes impust orientului ztrinci de sus hie prin flatire, he en forta i-a transformet pu evreii orgebr grecesti in orientali grecoloni ... Din rezlitati result on necesitate ca in community by everest din orașele inzredonene limbe ziezez nu si-3 (25 trust intrielater doar po ceile ustupure en forta. Entr-un mod asemanator Trziza z romanist Docia mai trinia ca colonist venil din Asia Mica, Fin acerto constrangere un sern putut realing uniformitater exteriors a budirii de cos se jer acest material nici n-ar hijsutut L' folosit pentry elenizare. Traduceres sonerilor secre ale eviertor in greez se dato cears tot alst do putin initiative suvernului ez & tizducerez Biblier lui Luther; Tuse eleminare Impustice a exceller en teni ... In acesta epoca limba nationala a evrence dupéruse din rélatife cotidiene, & 75 cmen selvier limbilitatine in stere religien estalle se mentines dont in usul religios. In Indees inségnes fusera inlocur. tz de zramercz, limba populara a Siriei... Corpurile evreiesti din 21srz Indein renuntzserz in Tukegime is idiomul semitic qu 2512 @ mult homp dupi zcesté epoci 2 intervenil acez reactie one a reinstituit is rândul eureilos cunozitores es folosires en 800-12182502 Ih cursul epoch importate, operate lor librare sunt his exceptive grecesti Dzcz nationalitates ar l' determinate dos de limbs, isbriz un er putez relatz multe despre evreir acestor timpuri... Evreilor, su dozr lor, li se permitez si intemeiere, intrum fel, o comunitation comunitate su sa se autoguverneze pour la o znumité l'imité Acessté situatre se delorers pretentier evreilor empre une junisdiction specifice reclamate de nationlittez szu, ceer ce este zcelzes lucru, de religiz lor. El erzy menzizt de regl'ementirile de stat din cours scrupulelor lor untional-religiosse si intervenera pe cât posibil en scubiri... Ca urmore, evrelor le reveni un rol exceptional en ocara elenizzrii mzcedonene z orientului Ozmenii de stit cre un trast reste cil [elenisser] 5-24 Sont in Polaries eureilor pe doculitata utilitates & Theipitimes for tenscitates for INCOPITIONS / EXPANSIONE EURESASIAS. 4 Amplores si importulz extraordines à diss porei eureiest esz prosburzhir Eureismul timpuriles me vecti nu este in nici un con exclusivist, ei pilrum de proxetition. (Ersto propregands everest ments so storps adrentille indrism.] Adorrer ere bronist de privilepile civile 200 det eureilor, Mzi Krain propipilas 2 lost huorish de 50 de declinal ésédintes notionale traditionale. Joloditi indismul er uni simple, inzi pur El venez in intimpinsez conceptibo reli-9102se 16 diselor docte. Indessels Perreile se indientin spre morrism. Soție Ini Nero erz consent si pentro pioziz ei crediniz

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moraica qui protectiz zoordata evverlor. In trupal ha Tiberius 20 Clandius, membris Emilie regale din Adiabene devenira evrei din tot puncte de vedere. Corpirile de eurei, in insporibles lar, se sicoturs din convertiti! / AFECTAREA JUDAISMU-LUI ORIGINAR: (p. 240): Transplantases indrumului pe teribrin elen prin odoptives uner limbi strine un s-z putut destign-12 Pirz a genera in sinul indrimulus insusi o tendings contrais spiritualistis 52le si si aduci, in anumt limit, la desintronstaves lui. Evolutiz spirituzlitatii elene se gasez augajati in lupti on religiile intionale de lorb genurile, incluir indrismul. Ez zlungz seil consierzes din suffe. ful ormender, Istand locure devents likere vernte ser ocupit en estre es concesto estrete. Le losmo un non indeismo de sorginte elens, esse just nu-l love pe Ienove en 21st. riprime (en pe ceilelt rei) Acest pseudo- indrism contitus sir o putere, ier infretstettevreibr egiptem spirituals a se debrezza une els hiphilis et reersta directie 2'-2 grist representation cer une relow la Alexandria./SUPRAVIETUIREA EUREILOR: , in and scisionii in terne, in ciuda risipirii in strainitate, 2 pitrunderil unor mose streine que a diviructivulai element elemente, totalista eviei los a remas unificita, / DOHNSA BOMA. NA: (p. 242): y Este probabil of jutenserbout guvernicit imperial or hi month yours, es in mult alt probleme, politics primites Login his de diespore locului, El mon

degress is he incurred decit intrint pond tie pertranter e indrismului dun orier; si Everyth alitudine a samue intrustable holisiawere pentra urmsii siin. In trupul luv Augustus a host stabruicit prin lege scutirez evreilor de servicial militar si pri-Vilegial sessellar prins zhunce zosedste prosesil dups cer ... Augustus 71' Indemni pe guvernzbril Asiei or nu aplice in casul eurellor severele legi imperiale despre zsocistil so intrunici. Prim nimic durliamal internal imperialing my ve munifest uni stator decit pris tratives diferit 2 everilor in ster limbil 12 hine El Theez z limbil grecesti ... In occidow, corpurile autonome de eures nou loit recaptite nicroditi, dir obicemile Terrerest erzy blerste zsemener celor siriene sus egiptene sun, um degrasi, cu o numita uni putin decit reestez. religiosse ... tugustus adopti o atitudine binevolbare Asti de colonis erreises den unsursis Romei El Tususs evits Tust orice outsot co cultil egiples si on cel euren ... I's tim pul hu Tiberins, cultul indric 2 bot internis oditi ou cel egister si ce core un ensimplif to asjure in public go to arunce objectele secre in loc error elungati du Ita-Ira ... Tiberrus, cel moi desbinic Impiros s) imperiulus 2 recunoscut 25t pericolele imag racii induce, est su impossisilititz de 2 sudapirte eureinez den 1000 vile unde prinsese vidicini ... Regenții de mzi tirnin nu - go vor schimbe ztitudinez reservation l'affice evreil occidentalair, dessour-

mezn ty general exemplal la Augustas si un (el 21 lm' Tiberius, Exception ezproble, comunistie de evrer des epoce imperiali Timporce on an detion in occident nicitiers o Intindese sin insemunitate deosebite. Door in orient governal cedé din espul locului seu, un deqrobo, un incerco so schimbe situatie existint si si prevint pericolele ce resultin de zia. Morile misciri evreresti den timpul impristilor s-zu limit exclusiv la oriental grecese Arci nu se întreprinse tentativa de a înfunda treptet Irvoral uni entiremte cu sjutorul posities privilegisto legolo 2 euseilor, der su recessi unsuri, exceptiond to znele so abjurditile unor regenti , governul un marris un si zgitztiz zutisemiti, Juk-zdoviv, eztuko for inderismulai nu o repulble dia lostres disspore! indrice din orient. Doss relative guvernirii imperiole lett a stitul resin indrice evolusied intro directie totals, nu numzi cz zu dus la distrugerez comunitàtil de la Ierusalin, des au determination o, every derechible (2102 go deplasses position) evreilor in imperia. EVENIMENTELE DIN PALESTINA IN TIMPUL STAPANIRII 120-MANE: (p.243): " Generalis republicani, Pompeius & succesorii sti imedizti, reglementraserz situatia din Siriz meridionali zatfel a putesile mai mari 2 Photo in Rormare si lie readuse in storen la ruteriorsi, int. regul find hand direlet in tertoric withne si mici principate. Louther cez mal

grez se indreptise impotriva eu reilor; ny numi at tresuise or remaine to be ribrile encerité, indeosesi interge coest, er GABRINUS Importive vection teritoria 21 regstulus in cinci district administritiv zutonome si znuhre presogstivele lumest è le unrelui prest AYRKANOS,... Dupi jehuires templului din Ierusilius ordonnt de CRASSUS, viscont evreilor provocité de rest eveniment à lost potolité und zles detorito lui ... Recunophinte porsouth 2 lui Czeszr n-2 definit un rol minor The restaurance borns is a stabiling induce regital under ostinged positie cer mai broomsils care puter hi rearcht umi str chenteler ... Herodes s-2 similit stris degreci, der responso de evrei. Con-siderirez solies que appolor tri une l'oleprati cz evrei, decètez zi si' - el temandu-se in consecution - continue une dintre course principale ale ransoinlui familia)... Fini soi destinati mai intii prentru successure au los educit le Roma ... El coplegi orrsele grecest. din itriustite en desuri que le impodobi en temple ... Contrait of pt- evser der nu is record en spiritualitées lor: templele pt- enttul imperial din origele evrereght Inserment pt. Brzelital pior un indemn la Starlemie. Transboumbez templulu du Fernolin intro chidre sompthossi s-2 trait postist impostrive vointer celor euleviosi; Rixasez unui vultur de sur pe perefit un i-2 lost reproget mai mult decêt bat condamnino sale la moerte qui dure le o resmerité populare careia il cazura victima vultural das pe urmi

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go credinciosil cese - smulseiz... Herodes erz un prez bun cunastbr zl toris pontra 2 mu impinge lucrurile la limita posibilului, dres élenisses et es le los réstiss-Sili, accesst was li equal din cause voluter Sale ... Dujoi mortia lui Herodes , telul myorilatic evreilor (p. 247) il constituis reinstrurrez, sub protectiz Romei, 2 guvernirii teocratice, unica plicula lui Dumneren , 252 cum surese institutto conduc de functionersi persi... Ortodocsii, mei exzet feriseri, erzu de Apr stipinir exclusivi zi meselor ... Imedie dupe mostez lui Herodes, mesele se stringer le Ierusz-I'm pt, 2 reclama intaturarea marelui preof desement de Herodes qu'expulsarez necredinciosibr din orzent szeru. Archelzof 2 rarobit recents reamerity, latitud o multime de morti... O deputitie de 10 de eure: 2 Post list de governdoral Sineil st se duci la Roma. Aceusta urma si pretindi suprimores regalititis. Eureir famatica din Judeez privie continueri si-si fres Singuri dieptite: granisorni comini cruto unt in templa 2 lost street prin rist Si (252 2 Post împrinsité de cete de tilhari bigoti. Vanus, guvernatural Sine, 2 restabilit ordine, on syntomy sabiei. Aceste ere o justificere terdiri pr. suverneres lun Herodes, Souldi des elicienti... Augustus predi stipinires d'in lesusalin un Arche-120s, der, din cour incoperation tele, le si

^{*}I.e. 4.

destituit in 6. e.n., on in core destinterm regulihter si finally trace in post sus administragle romans direct que in pas sus lez 2 senshin des Jerusting. Acers? procedure i desi est esularmi en vointe rebelilor] pre delerminats de repulsis tot mai pronuntation, in anumite cameri, qu usticiont, 2 governoris imperiale liter de sto-Le clientebre uni unori, dotate en o znumb 24 honomie, As Hel Indeer deveni o provincie romant de sang secundar &1 - C4 exceptiz periorden 41-44 - nu 31-2 schimbut statutul. Local principalni zutohlon erediter numit pe vizta en reserva confirmarii de catre guvernul roman a bost lust de un magistrat du ordinal ecvestry, numer de citre impirat, pulsud l' rechemet oricand ... Abolirez principahlui - pe esse evseil o reclamaters - 2 sunter drent consecing = lusses uner disposite (Tohingsrez, re~ shlulur stirinilor] 'pe care evrer, le provocisers in mod constier prin rectium. rez aboliril principalului. Erz necondition Es in stentis guvernulus de 2 evits pe 12+ posibil duritéez su severitez en orzan bruspuneril br in przeticz ... Torte monogvahile stesti ci commis consstera dificultetez situației quer le -zu hur su consuderatie +(p.249). Dun cause aversianii eureilor feti de inegini, monedele - Sitite de stipinal roman - un parten nici efigiz impiratului... Orivit de reservat ar for lost atimedines personnts a low Augustus Egipt, el mu se som po injont et le imbine con in priviz lor Tegintonilor, evreibnj

en guvernares imperials (2 impodost Szuchazrul eureilor en czdourile Im]: Torte reestr ny insermor er ocuprier de recht z tinuhului n-z însemur oun oprimoser locurborion, in Judeer num sont nedreptition nu vz li lost uni unic dest In alte party, un observator judicios a imput indessessi guvernirii indelugat 21e lui Pontins Pilzty torte firedelegi-2 hour reelige eusen, in ce 23 de zu 21 governicii sele, Tiberius arespectit stravechile obileiurs exceretto szere qu nu le-2 suprimo son prejudicist in nici un fel. A cest hip teste curtit und reunicobil, chest ecelosi (mpoord a intervenit The occident or himeno ethal Importor evreilor; ce usumse, rébonser qu'réfinérez dovedots in com Indeir un putien l' deduse din favorinser personals a eurerbar In einde reestor se de toltise opositie principit impotrios guvernulus roman si recorgerez la Postá a credincio quilor, Platives de importe nu este ztrezh, dorr din ezun opresiumis, et din coun ilegalitifi ei, ldin princial de vedere 21 indrismului]. Acest progres (nontie) in teologia de opowhile my a bost applicate in praction de 7with the dir fernation - control de no. Pilli, men gocifi, en ézzin - cu de Ingel Gelilent din Gemele Cire (18-2 Vivin) w (p. 250) in vilete censului, sind avund su remertire de popor, Ind. rosti ceer ce credeza tota, et censul er la fost servitatez su o rusine pt. evreu de z reennozet un alt stipin, decit ces Dumnerey. Diet chemires In hi zime n-2 bost wrush de multi si dres el le s l'imi pe egzlod, zhunci skintul mort erz W-Thuringstorii probini mai perrentes decit cel vin Alaturi de saducer, Pariser su eseveno, Luda quadeptio sti zu lost ousideral de evreii de uni tornin sez de z prinz scorti , kind numiti sicerii, noir-beti entitelor. Doctrine te prilve sucopili qui nepotil lui Indri deveniri conducitorii insurectilor de mai torna. ... Dujor morster lui Tiberins, noul su Eusvul Impire Grins - celebre on frenere so de euser - 2 provoct o inversisire tenisit prin oterires drent orday a uneis dinke micité principit eurelegti vocant, impreum en titul regal, In Herodes Agrippa - un nepot 21 primului Herodes - ennoscut priut attina dorr pt. destrousser su ditorile site, busital av prietraul de tinerale 21 nouln' supero, Drew urune su 38 e.m. In Alexander , en orner extitorier in noul sin regi , population neeverais, intra total politiment evierber, 5-2 ded la mandestir antisemte prin jet, incendient, pogrous,
distrugere. Toet lume qu'e ci atit estir permite minter de hilburet, importatel se considere en adevisa sen intrachipot. Government Avillins Flacens - hand amena Ent de rechemme en acume de noul improv-2 Cobsit a situation W. readilibrea dz. * (+ Uvs inversions 2 la Grains impotrive evreibr 4-2 how erun, et urmrer, zgititier outiente de 12 Alexandriz. I for hts Ini Grins 1-24 Fhhtist dont deputition - evre si neevrer-, is Grins 2 de drepht celes d'un uruns, une

zollet un primit permissioner de z transform2 sinzogogile in temple sle Im Grind... In 39 e.n. Grins 2 ordont guvernstorului frrie, Publins Petronius it ridre ilhur imprintulur su komplut de la Jerustin !.. Misele de eures despesto declaració es uni degratio vor muss de sisse su de forme, dest is vide oro-2 rez en propris ochi ... Grins 2 bor convins de Marippe of revini zsupre ordinii - Grius ere notirit to intringi sucrestinares evreibe, ovdisul privind privinderes repiumber in Jeruseling zests of de deh recess, competere onseconfele sile dinzinte. Egipbuil, incressor in notice se divino, se sucures de diegeste 12 deplina, is evreil', Indivitation El neron; 20th de suporté une se corespondibles - Fenteu cele une teribile trebuire en aport dour amisunt: In secret, showing proces raterions on Si-o vidice 12 Ternorlin erz det in lucia. A bot omorst in 41 de CHAEREA. Allorele zy disport o det en real lor. Urme_ Le domnier un Gzins 5-24 Conserva lotar . 26+ in errer, ost so in neevre. Pogromul sutisemit de trei su dis timpul Im Cris cept, un episod si un pis ineinte. . In placer uni veche nu exist o zgitalie autisemit similari on coa dia Alexandriz runtus 38 e.n., motivost de lipre elenismului go dirigit simultos de sulovititas supremi si de plesez umilà. Cu reezile 1-2 percurs indelungatul donn de le resus voin-\$5 2 individuluir la laph ser a comunic titil Es le demonstrase ce dosern Es trebuiss so her cer en sollel de convingori - In sullatul evereibr, show's rentini Grins

din stank shintelor se Tulipse mult uni dureros decit zgilitiz untisembs dis 38. Fight Pusese orvarsely doja ocht : 2 ceers! inteprindre à regelui dirier Antiochos Epiphanes, determinase misorier Macaberlor 20 restructes victorioso z shahur ustrons) independent. Epiphones devenive modelul gronivillor. De la decretul funer a persont ingrejonser repetitil ordinalni, intructor indrephilit, deorsece conform structurii sistemului statil roma, 200215 disposite depinder doss di sprecieres de moment z stipinului de moment. Acezité urz evreizser indeepht impolares cultular impersi Es imprisities in general se releva in apocalipia lui Joan (Roma = tich de la Besilon El insuncul comon el umanitàtii) [* Apocalipse est a remarcability marturie 2 uni nationale à religiosse à eureille împolriva guvernissi occidentale, du hystole sur symptehat i dephast drei - 252 cum procedeza Indeoses i Rema - romanul de grozzi 21 lm Nero este ilustra en rest enlore - Pt. 2 luz ungtre, urz populare evreizici un estepti cucerire Ternszlimulus &1 cum at breve ou frcer vici o deosesire între Cersul sun su cel 124, ce-i drept, Antimesis 21 el se nume st Nero, der in recessi misus. Verposien sen Morcy. J. Guvernrez Inr Clandus pres in sunde direction per fraggal lim Tiberius. Nu so relut chier expulsares eurerfor, intruct fusere dovedit imporibilities certinini zceste i misuri. Interdictiz exercitivis sy comun 2 cultului lor, ceez ce zver zproximatio releases resultite so, co so cea din-Print-un 24 edio - vzhort pr. surregul imperin - evreir ru lost elibersti de zeele obligation publice care contraveneza convingentor los religiorse; est probabil à indeasely in priving servicialis militir 2 lost xxxnumi ceer ce un puter os lie impus Mich pilos zeum en lastz., Prin restrusz sez ordinii religiouse zsemenez timpuribr dinzinta lui Gzins, dispirasera in Egipt & Palestina vazoratione. Claudius incrediato integul but tombrish 21 but Herodos how principe substate, on interpre de 2 evite un contro nemplocat sutre roums so eurei, our lirger pripatiz une se deschie sutre popossele accidentile si evreil en core convictaire; percolat reside in incompolibilité locuitarilor de distrit un lountité din imperin, 2 dus vote souts ne 2 celessi melezguri ... Constra se indrenta necontenit spre virte; Aceruta colotoria mnest a but apropriate de lot, portiapontis: queenul su administratorii romani, subvitatile indrice su poporal euren. Guvernul se stridui in permonenti si estespondi, pe cot posibil, hiteror pretentialor indreptifile qui nerudrephito 26 eureilor... Der, elitari de exemplele de reveritit 2 subvilor filer roumelfit de zummit frunctioneri rommi] le gisese si exemple de o stibilier. ne complice, Guvernul nu trebuies i fre zenno muma? do dil cour abunarilor de putere ale unor administratori, ci indeosesi dato rit neglijerii puterii zdministratue qu spo-

ricil trupelor intro province de reest 13 gen au continuario recontinto, dis vaida zeestor papulation. Guvernarez teocratica - guvernal somma esz prez inclinat si-i dez mini libera in toste afacerle interne - 4-2 bost execulate in nici o epoce umi bruts! go nedemn er in periods cuprints inte moreter In Agrippe (48) El Buchiver rix-Solului. PATBOIUL JUDEO-ROMAN Remultilul verittil 2 lost crestres i'ufluentes nollor Mecroei. Osignuity insuchirer ristoinlui est dett in smal 66; poste cumar unre indrephtire ez pozt li lixati in sun! 44. Dupi mozetez Im Agrippe, Izema zrmelor nu z mai contenit qualitati de vizjbele locale evreo-evreiest, se duce un permaner ristor al trupelor romme impoterde evrer n'er relogi qu'utilher de romani) Alatin de faintier, si elementele deciant si-an juent volul in codin a relotitor. Procurebrul Tiberius Inlins Alexander ordon vietos nires 2 doi fil zi lui Indri Gelilent, Iros si Simon., ceera z jusemm historen noulun MATTATHIAS [În zpochipte lui form, Motethies de la MODESN erz correspon sim bolul lui Indra Gelilen] Perkizi, potmotili proportanza rassoial, si multiriti urman in desert. 4Bzistill cutitobe zszsznzu, contre soniter, uni stes soldati rounci son simpilimeti errei zi romanilor. Intro Esemener stre de spirit nu putan lips v unirecolete si semmete su nico cer esse se mirecolete si semmete su nicol cer esse se minima la se vor protetin ci nidurite fernationa la se vor disama semeni nduriles Desihonului din

crurz sunet los de transiti ordent de Joses er homere 4000 de cutilisi 1-24 unintis De Muntele Mislimilor. Mores unit a evreilor en brunt de mini tirini, en o credinité co-Posts, Posit aproprité de Soudele de portione din muntil as pe cot de mut il veneron pe Jehon spe abit i detertion po strainil spurceti. Resboint ere present, declarest sv purht de trans Enzhal. * (* Este ourst Thselatorie deci in precuvintree le listorie vissorului omul de stit Josephus di do Inteles it evreil din Pelestine 1-21 fi bine de o part ne insurechiz finaturilor Enbrotulus, pe de 21/2 pe tulburiris dis Gzlyz go ztite d'unez rue militaire z germinilor er su pe crisele zuntui celor portra Impiriti.) le pirer et de rendele pristo virtorrez convictuire est imparibility domunical idees exhipping reciproce. /fy Cenziez, comunitité urbono originar grecersir, grecii que vreii trzizu cu zcelezzi drephin' civice, evreil field superiori pris numi, go avere. Sus impresiz eveniment. bordin 38, celitenii eleni zu ceru brului suprem, prin pléngeri, enulsiez drephlui de cetatenie 2 confocuitorilor eurei. Pe de 215 port, in seees periords, eureri ingisi Sugeran rounnilor transbrusser espitales er a entiender general romm 21 provinciai juti-o urbours veritabil elens Minichand communitate Im Nero, Burry, zordi greabr diephte, ceer ce es a hiph grant sub-un oras cred pe teritoria euren si de o gavernose evreizicz. Decizia apodus violent tumulturi de stradi. Burnio en intervenit in delsvorses euseilor, une en prinsit origal, drs en lost silité de quiernetor et se interce zpoi, intr-un sandal de strada, au Post omoration totil (6 rug. 66). Acezit nu erz o unituri ordonsti de gavesn sil en signim-ti nici n-z Post intentionsti, / Lz Jern-szlim, ro tul de ztzestosi z Post prelur de evrei. Evrei relatind evenimentels an abirund at productoral Palestines, Gessus FLORES 2r h' dorit si provozce o inshrectie prin exagerera nedreptition pentry 2 evita 2001/12 din ezuna prosster sale quivernin si est evidour ci guvernitorii 2 cestor finaturi in becesa considerasil misurz obiennit a neuredniciei el zunprivii. Der chrer dect Florus zurmarit intr-2 dovir un 2 semenez plan, el egus. Cici bocumi Conform reeprezo relatini evreil moderati si avuti su regele Agrippa II, investit en guvernses temphilm si pre-zent la Jesusalim tocumi atunei, astimpiré mesele posur le punctul ce inholté rile si interventiile importive lor de nu depreserir stadent atime in ultimit zui in mod obisnut, / Hzi periculoste essa progresele teologiei indrice, Indrismul binpurin deschisese partile sale strainilor. Elezzar, stopinal templalmi, 2 interzis szerrheite neevreller den donzetz lui Augustus. Le object of reents univer est juguitore pt. romano su periculores nt-tora go poriunica tradiției. Fariseii Ipuneau 751 tort spormfele in Dumneren, suportra shprivier rommi, speried or o dit Dunne ren va internera impiritor ceruribr ne piunis. Zelotil eszu hobriti & chiderso inprinter cesurilor po primit en proprié lorte si incredintati of stipinal oghirllor & Pi uz sprijini Tu open prozes. Nr. 91 influentz relatibresz in continui crestere. S-2 descoperit o veche angetere, ci In reers to periordi ve purcede un birbe din Indees su uz czątige stipinirez lumii / Partida moderati z cerut sprij'in militir de la romani si de la regule Agrippe stil The Prings on lorge pre fromher (relatir), Orrsul for wipidet de relot! (palriots ex entitors), printre es final Si him un bin of In Indos Gelilen, Monohem. An enceret origin, on Theins so micelient mice gernisoent roment d'u cetetez stimusto templului. Au cucent qu prhhil regal und se retugissera moderation qui romani. Osagul liber a home eliberat. Noi'd Macaber suvintera asemener deborvechi. / Asther, se spune (i in 2 ceezed 3', 6 2 ngust 66, cei de 215 nationaliste Ti unszerzez pe evreil il Czeszrez, izr evreil pe cei de est nationalist la Jerusalin, gi en zeerste le déduse semmelal in rubelo direction de 2 persevers in scesst opera privotra su plicuti lui Dumnera. In orrsele unde élenti esse uni puternice 24 lost ners evrei. In Egipt, 5-2 isuns to un tumnt popular si trupele vomme on untervenit Impolitive eureilor. ez o rerefie inevitabili 2 zeestei vecernii evrelegti, insurectio cuprinse imedia Thtrezza Indee si se organist prehiluden. 15 sub Bornz unel maltratari similare a minorthfilor inst in rest, on seprentate si energie. / Devenue necessió o interventie urgent W. 2 Impledice extinderes confligratiei. Guvernatoral roman al Siriei, Gallus, porni en trupele sale impoliva insurgentilor, inst un a pult invinge puternicele siduri ele polizhini regol si ele templului qui, de remener, un fructibici ocizille obesit de cei modersti W. 2000pz orzent. A gader Judee, Idumera si Galileez vininer sin Theipez in miinile eureiler indiriti. Ei zu silit finntul somoribu si li se Mociere, zu distrus onsele de corsis elone Anthedon = 1 Gzzz. Reseliunez un 2 depizit granifile Paleihinei, un din courz mosurilor guvernomen tale, est datorit repulsier national 2 siroelevilor imporrive evreilor. / Guvernal ro-ma e salocait procuretoral Delestines de legatul imperial, Titus Flavius Vespasianus, care, in primivara lui 67 2 privuma in Pelestine su frantez unes erunt de cer. 50 de mil de combitant. Insurgenții, hind respinse holisit de staba garnisozur romani du Askelon, renunți lz ztrc. Ja 62 Vespessenus etamper Portretele tinutilis Colleer cucerit so corst print h Askelon-Le Joinnelle, fractionale de frantice se lupling uniti., fy ver emilie 69, fernitud 2 bot suconjust du tost directule. Acun 2 murit Nero, motor W. cre Vojpins Interupe reduit nu incere redin Jerusz Timului (mondolul zardit lepsholus se 14-

cherse de drept] Impiror 2 devenit Griba, der order non nu sosise, pint la temiwarez znetimpulm kronstil. Prinsvarz, Palba a lor vis hisir. Decina trebuis of cado in lupto dinke improstal grim prebriene qui cel al arunte i romme. In innie 69 VITELLIUS 2 coghar, das tu reneps de tost somethe orrentier, à legohal Indei Pu proclaw impsor. Acest Supreunz en nucleul esmetil de Polestiin le duce or porte vintoin de succesinne, pe core-1 costror, hastright ona Ini 69 gu ii sucredinți finlui oru terminssez virsolului indere. / Inke zug. 66 & primiver 70 - periords in one insurgentil un zu fost stingherit in zehinnile lor - strinii za Cost dor spechlori, lost nenorocivile en lost produce nemij bent de evrei evreilor. Pakrofii moderati zu lost invins 12 stirsitul anului 68 de citre ces relosi ca zjulorul contingentulur locuitorilor berberi qu frustici din sztele Idumeii. Zeloţii zu dirolve torte leprimale une ordini civile, religrosse & morsle. Schwir zu bit eliberti, legile ribuzinini desconsiderate. Capatentile se riborza Take ei. Strizke orzsalar zursha Murc 12 hyptile cetelor In Forn, Simon Es Elezar. Concordiz de instit numer ditorute vurmiculus comun. Contratil confisce ri cele nécesse 200 la node se gritera gi sine aprovinounti, ei ducern luph fivi 2 se sinchisi de masel Homounite si in curind muribore de Rozme... Superiorits. Tez numeria su este de réstou 24 deau in Paroases romanilor. Flactrile mishira mas Jubi helele templulur sv 12 10 zugust

temphal insuso impreums en tost terrarele admint sico in gase secole. Dupit o luph de strade de citeva luni, la 8 sep-Lembric, 2 lost subrint ultima resistent 2 prin dirimines Stinter SOLYMA. Opera singerozat durze cinci luni. Eureil Ti uciserà chire su pe cer dor suspectitu de dezertere, romanii îi ucusera pe prinonieri. Lingi Mrez Mozeti, tocumi zcolo unde Dzvid so Macabeil Tiso gissiser religion la more manghie, strimborre, The Thirtyserile de stines MACHAERUS qu MASSADA, withmil insurgenti se mentinuis suci sui des randal, paux cond ultimil evred liberi, Indra, nepolul Galilentui, Elezar igiuerseser femeile si copili, urminduri imedist dupi zceez. [Shints shintelor zporti esz o poste z templului] Împiratul Vespasian nu s-2 simple injosit si mezza iz invinof for pe capitalin din cause acestui succes inevitabil supris unui papar une, de mult supul. Profunds repulsie pe ose occidentili o nutrezy liti de poporul eures Inlocuiz Turnishz lipsurile glorier vztsornice En dres superstil desconsideren numele de evreu prez mult W. 2 Sv-1 2rogz, precum cel el germmiller en partiller, el ma consideren ? h' sub demnitstis los de 2 permite es plesez espetilei si sevuvere sucuviz riulieiozzi o friumlului ditor zeeste: victorii. / Oper assier 2 hot urunt de our murz politici. Politica de prini zemm - bzrzh pe recumorateres evreimis Tu general co comunitite uniters proposate so religiosostadeprisise introderry limitele simpler tolerrufe Pati de obrieinsile su credintele strine su

nu mai puter hi wimst. In everal insurrection indrice le revelosers prez evident pericolete cre sitisture in reerst resource untionalreligiossi pe de o parte sever concentrati, re de alts Takinh asupre Turegular orient, 2 vandu-sv ramiliatil chir Ev The accident. C2 urmere, cultil central (indicant) a bot in litural odats w. totalezunz. Acesit hotizre z governstarului nu re nimie Th comus en Tutrebares, vamais fire un raspuns derm, dra distrugerer templului 2 lost un so premeditit son intemplator, doct, intrus onemit sens, suprimores cultural or li necestit dor includerer templulu, somphorse chidino putind Ricrutzh, szu dser, Throng str sens, presupunited distrugeres secidentità z templu-Im, cultul s-21 hi puti relus intr-unu) noy. In reests problems se uz impune totdezunz en mai mutt probabilit excludeser ipoterer recidentili de vintor su recepher Ationibe mishitore ez program 21 politici'l schimbite z guvernului rousin ht de eureime. Ez se contrers, chier uni evident deut in evenimentale de 12 Jeru-Szlim, in includeses szuchszulni central 21 evreimii esiptene 12 templulus ONIAS d'in apropiere de Memphis - ordonst de Vespooren in accessi periordi - erre diluniz de secole atituri de cel de la Fern. Silvin, 2 semeni Viducerii n celo, to de 2 lepsadiini stituri de Vechiul Festour quel 2 bit privet de donzfile sale votive, interrestedance cultil divis is interioral hu. I I'm cursul delinitarii noir struster, dispery. vi szcerdotrul suprem qu sanhedrinul de h Terusalin [ohtel bitrinibr], eureimes pierZindurs cipeteniz zi zutorihtz supremi. Print atmed cel puting tolerat, importal and 21 21 hecorni evren n-2 host muht, This 2 lost transmis Ind Impiter Capitalian TV representatului sin pe pomont, imporohul rowsen. Remitted dis structure institution indrice, suprimarer cultulur central determins disolvaces comunitatil Jesussim, orzsul 2 ramas in ruina, territorial say deveni domenia imperial. Cetatenii ezis crutati de informetire in sabre ou lost vanduti in Francile de schovi. In ruine, 12 ridicate o listing pourry legiunes erre urun si stitomere de roum insinte in timotal indoic . Vechole trupe provincial, recruthe pour atuna chier dis Polestino, 24 fort distort in alt regiuni. Veterni roman on lost colominsti in Emmans, in Vecinstites Jerus limulus, des nies receiters my i-z bot rought deptal urbon. Cz y primz Colonie flaviano , apribb provinciali ese-Szrez, pous stunce o comunitate unbons gracersci, ostiny o structuri roumm su limbe objects to him. Acester erry incependent de municipalisse occidentità a finntinha Indrie. Chiza depopulate si izrzerto, Juderz proprie-not romase indores. Deja ocupatiz militors permonents, Tutra botal snovunto, esse putz to destinate doze por intmidster population , Turnest Indeer muse all h growing imperium, arab Tumpoh rive env eren indrepto instarile que vernulur. / Nice Herodieniv nu suprzvietuises mult timp distrugeri Ierustimuim . In vistoral indoic, regel Agripps II Ti aprifinite po romani en brodelito, es armore appointer 12 consumer persons!

gerontati. Insi dupe moster to, co. 30 de zu un firza, so zcenst ultius viunistis 2 stotulu indorc 2 last implobate in pro-Umera romana Siria (Agrippo II. en 16pinul de la Creszros, Priners su Tiberras]/ I In executives enlimber induction everil my 24 lost stinghents niciunde. An lost toterate instruirer religions si aduntité dasestilor su cunoscitorilor de legi. Ny 1-24 My contramsure and zeest asociativa de va-Sini incercia si ocupe intro oxecora unsuis local Postulus sentedin de la Jesuselm. Representated que entorulus Sirier intervent energie impolivo 2015 tres ontisemile, provocité la Antionie tocumi su periord distrugerie Jernstimulur. Titus, veund h Antrohis, it respirate on tost hotrorez ne conductorii miscrii book, veniti en sugamenta de si el supe pe eurer. 120monii som shot is declare riskon indois mului in sine go so aduat disspors larg wishing it bushes washessing for ing. cres a enseiner lusere atoris du sistemul stotel prin suprimme representates into politice / In esenti, turnurz din politice appliests Ty can't everimin inceptind cy Alevandru se resum la anulirez comducerii unitre Ti 2 coesiune exteriorre 2le receto comunità seligione su la smal gerez puteriil conductorilor el core de in hinder esupre tuturor evicilis dia su day 2hrz Imperialin Romm. Pria zcezitz, 1-2 prejudició guvernores unitoro o imperiular, prin excelent in orient. Lagin is belencent, er & imprintiv dimestre indeo-claudine, reception situate dut , just dominates directs 2 occidents lubr supre Indeed 25 cuty-

Se contradictive dutie substitute imperati Si cer presterici la remener unitari, l'act estistron interveni do o necesible imperio-250 cu tozt consecuntele er Port li critiests crummes purisiir rossorulus, destitue comuni tuturor visbozielor similare du istoviz commi, die en dien bat pi sensiti nomonii din cour disolvicii religios-politice 2 notionii, pe esse o sulvens acest eventment. Oricit de funeits si individual nejusté or A. Bor buiture W. indruid , toupires institutiber one dusersers - on o 2 numb necessit trebuind of duci - 12 forunrer uner portide, precum cel of relotilor, un erz altoruz decet o masura correcta su necessis. Verpronn, erre lus decinis, ess un regent intelepitor so companit Ny esz o problemi de crédinit, ci doss une de putere; statul echnization indere, 2that is fruntez dissporer, un corespondos essetrului necondition 21 unselw stat lumesc. Si in reest on governul nu-s-2 indeports de 12 norms generals 2 toleranter gray 2 purbt rissoint importion evreimil, ci impolive merelui preot su sonbedvinului. Distrugerez templulur nu que rate zent scop in intregime. Trisiza destur eureis so such un multo adepti as euverlor, The deasest in dissport, core se stegon mon mult de codul mors que de monoteisment indric, desit de severz Pormi à creditter notionale; intraga secto insemush-2 crestinilor se desprinse de Muchos evreimi si adopti, in parte, o oponitie declarate Bits de ritul indoic. Co dever Je rustlimulus nu echiusts in ochis zcestorz in nici un est on storsitul credinter.

Si in sand acestor intinse as influente cercuni guvernul subsptni subvuestuz te-141 urmiret prin destintures centralur 2 dorztier divine inderce, Disperitie enthalui central indere a impulsionst substantial despirtirer credinter crestine, communi untrunibr, de religio intional-indorca si victoria adeptilor lus Paulus asupra celor 21 Im Petrus. In so, in vindunte evrerlor din Palestina - vorbilori ny de estraios, er de zrameros - su su cele ale diasporer strius lepst de Jernstons, distrugeres trup. Inlus adones propostis intre erreine so restul lumir. [Innen is Istail, hopy-> Kesentinger nem Fideston jelove mig ela-Stor - non y Dems' terebeingtigenel vetherminger.] Solidaribte infrom 1-religiorti pe erce guvernul dovise 1-0 Intiture 2 lost reconsolidate in access sters inguitit tocumi ditorit netiunii violenti Es impins in curind spre noistante disposste. Inpte / - 4 116, som resemble eureir Imporior strainil romane. Reseliunes ere de unteri pur intionsti, virind alungarez romanilor cz g, z elevitor g, fe pare, Spre jutimererez unui stat induce de sine stitutor. Se spune ci riscultis un uns 220000 de ozmen The Cyrene, izr Th Cipra 240000. Trains 2 extirpo po eurel din Alexandric, & s-2 interns everlor to presser pre insulz Cipru. Riscord sizh centre diseposei en tere de boghine qui state) In stat to care il into meiste pureimez. Nu de port alirma et ambrither impossible 21 h provocit-o urmstorer isscorts. Adrive administrative obiguit, primit is intresul inperin fire crécnire, l'i louirs pe eurer in 19 central de senistents 21 credinter notionale &', probabil spre surprinderer governmentiller Ingisii, provocsis o insuredie ezre esz de typt un szzboi. Czusz ur. 1: Sh 130, Hadrian 2 hobirst si reconstruisson Secusitional ez o colonie romans. El muse gindez la propo gradi politico - religiozar, ci aplica o hom rire lusts. Colonie full urms of primers. ci un num somen. Czun 2: Italian z interzis circumciniz, der nu cu intensis de z dechar mobal evreinil in sine, probabil. Eureil resimtern zubele unzsuri cz un zbe Indeptit impolvive credited su nationil lor In verge exceime din imperio si din zhrz Ini sprijini renvishires celor de pre ling : sor dru. Prissiul 2 lost condus de prestil Ele-2no so de cipilmul de Elhosi Simon. In cursul celor 3 and de ristor - care fu purht en o esumme némbratione - 24 murit circa 580000 de ozmeno, ir populatia unsculing a but uncelspite preturisdayi. / Cz urmore 2 scestii siscoste 2 lost suprimo EN numele poporulus evren, et find de provincia Inders find denumity SYRIA PA-LAESTINA. Trouble 2 rims pushis. Noul orza zl Im Hadrian erist, der un prospera. Intreser in Terushim 2 erreitor 2 look in-Herris. Grannouns 2 lost dublists. In counds tulures reester unisure de exceptie, tinutul nu erz prestrent, surint de lorte debrit Chnodicii Glassiei cu problems notionals. PIUS dida trupelor ordinal to lunt impotnive exceller. Sul SEVERUS se vorbegte oliver de un virsoi en eureil. su sommitie. Ins. dupt virsoin Inv It ADIZIAN, nu s-2 mizi zjuns la misciri una zunte in vindal ture

ilor. Aceste issuanini repetito ste urii zicunse care framanta spiritul evreilor Impolrive tuturor conceptentor de 215 motro mlikte un zu modifict politica generaliz quernalmi. Impiration na numi es mentimuser fits de eurei puncted de vedere el tolessater politice & religiosse generale, ci legile generale extraordinase decretato pouls evrei essu el su remos in principal destinzte si-i dispensere de reele obligativ cettenesti comune esse contro venera obicerurilos qui credinței lor; de zceer uni desemnst or privilegii. / De 12 Chadins - core suprimose cultil induc - evreil 5-24 bucurt a libertito donnectioni so 2 cultulur religios. Nu as hi lost surprimiter dres viscozlele din finntirile zbriczne El Siriene 2r h. dus 12 alumperen to 1st z evreibr stability aren; inst asemerer misuri en lost impuse dos pe plu local (ex. Cipru), Resedinta evreilor on somos EN 14 continuere provinciile grecesti. In Roun, orsecum bilingvi, el elciluiza o posto din population grezer. În sonul comunutiti crestine roume, devolts din recersti evreine, szerznowtul soterului z hoil routit pint in epoch tornil in grezos Si is primele tres secole scribbre 2 fort exclusion grezez. Le prise a misuri restrictive impatrion everelles non but hist med sh provincille letine. / Evreil 2 a lost schitil de sevieled milher din erunz neconsenter reesturz en religio lor. De stemen, et ou loir sentito de servició esre contravenes a supershire lor. / Est probabil à misurile wate Importor avenuaisser on lost legate d'interdictir erstrivil - ier nu zu Post determi- 20 unt de scrupule político-religiorse- in porte remitted din nesutelegeses dobinis euveregt. În urms riscozler provont si de intersicerer eircumaniei - er hand considerate drept critice - PiUS permise circumaine in com copillor de origine indició, Tuli un ru arul schuiter de alt nations white qu'al prorelititing rees to tresuind of hi contribut La reducere numeralmi celor convertiti la indrism. / Reactiz impotrive acestri indrism ermetic so ap sine sistiful zu lost lovilurile rarobilozre executit de Vesposion qu Hadrian impolare tivil indrice, de Tizion Empotrive restori erreitor de direport, ele ciror elect depigese en mult distrugerer nemillouist 2 communitation so diminustes Consideration su puterial erreimir. Intradeur, 21st creghinismul cot & indrismul de unil Krisin sun consectinte ele reester reretir 2 occidentului împotrive orientului. Cu zce-215, mices migore de propagandi care purto conceptible religiouse mai profunde dis orient in occident se describer de berierele strêmte ele netionalistic induice, De cital Teruszlimul Ferestrus (week si mzi existe, ides lurile crestine legat de viilor devenirs universite. Dir zcesti orhitrote generer stit nous credisti, tirgits is sprofundati, erre- 81 schimbs numbe odit co esent 2 82, est es sugustata es impienta ortodoxie ore se regissi in use tupo trive migosviv spirituale superiorre su una luberale core cristilinie crestinismul in indisis. .. Intra est crestiniumal prelis verits bill element perientes - rispindires propignadition - rdeptis vechir credite cire se inchiden site a nour ligt essu excluse du evolutir gonerali

ulteriozis / (p.229). Majorihla evreilor paleshinient din occident un resultaters din emografia comerciali, ci esan prinonienii de rarboi un descendenții acestora.

GRECIA (EUROPA GRECZASCĂ)

(p.123) Nici macedonenii nici romanii nu 24 Post eleni in intelesal deplin of cuvintului. Din pune de vedere intional macedonensi se apropian de greci mai mult decit romanie, dimpohivi, den p.v. polihe cetitile grecesti eran înrudite mai degrasi en republica romana decet en moworkis ereditivi unscedonesus. Insi, si Zeest est Pactoral principal, puteres de 21rzefre 2 spirithhir grecese 2 lost resimfito de celstenii romani probabil mai prohund so pe a durit mai Tudelung ets decit de ormenil de str 2 Mrcedonies tocmai pt. cr ce! dintil erry mai Indeportati decit cei din urmi. Niminfi erre erraiterisezzi ultimele secole sle republicii romsne que pocz imperiali - mai suni cu o for-\$ 50 0 idezliste aprospe à sel de tragice or elorharile politice the elevitor microdit Tuplinite - est dorinte de 2 se elenis cel putin in enge, de 2 se importosi din objected so education, dus arts an atinta Elader, dorinta de 2 ez la pe urmele marelui uncedonern, find scall qui sesse grocibi din oriet, so dorints de a continua ervilizzies lus, nu l'Elics, ci elené. Cres de subele pirti se usmiest spre imposibil, pronelenismul elen est privat de duvr-

to zi elenismul roman de desorvarire. Acezot lips nu i-2 impredict into so exercit o influents hotistore zet zemp. 13 politicit republicit romane, cft 51 2suprz politicii imprinților. Ocicit de mut gre-Cil le-zu demonstrat romanilor - Thodeosesi In ulhmul secol 21 republicii - en osteneste les este redernici, es nu en pullet si estompere n'ai docinfe, n'el munes depusi pt. impliarez el. / Republica romsm' il cuprinsese ne grecil Europei Tutr-o singuri provincie esse purts numele finetului principal, Micedoniz. La inceputul epocii imperiale, so intemera - concernito ou desmembraser administrativa 2 M. - W. toti grecil o comunitat religioza, care se leg. de vechez AMFICTIONIE DELFICA, exborit Nrespectorer prich impuse de rei qui loborts unterior, 26421, in scopuro politice. AD 2 Post rezdure la vecher el forme, ez cupris mud roum majorihta population Tesalier go Greciel proprin- rise. Augustus 2 determim includes Epirulu ai Macedonier is redestive (AD), e devenired representate to nuturilor elene. Aliber de Delli, positile privilegist on bor ocupat de (in cadral ligio de Atem & Vilapolis - Atenz = copilible chinling elenism, Nilcopolis = espitala etenismului imperial. + AD present o znumb similitadine ca 2 dunser provincials 2 eplos trei Gelii. Le lel or ettral imperiel de h Lyon, templal has Apollo Pythizmal esz central religion al provincibr grecesti. Deci cel dinhi z exerciti o mumb influent politico, ambictionile acesti epoci se ocupro de tirbiboses relipions propriemos, & de 2dministratiz souchessalus delle que venihuribe sale. Man Brass, pregediatel en isi etribule aguvernirer Elider, riests had dors un termen idezl, sur, sutotderunz conservares objects à nationalistil grecest constitue o brother escatinition w. zhtuditier nois imposition lets de scente si W-Modernmul et su cose-l'intracer cu mult pe cel republion. / Dermembrarez 2dminivira 25'vi 2 governiri gres - macedinene - esse merger mini in mini en unitresser religions 2 greater europeni-12 los anditiounti de importirer administratien imperiula Intre import Es sent, ci se inosder in tendrat, general de a separa tinularile sulvadvir eleme de cele semi-eleme. / Intentiz initat 2 roumnilor de 2 legs totalitata cetotilor grecesti de propriz comunitot, zieme nez celor iblice, suferise restringer substitizle; zcerst sudeosesi su urms renstentei opuse ecester intility que, uni stes, in urms virvibili Ligii zheene din 146 P.e.n. 90 hreeasil unjoritific ornselor overesti in tobers la MITHRADATES (887.4.4) / In eind zeertor reality, romanii au urtseen nicrodate ideez fundamenti z politica br: de z ztihere oregele grecest lederation de ovase italiene se. Agz cum Alexandry n-z dorit noodst & stepinesia Greaz, C2 Ilim 50 Egipt, Iz lel, romanil nu au extins is errul Ender relitir de suprinere print la ulhimde en limite, remunfind he deptusever 21 virboinini. Acent zhihaine s-2 mzniletter industri fili de Atenz. Din punch!

de vedere zi hibelenismului, Alens erz erpodoper lumii qi lumer erz mondone dru strinite en lepst de er pris simpohil & sminhor. / (p. 132) Filoelenismul roman domina epocs imperials mult mai profund decit epoc republicani. (e) se monifest, de exemple, in continuaren elempirii provinciilor orientale qui vecu mors terez celes de-z douz limbi oficiste z inperiului qui in Brimele politicorse pristrit de guvern in relitie en comunitité grece sti. De remoner, in reast province, inpintil or bor dowelit de general in privisto diruribor. Trables plins de consideratie o greater qui venerities adus Eloder proprin-onde de guvernul imperiol deozsece, intrum zun unit sens, ere privite drept fori-moms er Italiz n-2 bor in sventjul mid 21 guverusing nia al finatalar.

(ÎN ÎMPERIUL ROMAN)

I. PANA LA ABOLIZEA REGALITATIN ROMANG (p. 105) Peil commo guvernest communit, seri strining uverneza communitation strine. Alika conul cit as real string pot hi incelitanti ha Roma printro hotrière a communitati (p. 106) Unclent authoris commo as in general al celui iblica 1-2 constituti in epoca accesa - in care he care neam vie sura de sine station pa peninsulti - adovares rentini MARS, sent ucajet, aprintarial divinal communitatii, care accumentainta, care protejeasi turmele, care in brange inaunicul - in masons in care hecare communitation TEO EVEZ proprial Marte Es Il venera er pre cel unzi puternic si mai szern dinke zer. / (p.10+) Abstractia su personificares constiture basa mitologies consume, cz si z celer grecesti. (Je uzse dintrum lenomen al natural man dintrno concept En abose decempe, an communital sub lorm sz personstr) ... Moste est cer mz vecte Er mzi nationst divinité it lier. IL himp ce 25stractio, esse constrtue fundamen hil officer religit, successi prehibident se se ridice la conceptio uni veste qui mai cupriunitorce i si pirundi lat uni ratine in esents Incorrilor, formels credinjer comme stagherri szu se reduc 12 un nivel incredibil de modest 21-conception so 21 inteleperis... Rolight romant our a porter person his elemen tele de nésuteles que chres one séliglulese in on so in nothing so once trebuse of her porte suti-o religie, dres recesto re pretentis reflectivit omnino Tutre, Teologia nationali 2 romanilos a sucerció sã-so formere notiuni precise despre tenomente important qui despre propriet tile lor, it le confere o terminotogie si si Le clisère sistemate. Astel de notinni, zvind concernos un corretor res pectibil as ridicol an constitut esent, toologier comme... In legative directs on indi-Ferentz fit de elementes idestre (2 religies rounne) de oft tendingo proctici quintilitàrist a religie comme. Mérires proprietation Es abundants de bunnis cestant pris sorienthro, pristorit, novrostie si omest - ocestoz sur merurile po este roumen le cere zerlor sii. Levered spirit de économie 20 specultis mercoulité on lost pres odine inisdiaint in except rul round, pt. 2 nu- 3/ grave 25stracte corespondatore in lumes reilor / Cele mai vechi corporatii sacerdatale de leigit

de cultul hu Marte. Preotul reulus comunità 23 fil 2 bit des pe vists / In codrul cullului boom re overent unit, IOVIS de pre Capitalia este geniul poporului roman, situat in virtul seremer divinition rounne. 4 Aprinostorul 2 cestri ent, imprennt en ces doi preofi zi Ini Marte, formers trizda szert a usribar preofi. Concomits, so introdus cultul non vetre unice 2 orzquini -21 VESTEI-, core erz cel mon venerat de romani qi din tort rituale propose, 2 opris la Donne cer mai indirjih rezistenti in lite crestinismului. /Comunities ser deprins si reduce numerorsefor divinity omegin bus repeten street szu corporatio speciale a lectate serviciului acesborz, Caremonile necessee & permonente conszerzte zeilar zu foot jucredintite de citre sht, odds w. totderum, unov exporti szy una szeerdot perminenti'; chelhichte 1-2 zcopent de dry donstil de Ferenner primit de temple si din zmenni, trobasil, onthi public al celorble comuniti's Ishine is it comunities sobelice a lost in esents acetign. Aga enn shall of dispositi referitore la reil statalui, sin individual, so ofere sector szerificii, si Le consicre aprili qui preoti proprii. .. Colegillor le revine sircine oficienii cultului un ei zununite diviniti. Corporation de specialisti is religie - institute en blu infrom - it has care again the entit e volution politico cu mult un mut decit colegiile - le revener sercine poistvzril traditier relative iz indeplinire adiuniti. openede lept de cort. In contral constitution 10mone & 2' cebylette asmuntité hour exist dour remenos exportir: AUGURII qui PONTIFIcii. Cei gras rupuri putera interpret vorute

rector de poduri" (pontifica) on obtino conducerer generals 2 enthulis roums. Colegin celor 20 do soli zi shihi zveru szan, to zvhivere tratel incheret ou comunitatile vecine, to decide in curostings de count in com lessrill drantile jut rind on, so cers dechroves 1778 sorului. Er indiesa legar, dir nuiputera dreduce in Apt. Busing by erz nudez di ordine, a de z de shhri, El n-zu lost Tuputernial si -i cerri reilar à truorre, a si explice rispunsable recebor. Cel une renunt breat , erz inferior regelin The resortion publicgo nice nul pute still de des repelenui. cerez. Cu tot selul be religios, romanii zu respectit and tenzaite ineporability princibill a preatul of remains on total nepuhucios in conduceser shihi si, tund enchas de horne pontie guvernuts, or der zsculture celui mai marino magistro. / (p.M.) Adorrer reibs se beseen he beting pe shisementer omala her de cele lumezh zo num rutr-o unisuri redust pe bria de lotele nestivité de naturis... Zent italiani est un instrumer W. ostineser unor summer inmesti Porte esneret. / (p.M3) Benelicial proctice per erre comunitates commi îl ditor religies 2 lost un cod moral de reguli desvoltat de estre preoti si in special de citre pundifica 21- hord de procedure legation, in latin, veligie 2 iprijinit ordiner publici Ev morelz.

T. PANA LA UNIFICARCA ITALIES (p. 254) Cot de vie 2 ramas in access to especi roller spiritualistrice luciariles terestre, ne one religie se resimbe tot mon mult influents elens. In organismen recedent me to petreent modificari substrupate.

TI PÂNĂ LA SUPUNEREA STATELOR GRECEȘTI

(p.451) Vechez credinti simpli mai traiz is suffetele italiarlos. Enso, religio unificanto a Italier inceper st incremeners in Pontry rudivid, cz si pt. comunitate pretito de-Venu tot me mult un articol costistor. Dointile devenisers povere spreads the pt. propriente, mis des de cond supremo sutoritat religiozis & concounited juridics 2 comunitation, pontificit, le consideren un impont rest. . Jechez moderatie în pretentiila religier natromle economice apuseser N. totarunz Ez 2 predut a veder simplitit. Teologis eve preocupation to suprime vectical spirit 21 re ligier inframle. De ex., estilogul obligatirlor es prerogativelor preotutus lui Iuprie 2 pubs 57-51 gisesset local in Telmud. Un secritica trebus 2 dus de ex. de 30 de orr, In urmz unor gresel repetito, jocurile tre-Suisa restapete de la copit, in urma un ex gregel z municipalités de ex. Resatir ht de reester z lost indiferenza es necredintz. ... Guvernul Poloses suspiciale tot man much deschis M. impuneres intentilor sale politice, trata religio tirii en o superstique utili W. Ingelier unrelui public. Astfel iregligionitetez elemetras putez progress en ugurintz. Lovularo mult has periculosso 2 primit religia din partez literzhirir biscandy-se. De exemple EUHEMEROS din MESSENE in Memorile serve

Supune stirile curents despre 252-numitir zei uner investigati profunde, ajungand la conclusiz it seil nici mon exist di nici Mu exists. Euros 2 tradus reests in Istins. ENNIUS Traductoral 5-2 justificat in hto politica rounne posto prin scure est obcurile zr hi indreptit numzi impotrive zerbr great. CATO spunez et o multime de vechi zugnri' es de vecho zuspico comes in withre deterits negligenter colegrulus. Es calibra po Socrato Tususo drew un corupitor 21 moreler que un relierent 21 religier. El urmirez tendintele zutreligione, oriunde 21 hi spirut, cu juditijules es cunascult... Superilités sulchlons Ei imposturite straine se amesticara in torte outorile, concurrir que se invirgisire unele imporive celerbite. Nici une date populatrie l'Alice nu scz si de Vrustormsroz vechil credinge in nour superstitie Descoperind scorevile postume de regolui NUMA (181 P.e.n.) he Roms, eve per si hi descres riber re-Trojorse cindite is nemzivijnte, tenzlul z pus minz pe ele que adt orden or be zree, Crodincrosii, spre regretal los, ethori numa despre leptul in sine. Elevismul epocil, deje dernitionalizat en salust de mission orienbeli in Noduse 2 in Nodus in Ihliz, odet on necredist, & superships, ceer ce exercit o etredie deosebité uni èles ditorité originis er string. In althorism greeze visities lu to as Hannibal, seintel sa vom constration de primerses Mama Feilor Brigiens, Mama Cybele in rindul reiber recumarante offarie 21 comunité rounne (204 Tien). Odit en con cestomes cultula Cybeles (dra PEssiNUS, un

orza cellic din Assa Mici) cultile orientile se stisilera obiciel in 12 Rome, ier reester 24 exercition o influenti profundà zupis sentimentelor I' conceptibr poporului. In 186 P.e.n. sulvibillor le-2 lost dennits outful lui Bacchus, rispondit repid in lost Italia, deitriunnd Runill as provocind crime. Peste 7000 de ozmeni zu lost pedepsiti, su ces mas unse part en condimnin' la moaste. Toti celitenii shfeleph eszy de rord en condomner zeeslei Porme de religie periculores N. republics. In 2 semenes timpuri, vatiumes pierde compehitrz en nesunis. Guvernul pedeprez prossi impostori. Fierre cult string, doct nu fusere sutoring in mod special, erz intersis. Der guvernul à los obligat sã fação serie de concesii. [Czto = om de str, zdministror, Striber & speenhat

IV. REVOLUTIA

Nzhomlihtez

(F.p.223) In more lupti 2 notionality los din sters intinso 2 imperiului roman notionnile secundore de occidor timportanto, tre
de occidore. Notiuma temaino, pril distruge
res Cortagnes, primite roma mortolo. Timatirile States posto obra lambo qui vectirle obra
ceruri, nu num er futeser lovito de obra
curile cele uni violento de recepium har
SULLA, dos niverses positios o Etalier le
impuse en in retirle lor publica laborirer limbir so cutumelor Ibace. In statul roman nu

mai apare nia o intions little mai mora indrephtih st rivelizere en cer romans que ces grecesser. Nation Water liking este in plint desvolhre, instructure qui in expressione. Limbs Istini a devenit alunci limb universit n' in cursual limbs universit 2 relativor inthec hule de ne sutronge pensonno, de la Alpi su prins le strambère, întriprim italian indrep-Kudu-se spre provincii, prin posite la privilegist, Izhuz pritrunder & chor ev in re-Istile dintre neromani. Chiar dia provincialis rommi se inbreen de obicer in Ihhr, ei bonner toluge, trepht tulpine uner popu-Istil smestate in provinció, he romans, he 2/29th colonistilar romani... GAIUS GRACCHUS 2 lost primul care 2 desvolt Tu mod constrew ideer de estonime z provincilor statuli roman prih emigratia it-With a 2 dict de commissée que lusse misure concrete W. restrares ei Oponitis contesustorre se declarase importiva temesarulur proies, distruse in cer una more port primele reus 16 go transfe continuares mi .- Oriest de sapida qui neutivilité es crestres limbil' qu' nationalité l'aline sez reconossit totodet egelitete celci elene, 52 or find uni vechi El unzi superiorie, El se elien en es pretuhuden in modul cel uni strong sen de intreprivade en ez intr-o evolutio. Revolutio to him one italici - once niveline tout intionalitété nelatine de pe peninvula - nu le ation de orașel grecești, Latinimer Ithres mesgez mini in mini en elenissez eseveradi. (Guvernstrul Asier pronunts sentintele judicisre (4 greser.)... Privanderez missur z mille

lor de schui die Atiz Mist, Sivin z dus la combpires on proletzeratul italie, conferendu-i o colorzhir elenz... Remitatul imeder al recstel revolutio complete in relatile inflomalititifiles: Italiz misum de greci, sirieni, lemicieni, evrer, egiptemi, particul aribtile un hounde se jutrepitrundezy prehitindem to se ztehurn unele pe ztale. Le cit cistige ()recterns him in extensione, pe zhit presder In originaliste. De ex, la Rour, starea myloce dispirate que un rimiser decir miril domini en cersetoris. Eleminal italical pihuller dejos esz un cosmopolitism respingiter insoful de excrescentele culturii su de o busure superfrait spoits... In loc 17 modelere exectival rown in spirital gree, roumie de multumera as Imprumentirez ocupation esse necesitas un elort est ma scont 21 proportului intles. Accesto descompunere infrant est designestit ce su inter-92 epocs. Tothlitte poposselar - numb obje muit lumez sutici - progresent de la o uni-Since exterioris sub supremtire Romer spie o unificare interioris, sus stipsuires entraisin moderne, bonto su estato pe elemente derre. Dessupre ruineles papasseles de renogul el doiler, intre cele dons intima dominante, se implime in lineste unrele compromis istorie; notionshible green si cer hous Tuchere price. In culture, great, in politici, commi rennit b suprembir lov. Litine i le rardi o possible egolo en grezos. Sulla permise No prim dit er zuntistadavii shiin si se edresere senstala in limbo

grezca, ten translator. Se apropial trupunite su care comunitates roums va deveni un stat

Religio

Revolute politice & società a Meture to monle en necesitat en editaril religios ... Erz firese dres primul could at hilosoker eleme en nationer comme à expit un caracter en total ostil, statu romm - care instructiv se simler that prin strong religier - se comporto pe suns deeptite tots de librati, precum Postrenta his de cercengio runter cose vine of esediene, en elunge hibrotigreci din 120mz. In selm 2000 se de siversise a site vice rounn, de stit , core inglobe un literure corp de preofi quo comunité tipat de crediuls. En est religiz nationals esa dedicate in hitis den o institute politicas on thit pretidel politice consideren wire tifix domented sixericial de stat drent o zrein pontra maneure. Aceret le manifest de exemply prin recer of vechii proctice de drolvare à aduniril papubre la aproprése uneil fortuni i-2 lost esrespons legi conform ciroiz orice adumse populare tresur si se Imprietie deci unus magis lest superior 1' se nivier semuele une hoten pe cer. Olugaches comme en unidet de seersti proce durs cre-i pormitez printi-o singuis min cium piozer n' runbu orice decré s/ ps. posului... E crectoristic N. Incremeniree rolugrer romano-elene et superstitur nu se uni lergi de religiz hationali... Amesticul de population est tot une mut instit de amostoen religion. Dintre tort cult b primise col

PESSINUS.

Y. MONARHIA MILITARA

(p.313) III.) In epocz reests un apare n'el un moment non in evolution religions Religio roumo-elent de stat zi hibrotiz stoicz de stat legit nedepirit de cer dubii, eran un nume un instrumer comod w. orrere guer unse, hie ez oligestici, monertus sen demoirztice, ci de-z drephi indisprenditi, deozrece erz o imposibilità atit de-z combrisi statul en desirique lipsit de élemente re lugiorse, cit qu' de 2 grisir o nour religie de stat adevisate ponten inlocuirer celei vechi 1. Nice my alt cult no se sucure in validal populatiei unite de o mai mase popularitate: end sentul ordons or templele in JSIS editions in intrioral ridurator of the divizunte, nici un huribr un indiron si Theespi el Franzo opera qui consulul Paullus lvesuiz is dez el susus, por me lovitures de topor.

(CAESAR - DIOCLETIANUS)

Asia Mici (p. 163)

Multumité supreventent religionse supreme, pontribrabil provincial trebuie se le rout o importanté practice merche sed in Ariz Mrot prin inalis considerare de care se sucure accession institutée rici. Dupa ce redundres provinciale

2doptise cultul imperal &1 objunise 2 cordal gu-Vernului, urmsi so representatele urbine; The die himpul Ini Migusters (31-14) cel putin, loste resedintele du broto lor judecitores ti dia Asiz isi zueny CAESAR GUM-W zir szrbitores impereti. Suprivegheres restor decrete provinciale Es municipale Es a Indentiniril cultula rate, is depturile so osligitie unrely prest. De ex., orgal liser kyzikos: printe alle motive,, liberins in anulit autonouve qu' dies cran abacdonivil construction decretit 2 templalar senti Augustus - port benn W. ci, is orbited ones liber, my en subordant admistrici provinciale. Probabil, super-Vepheser superiori, destinti la incepta culture l'imperial, s-2 extrus asupra problemoles religions In general. Atmice End vecher so now credight sucepuis si-si dispute stipinires si imperis, 2002st contradique a evolut una Tubi pris reest point lier provincial spre stores conflicte-21. Prin tradifile ez si prin reest positilier obligatifice decorgers din mystrational lar, 2 cesti provinciali distingo essu chemoto qui inclinate mult une mult dear ungustration inporali, it veghere supre destiguizmi esrecte 2 cultulu divin obart. Nu detinere puterer disciplinare, der putere sedim interventis jushiper; indeases, show and creationis Neburn or he such of respect cosinfel culture imperial, În epoci un torni, suprinții de credinti vedre ordonne reestri una presto sit

pedepsenser chirer et controventirle religiosse, Zi le zeordry subcumi volul pe esre mitropolitie & episcopiu urbani al vordetine sus importation noir oredinte. Fourt probabil, in zcest on, ordonnifele progrise si nu h espro instituțiile crestine, ai dimpotrus, bise vica cregliar victorioner 2 prehat instrum. tel reservice du resenziul insuic. Tort zeest user sur villale v. Tutsegel impers Inn, uni 2/es AM 2 suports r consecratel forte protect de eglementre provincient 2 culture ruperist, a supriveglisse religion su de perseentires celos de 21ts credints. AM Constitue si W. 2dorsta divins sedicul prefert à un la de religie W- excrescentele sile. Interdid z generati z ziocretile-2 lost aprich in Am ch o severitt exen. plant du crun abunuitor zées lovre

5 poonis (p.44, TV.)

Figher et civilistes courses à priteurs su spring une devreure et un meternidecit in elle provincil est devedt de religie.

G2/12 (p.57)

Guvernul comm, en best etitudines lui indiferents fit de porticuloristile locale ele venerzai divinitatilor. Instituire, si storiori
znude gelice în espitato pour romant e
terii si exclusiad orice legituri en cultul
untional est o contransium e guvernului
simportire vechii religii informa Augustus un
uni elt misuri direct împolitive divizibor,
internisted numer oricinii celițesu roman
porticipires le cuttul nețional gelic. Tibe-

rins 2 internis reest secondotion, (not successed recessed by his metalement, doorrece recersive interdiretie 2 mmi foot docretith de Clandius... Religia informate 2 suferit probabil un regres una report decit
limbs informate si abia dier a existit o oppoartie realt priminderio crestinismalui.

SN12 (2.282)

Restauration vechili creditate prin restringerez etzcurilor crestinilor indreptite impolivos politesmulus so-z avut central it Akerandura... Crind crestinismul enceri so acest button, spicritical national n-2 bit tride, totas, lespinul crestinismulus esto sirra.

Romanizal

Gaha (p-49)

It epocs republiant, romminser finaturilor 92lice meridomb un erz ztil de zumont in ricer
2 Springer sudice. (Cele dout encerier essen teprist de 80 de 2m; in Sprin erzu uni multo
tzbere z trupelor romane so uni multo orzae
1stine)

Spania (p. 41)

Opere interver a epocii imporiale = romminser Occidentation. In periorda republica, stravecter eiviliate indepent so cer funciona se functiona se functiona se functiona surpriser cu specifical poporului de-minut. Il opon imperior, romanimes a la energia incurrer de sus. Populati independir porte a la mosterta cu estempti italia, in porte indirentati cu estempti italia, in porte indirentati rese indirentati con obiceinale totale.

The hungarian-language paper draft version

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A001 1 (8): (1) Ar evougélium obson " Tèrus tobsisser is meggosolja Demoslem elpuntulisat, joslo Manuelyet a Romai Birololom rereger he is teljentenel a torlendemnal anoltal, hogy " or 70-Sen levous. los Demnolemes, Selective 9 * templomet, alse " new movedt his his boil [Mot. 24, 2]. (2) A R.B. entelum sures mintegy el-Sollos mogulios, auntin sido a papifejedelmes es a foriseusos [Jan, 11, 47.] filelmete surlieton rojat magular jelottet mes I homméloeishout, misseriet 4 Hours who crodet univel. He chiepen lugyjah o't, mindenli lumi top semme: e's el-journes mond a roune al e's elvenis, tolish mind e helyet, mind e nevet. 11, 47-48.] a herenting luite jent's 27 d'ésus empan ar voter frahéw benølt is esdelredelt, uggliogy felmennt a lierdes, lings milyen liaponlator lattes a milo eloljans de a someral horott pa muloto foller levo haventinging in a Roma Bi wholen horst. Es la lattes a ilyen hopen-Plotst, lioggen lett volue liepes a merzo vogz Dinformatrie migtiden egy mogos rough testilet 2 ossees hino Jellegi vilerenes ventetet ? E hender egenen mos monder migrilogitos. la helt were is well [2 Pet. 1, 16.], frogs feet, anon mideat a nounce similation, a mids' nepet pedig a rome neunet rénévé less &. * Egysetarine hivegratus.

A002 Velogison volt leaguests o'te do y times to-Tolk: " Fines with as altolat ungollutando herent'my vollo's comente, with higgsoute de Cut & allel so an alusen cold a some Recentated in iden four Teliot It news a a folories foldineral wol delintes volégéson ho, honour as entelun ners gollow abouto & voldnihues a mideray livueher vole lutter jentin religation es eren luepontil lutto jentinite allolaur robait is: muderde luggje el , hopy " Tem a " huistes es ar winter fre es ennes dopjois of a herereturge will made às mos nepeles on uij vormei neuere, rideo't, maelt es s tissi nepel a lelyest pedry a rome sinte lon réservé tems a round, and a round Simbling estelem nenen" 1(43): 3 Mig an étertementum touvinet-semilez médéparts, an n'étertementum aremond solvre médéllemeniget tiriden une-goson, honem y mines is lemyeges es lusteles mide sellege es nem is tation a mido , lelfogasat, todénelment es lue. CARIMBA OVIDIU, Ost. oul. ex gyono moit " er, 1., Ed El. 21 Cac, Bre. 1985] 1: 4) helis heartings a going ay hu midd drangione, a 4 goingos liere Storodolte 5 1 Fan. 7,35] horersen geleutes meg a idonountosus neutro des nocol hierene tojan, telota ramor sindelm to milelin es idejen.

Politilia gyrelindys a 1) Belpolitation ~ Mudser David hirsly Salsurer jelsete he politika ididaul - anner ellerine, lupy a " miletis rendre it went thelm its boullant when lett volue ene jogralt - BENK' JA a witer to jelentelte: " Dogo nolgon an un, worouted ? 9 livelyed Titere is " The would, chrollyd will as un, viger legigen Solowound is! (1. 16ir. 1, 36-37), evoltel a luddly cutinoting is an withe , are a nement tilles plan the never list amongs utilia. Ugyones [1.16r. 1,6.] ber a nellember byolinte ing Dand lively a Solemander intal I powered: yalter Day ar Unil, It wedres at air, tarted men mentantinoit porcueror, organit s intelner 4. "[1 Kr. 2,3.] Hopy but n's a's letelmat, a time lepet helmin to hadte a presence Berdjours, es ar listate mijtelle [1. Kr. 2, 25) Adoward, as of (Admis) to ungli its ator nous rounte, to with upgo and an o porouche Beroja y raintil es migollo Toisot is. len told heril a time, on y in new atallet er eretson is evoudled by bolyoursles about individual the Sea Almobit an interferent (ELITEUS) mole 2's hente inter-titles muy, alm birds from is ut in tello, by y englished to the tello, by y englished to the tello of the series of the tello of the series of the tello of th o j'elsetjons hote loune jultatasa Deg tambramat

A uprofitate y zy teljentve a profita porou-not do um dla Déhund: for inem an vin, mod Interne Felhenteles on vin népérus, meetuel lindysia, logy hint of wod, ACHAB lisrot. Dogy megterly rulgain. und, a modetohund were't es an Un unstiden rulgajoins vinet DEZABELEN en hinten Ald egen Ridist, es mejolon Ados harodol a light, a secont of is an utoboil is smalbun [2. Kir. 9, 6-8.] 2) Kigultin . (Weinths) A able a nemres wedant Jenko Sevetelent in el willowant to tot int oftal nenterit und polition entit & Ar und to an Un rome us! Il Kenally adtal Zentit es histor of minden fews lettat, " (Dise. 6,2.) This burtle's a whost is my of tes minder, any sence it, bilit, assing es coseliet es aggortes eggos "[Tons. 6,20-24. C'y: A Bistiand wit phillips alternal /ar gredete hoppy Chiralipote a fleptouvield atieste elit, unions an witch new literal & translation.
silving fol believe a locales him las into's
les/roof alletted osne a silvat es mulyen welf verfelts fotes of e pullingally brief A Solle up of a reques / Solvelflon

Worldown leure au felliter, lyn a Iste un't der recupeire whithou inquedols re havil. In egges inagegysight were lebetel welle's bringer voles voy untitues newlyes tellèse edur. 1500, muis elleure, lires pel doul y Modes von Mothe mag rogot beliebt is tender a Denteronouncember trada Savryol a literio waggings ul a bishoto ul osne logowi is mayor, knows sonlys rendell's el hortilly vegre. Never's e's man wrelys addard anden elven a totiver lowy Les TBrouse y allen a ilba " i total vol. 16 letis (1) Mihippen vele volt en Un a én resurrend a hirallyst: amiloppen legger Lolonound (2) ... In u'tjain jay es ound my an o rendelirent, pourculable Les bletert. 3 a hosson mjoet eventt fra, ABSO-(4) u ellitate BENADA'T, ali lendigte ADÓNIAT [1 Kir. 2, 25.], " lainte ABDA!-TART, hong me liggers as via pagya (Than 2,27) "ment hololind fra "vell [1 Kvr, 2, 26] Might Externible end Abjation schuin-zential, JONB, ali "Adolina'len hoghet vole, elfritalt an vir notudhe "[1 Kvr, 2,28] " Elcher ellieldte Soloning Bendy of under Menj el, høgd le ét! " [114ir. 2,29]

6) Ar nifin' teljentre a proleto paronand at undte 26 hund: " It undga an und, mal Intere: Kirally henteles toged an un népér, an meden, linger elvented AKIHAB und, a te consuls herwhit; mes born't delis, as ein, molpoin. us, a moletihand veheir. Es hivers egénen an Allas ladre, es luggoulolon mild an Alloshin todorisho [2 Kr. 9,6-8] 1) Es mondte an un Donnéus a Mereche adtan renthoit is lundyot a recep into reivel egypts, 4 Artsin y a reip sevette a word, is teljeren hipurt the un'adeal, a lorbite a annung, a gyerwelte an ovegg, begyes élével. "[Fois. 6, 20-21.] (28) (my os tehntoller 25ma z ledver hly relia jubition, roa, hop debullation or ETP's producind nop-En meghor d'Encladormité bhyest e lempoente Wha aroho Ehrow of feilederhetten or CTDhy-chet et megallethaltout fogslungs. (64) Fresent min z molé tradement a ridé ETPh mis serget min z molé tradement, mis n'ajtistimen & Frank' 2 litis ETPh 2 Round Brody butter , man I elek while is hunt won its herbet her sporces .. 12throb , hogy a biblir tortenelmi eredetenes n ETPh Rogal-(03) m2 nellat vole felbriss kiterlete is e fogolom irong obs ve-Elzer, hor voto mindes new cultillenel jut el odrig. Ugganis 2 volinitating chy e hogolour testil telestive simil imports -(pilist, hogy & by heribirs " karenting

A some little politice sewest my wint goldt Mesandira Pholosis, lugg dolgough lu egy olyon tollar emperendret, andly ligitlass mugfaled politics enderercus Enter a plulou " emilie igelindetst rightregold representant healte au a elis rosal horare toja's elucitel andio he renting gyateliert mysolohuldseiler. J.A. Leneman neur ya Philo collowbridges housesurgatt & tite Chie, Inglabletjos one Az inter ego, budello to freme letens, out es midentate. O hundigere a noty chemitet fra, a Logo rightregetel, al as viter es an elibeigh horoft howels to " to I trop milyen moth sen tition's er enuns chine The endos rendrant, an allen derich lu, les an virter es e 4 logs mulier a volue tit la nolthai newer ", illette a " sond marable belyettenting a Roma Birolalons 25, and a Pourse Brodolm legdet tol loto 28, Erdele Son i sidhe sent owhle too - loter by / Miderlots a notice Briddle bon, de koljar, romenger et almer sunt e logge flumingen a ulder a exemple a regitagetel", ali " o" es on "lunkers toust light t A mito nellem orohogued megheloen hirolista volt, lyng on elis Mentinges motis lionet lembrenes lu. A privetrez proteciós

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aggreented with the more enter the (tu) & torbrelow evenings littalmouses. Afteriors remaintful cellebets a kerder, hogy to elymicallul irtz a biblist. He suppleded a valossigned at a little , luisserint tales egypting every leterett, on a herder march of thosy I hisporet my lea es mi celsol grantite orne of egges velete, cooperation this mobile in appreciate of is lijes to men humbs et en idassi hellot a biskaba. Tovaksi lettanis their lettel a merodile hordiere - an a lobalise's stre verteste he leage a seers of lepatishing an external energy, eight of holletting. attendamingorissisa, tuditorism unir lalyhistily oradot allegration volt 22 diblom neurot, tythos pightitud surveich nel neue sell, hirsadelantorlanelmi lajopadmanglere voustions elmolotom. Ennel Seldlichthat hiron strappilleget a Dell-Africal (Continent phale Afrikaziner Broederboud (a but newspote tethor postitival stervenet) lettire utili vollowis, on 1989, glegenteri rominizi a forradolami using transfer redeser yelement fremdyes topostoletein képették, Mir er elmélet nuprilishen utés mer forpulmanelt ten-" smout trough that you to this pallthin siervenets is impressed se're (rish mep esthazil and collaminh mupualasitaisa. Hopy 22 destructioned - error prode supported a lorst is a probletch tongret - he frotte, arral new wolfer hottergerm. An intestementament plasses, estelmit surabil epyre eleseden hirvourh rodalt thattanbren a round birodalon estelmi sterce je, megalajartinja, lumbertaja di I gyznajartaja, terzteti, sala lestalete hiproductury samely et tortendent lessimusett jora'l plans heurst tother political surveneruel neverten. Egyre elesesses horvandividet teditouber at a fundament of such set, such to Salect numbers will sit rentil, do heunset formals, Sirodalanthoridansipi és nem utalaisariam Sirodalam trejeste dist lespessey ellel rubints fel. Köngven els renden röviden felvisiolom a variate tot. has politimi bureather vointhord elucitions, muchy within l'élighelle let volus une volussomon à d'élia esceleté se l'opexplotos, but unplogalment hardeselet. lisuhre céloones, du 4 elleure vetre es totebe ench mayor mindeunes, and t steered very istential letre moltouch living. [2 Ther, 2, 4.] Author pedie and intende, hope a wenedelen lia inage it se min diter an diter Diter groudes untofter maps to templondso [2744.2,4], the down some a toget outeround - S er hindly intomough ingo, has aund intolie. respectly as it endeberhal. As touty newly allelus ut titles neutis desorde A tron owhlotte storthe hetalund en totalon ferrilionalorst sondrodolin o't. denistations touther myes Nap jairel son 25th porter memolines his inspired to analys Therefore by herloss all ideological and ideological developments to a label a grapes to a label a grapes of and ideological and ideolo legichen et puyingelin , os Expolition le mente logsuelde de a uplider politico s'also topo mente tilles politico mentels sondie as mentet diasignes tolon a leg. feldbriletus ar o'nehe et numete togga', whomas an o' allowe altale lundi logo tule druldsa. Er olloger megrolombas die mina népirla lis ? Des vildent es des Bornas her Hortonovy Could the trugallistis alon a snesnemos tomograndos os chadeltes con sel lapartetson agostalous nem mellito, an la lighting lyg & Borting son sells wetell light of falebreifes toutet Radovan Horodones és Radlo flodition the the allogue a KFOR well which bolandy , actual ellewere, they allite a hemet believest is liounite out d'un'holen holosumin'y trend hers colle ten leter toto hodo sellenor resis 212 vongis 20 mg motor, selolyan lyit, impositiontity is, soly metricomis enous

As remote dissoring fold tenile - Tuly donlen foundjalus els torquefus, mente litenelt selectivege alopsin lus denthelo, to leter, him them tulional -, tryy winder, ATPS2 legrestettes d'une an egen tildheres. regues ar à men es neurots altali lurons le an kerejentie et ennel dags even a torre dolon den on egy offor Told-Sundolon litrolo-sone, analytis o a lutolistigo a uno (56) A liego isellé listérages a Bornia- Veruls muselehmenges for ellwid in Rochroges Knodnest a Radho Aladient torties to uniden frompel sullate levilation to br hodres, Mon end sto a borner-hercepoine. weingelow est wer lopes elfogue she 1 Az news lob / allitolog / oher suiting loving her-La letorage hem Sulhound rajus Wy hanwho, hong wolour ple tiles, wedelen wellet her tills who plan lemin ider elherher chiefdos. es hen ublismen nogum eredmenne 07 3. A Sun nemet titles nollier rome 5.1) A newel, tilles pollice senter le tene Norott roan Jelenles bolon end eggetlen lis-Stetler Sumplet leters. Neverteren 1935 40. W) vembers ber Hertry to's orus, Del-Muhe with minutes with a liky un listeredge elit hollsmas lett egg an Africhagues - Broede, and me in tithe venuelil, and a bus nemet to los polhor remetal. (7) 0) 000 Peldiul o sur ETPh Existencias Polymadolt a legist (sosegues) ententin a somme res cicles naphonoxistor

1918. junius 18-án Preloria egy sin voirs ne oppede eop eddig a sourritatlas hos mája eldugott, homo mos djábous, myousonts ossees hinvén leglusters treure og idoress sin - miton lindston mipelojukttos a Long fuid Afrika (Fratal Del-Afrika)

ling a hnotson altalus my dont I me vet an Africaaner - Brolders not wire not-

tolelled may courseles lel.

May probably to the mugfelelien a tit les newer compair is interned with feleliss is legious to realize Del-Africat log sin, newest - herenting - koloniste historiandes and per alolatom. VAN 12004, eppeteur tours, an AB5 elicohe egy titles historievelles est roy bryolunate mug: ", Ne singinal mag and gordolin , logg a sir nipned eppetter coillative lelve : a Del-Africe leletto undere. Del-Africe lelve i a greine a un volonius a hetolin listeleis attelet a ABS altal."

Cros an a new by lebetet an ABS togge, also setselotte a 25-ih elete've't, "igori" si'r volt, erelgeren visroedontolt minden eggitt-mi ho deis an angol myelvi lobrobbol e's seflyosos lobge foglet el an allomappano tur son con a neuret gordonighon. Ar eggit vereto a touth exispres jellemeto an ABS ermongi horcorót: "A nomore higelott ren-legen minden inj tagnol a hotelm inj te'-myerogove bell valuic. Mosnoval, egy olyon

-10noture cognitive bell testame rogg egy olyan provision bell leune, analyse adding a remlegral semuelyen ligsarlate neur volt. Teve-Vengen es evolgeren milden pelanotion tresien tell alling lettredenel es sotorsappel toungotu bonnelyen, a hospo endelrenel neutelt teveheugeget. An ABS-be vols' Colvetelre hyeloch memetzelet a titur nerveret birruger taggar lidnopolito, sot nello lucluz amolehoron ellenoure, lutattos es Lemelt's annas te do welling. Mindered uton for tolerette ompan het neg , ellens mitt es less ss rendfolivratio, ciograment BROER (* Testver) joballosat es a tossitog egyideza es egyouten jouologyose't hovetoen healhetet m. 6 Harm ellennorant veglegeren myan ABB-be. Ellemmond luduya eretis a les voltorotosals és leguigouiss elsvignarotomag subschederos megte tele uton felvellis vel a hoposolots és tidomosaire listos, lugy on ABS if tog java walt. An if tago Celvetele round hus lismilinenges himt ment vegle tjud ideren om n'i toget servitet en felite topeter for-5 dba, analyse wholy follyo whoy to be holovaryon. Egy a Rolying twiener less invoto los egy butomost 50'5 behindt holot a l'olying lureper les cygonaut. Feliete gyolassal volt belur holio a-melyen a y VERRAD (Neulas) no beti'i andlogted verovinen. A be's wellibe egg

too dofter markeletig. Egy Colletibe oftinot " noon pap " elmondte az estir noveget, és a his bether woulded fejerte Se: " Az, ali elonge a Sondot, a Sond altal vin el. A sound volioseus sociat meg es felest neus felest. Borninga opporson en luisotlainel mun milto sintérétél. A biblid wind a newfet tilling nolitiles newertes entire Kerdet worlddown for volt logg a 5,5 braid anyon my a re Rome Binodolon entirehol ingle Don and an a Sugarian beletherhetel ordere, ligger uppray of Silly conjust willder feels ender the ainson ven lelel my a folo wered hise no tolin undergy & weent a hererty weldst political calfai eleliance sass es a legserthetetteness menthamusage. Ext egy foundros felette founds eluis. li, ali meg a hores rendfolioreti togol elott is ismerellen mored. A methorm-ng taggar egyidejüleg tagjar a VITVOER-ENDE RAADES-nos Vegrelie, to Brinthag] EL e tertir let 12 " aportol - Sol all. Evenhew legaloss egyner alt osse. Katin leges allalmolder horse inters ther an ALGEMEE. NE RAND-dol * [* Fotanda], andy as

aportold mellett mopolo bylolic a temitromythos is, a venleged et a cellol felelos his vireloit. A cellol - amelyel o'lleloson new tortol worned 5-10 tagnol to'sbet - ketto-hotosairol lesto's 40 togu reinlegeles his permes. Vergil leternes meg ar
ellenonem birdsagos, amelyel howetlemid
vounds alorendelve ar japotolos' nogeliogho'
biotsagonol. A leguogoss titoksen fo filedotals ar ABS y selso tintorogo'-und megonvere es a luitro heinhedein es ve delun'
alortolyos veretire. 1948-ia ar ellenonom'
birdsagol nobolynemia mogon- bestopolbein unihodos os mino ilgenes suitrig
erelen tétovoros melluit finha megseuunintisel her folgomodos

A up livrében megvelontando porpagende celjasol an AB's toss tollingolo neverelet alopitott. Eres horil a legenress a Nationalist Afrikaand Party & Nacionaliste Bin Par.], analyst minte esferites nellint, renducies Seminarytotes es alaahudis allal hoditett meg a soud moganos. A politice inout listousos emseus meguyeren endeluber 1927-Sen letre unto's a FEDERASIE VAN AFRIKAANSE KULTUR VEREENIGINGS sreveretet, anely sefreyosos frohjai c'étel a legitolió sin boluban is megvetette a la-sot. Megnyene a videlni es vormi eitelorvordes, wid ido abett elleword, als voulds a six lolomby murvels'den élelêt. King it he a collan nector lando , tentolyounties, immegnegelies its, nogmeredureuyes propagondot lestelles hi monomoliste

reloie is livethouted volue an ABS lettere.

M. DIEDRICHS megalognitotte a 12EDDINGS - DAADBOND-ot, anely minter a ABSus volt aborendelive. It votelin belodate't a
unjournable jutit felicipani voim lungenprobeloros megregitese heperte. Valogais en a
pennynher osmeggijtott osnegelier nem a
romondolive holtotte's, honem egy om'asi
bin tront letrebrissaire Inditallos. 1934tol a hovethero perindrabbot intimingehet pentelle's: VOLKSKAS, UNIE WINKELS,
EKONOMIESE INSTITUT, SASBANK. E tovehengoges relia an volt, hogy a herdetn polithar where uton exchlientre's an augolos
gordonder sefolgosa't an oundeform.

A VOLKSKAS-t 1934-sen mytotlos meg egy adoragso vett involosom 7 four 10 shilling bendet bibevel. Rendeltebere news a binos leggieleuloness gardoragi feggvere ballett leggen asson a hercson, andy hisorito horofolsen volt a het dil-afinher febersoni ner sopror horott. Deleuly toss mint tiz millio four tortales aloppal, toss mint top obbel, toss min 1000 tintoriels vel rendelherit, tres Dgorgotja a horom sin refruitus egyhar telemes voggonat es ellenorras gipoliral a novelira fellen leva sin regreles minte teljes altiraja, anan a dil-afrikai gardorsty

tobs min egyneggede felett.

M ABS a sin riggleteter is alarendelte monomoliste religioned. Euros endelser
ben egy rendhimt rogges ellenoner es

feliggelet politiker logislat, am assol delt, hopy minden réglier es torsanaglier joil luislantet es lubépret ellemont et 190190-tassi tansesor rendelt lui soraissil. Erenti-ril mas, bouts nevene jaturo, tinte sur hereshedelin intimory luvolt litre, amelyel 1346-say toss min 300 eren sunt

Ar 1548. e'n wloutons alludium of minden tag sa'not eopy utolso ho fam't ret hovetoen, minden rendellierens also auge gi e's i'deologian' entor morgontos a alla tal ba's partya, a Nationalist Party o'lled an AB's elente a reliait. Although legsely ess 3000 togot nomolt, ali's horott eogy rem wort ali he foglet where el hulosprinast a gordosagson, a rendorseg sen, a he dreughen an epphoison vopy a ministodo's i e'letsen, es ali ne lett volue liejos a donto pillo uotson fellammolin por arojait ene meg ene entor besty indosare. Megynen embers unid-

A my honorope livetel arounds livethemengelow an AB'S lateralog telgeren eltit. Valija'son meg to thorolled, meg te-vehengelse, meg venelyerelse valt. 1935 otte lettelme forgometrom not, o'man me-relete o'etot. A Nationalst Party one neur volt egge's mes an AB'S megar enline es sio-vivoje. Altele lotal mose lentelte an a'llomo, ugyoniogy min egg elo' nerverete elhotal monorop with rolin dagono. Annte Prelovicion anseriel lentel a a VITVOERENDE RANDES

-15.

is ostrentt, lunen minimtere us 20%,- a negrenoggonalis , aportol is Valgason a negrehopto sintesaig a e's a menthamuse y linmongotte ar onagot on ellenostes as allow apparotus, oh alhotta's a tomongolos, oh doutattes.

1.4. A roman neur retr lithros politiles

A roman & TPS2 cely a egy tiston romanlate himbon, allow lette horasa, amelyet delen a Dune, beleten es escales, escalent es escales, escalent es escales, repeter a menter es escales, repeter a traine habarl. E terrilet selectors a Time habarl. E terrilet selectors a trime habarl. E terrilet selectors to thinte inegallamitals, lung a fent cel elector information men felletate. A roman notation pet es gypolatotate. A roman notation pet es gypolatotate. A roman notation petters ingentioned help rait sirrum holy of physicial armonifa. E voruthorasson petters impenditudes help donle an a ting, lung an electrical information formi i de e clott, and a roman esque to help is meggielet es regionante en erenant. Enton a roman copiels a Di-

using is estatted, es haterister orallalo' an a long home a loparonosculsifot a Dine a long home celles sollates porte des Co polerly. Gelles supporte porte de holye et el rondertis se six llate opulatise holye et el rondertis se ry hom er a romon NTP se exteluence

Secunt rough neuret dissoning summing. tal may elouboladest polantett.

A rounder NTPS2 new less suerest jotnet assar a folyometson, analyms let-Srini Seletowort a Endely Moldone es the - woralfold Milia Viteaml alleli egyentite leporte 1600-Son. Moldre es Morosefold 1959. Janon 24.1 egyentirely es aute a l'olodulition renderence enelet hore tovege tossel list at testelanous, lyng singolurne, hyn a y gyond trujeted el me-rohol , ancelleurg polis trujon el a oray-bol! Coljohn leylouled 1918, decende 1-en jutil el, aines ey wedo willuts ungertot totelsen & gyulefelouou an

ordily romandet gyilorig lumdette irdily egyentet Romanibel

Brangale a vinnyley nagynamis erdoly maggoray mas alle smollist je lentelt a nemesen Racdand a mands whollowit touther elverntelle Moldramed a Buge Prut es Dryentes with one't i's. Er a he's, imptilese newat pupileune heternte muy av a politikit, ambjet Newtoe Ceouses unevével lempleme sur toloto a Colinne 1965-Sen. Tuno lilelo er a belite levillety visneme endeliber propettentelle a roman alloword a strujeturatol, es a tosh jo hopentolow epitett lui Nyugottel, loleg an Egyer V Blownlol. a hudepholon elleriere A hosod Emino Rodio bordingo nos nevete.

Us belpolithojaknah reljáná a los new ret livels vydit'e, elimson a magine neunet histog edely mapporostil volo inguesadulant tette. Kristnongerher illsen enues nojeto rhotigrajat delporto la . 160 homolie a gor hommito relevogration tololo gordorog teletti condit ellenomest a életrimorel mentroges contrelectione mostle any livedulare lunteti to muge a hiressugelos A u known worts whithe enduryt 635une engran a nome es milo luness. rigel endisen linde uggouts a Noimeoning fisherigi Kirkanoray, les made hoplands volt selvodi an e hisbrigelikes bather tre inelyslat. Hogy winnley alcane an elinha trutogets politicipot point fejdigar hotell unden hisondrolus engedett never, eletve redo nemelegi rond allouplexes. 1985 vege tele mon mos a roman mended dierry horas men loggering a tisse stropeterates unidet oney byett a rendressaltords it fare, & wow allowson toward is toutraillutations more that haldrenday moved intelieurs a Cequeron-regum torolle ", touter theld neuvet noltsrogs eventelle, am a range ut drucing en a neunt drawing elerevolus mos stalégrajet lellet ledelyonia telue migdilisère esupera q fundalon hindlight a egyetter jarlol's without.

-18-

Termineteren er neur törlietett lu egyid sen ar egen ornogson. A romonian hummunsteellerenig illoro je trerepine Temesran lu'wolkortt a legunegfelelöss mugolddsung. Mimal is inlass mer ott bolgometten inlt
egy olgen alrud, amelytoil o' egyallolon
neur inlt idegen: Toheis Lauló lutaliolteton
ente pene. E voltnot egy man's elsingelein
a painta lelliporta moggor memretrige
jol alcorhatta a honodalm romon erede
tet.

Celja elinene endelisten neur chedolighte meg un'ajoban a lutelielle tors al
lopinletin seuge miguir duloult, housen
to neur intervenció cine, soit aggrustas luiluildo robel luicitalte a jeleurez tomp moreti so movelederet, moj d'orignativa The
uzusutan jeleget abolantotto rend. aumos
sien elluerrigge, soli atalabulasait. Elitor
trottal migleremtre a horrolalmi lui sutireges egypt horarlo plot, bevelhette a mé
no prodolni alony, a hotomocipo. A
mitriges aldriotal migli rembre raljabole
es setes truttotise bretet es se Seauntotes mighisto lingo a terrenon lullolia,
egypes ledit, lingo a terrenon lullolia,
egypes jeleit, lingo estene le acolo, a felylopelo podig jultone el a ropto egype, luplivelo ilor.

A rojet moja åltal megnintelelt roj tanosodrag lucinge nem volt alcololy sieunte, my e temer win problem linet villam gyrson elterjeme an egein omogson. Dog haronle enemys mes varrolisan us -19-

ungtstintes. Evoltel mytimatelt efellitets but a Bulion Hel hopsandelin burer lainteleier who, huma tidte, him a Cecinera rendra, a Cecinera rendra, a Cecinera modulità los megnosolilino felletelest, hime tidto huma en cost Buliod a lovernoson velonification ung a su'ny et is a lovernoson velonification ung a su'ny et is a formast Bu e su'ny a te humas unos Brulious lelus a helymine. 1989.

A tomy formales " entirelient de rember 27 ene nipogniles menventelet Bre
a l'orainso. Eren N.C. elitelte a timeside
ennemellet, volloères elembres tralesdonant
me autre Kerdelsen an embers pominer
lollfalta's, de colodos alus topsotto's et, sot
més déjenent's is régrete elo a tompse del en
loly romagnes redont elo a tompse. Er
brougn friesa, attayed as egen tompse.
Ert a pillonotot tolsto's alholmonos and
logy N.C. nelmendrique à provott a firoidon.

tier assay out endelielt, lung turning a.C. volodi mendinterines lebelorige't. A minlett way rolodi mendentes elis Inchore lilliboration roy lott le, andy a leg-Bolen egy livel lotono repuilator hoping and elott nollt le . A beligierre peleuthers nelay perced and't meg Prindure tely. betelin' dillitrained insert N.C. + anuba non expedits be, evoltal unpolodolyme as buy egy radingepen entleg brown an onogsof. Mr ESS, a lubitinte is createnliagyte the () of suite hirerate't, and living heretie oh lung autority pol folytono's right. Igy new wet wher elfoper or ing bol ellenous d' wur o'het a rouce NTAB pa-In adding ellremyetetet es teg son- con son hirostet Ne e y dell'to - hors por belgrete us rollinger unprolling und wielt a nomon NTPS2 sitourage borbatast. Letterdelle wit, high mide's ellege blas alde. Vem vollablette annes a kirkondet, ligg N.C. vogy a dolletine touristeusegever a lobbing volojoson bolletto veus egye'm, honour holletti. Ezes T. Politico gyrllundgo alconosanos hisealethers per nerverel N.C. es blerge ellen A Simbléeljands tols stabolydend megnegostel selio-ugtilla, lung a tomog tlemen melleme non cu-par egy-bot fremely jellemer. Hopy noundopp until a N.C. lunguestine vorallus setregot " tenouther" unhodetelt, alike upy allitet be wint a y dilliter lucest, alus licalus a harvelendly soludie

an à lu ruelolitorie s es a Ceclerera remin wishacellatorial mul resers volt Hoson was gyolardolles were blout an a lelietoring, lungy a altale knestly polithe idenum mostola toltre my, netel at hours elyplaces - political & una Kommunte Paits a Name klepmentin Frontal, N.C. + rday Don Hieran sol lolyettentette A visingley rolloles jollougt sen collow : a ungos surod rap Severetise a lisellinges de neuvel undlingelier tola rougel houseul lovale nothere old largete lett. A Ceausesu - renn ellem rephorage him two luger horesette reposening situlgle ter are listle's, lung my sintera Securitatit, a wet politicular he danger. Re ene a intimique lenged let Hent situge with trouble is they a romer horvetering elet elfoyedbels in tegge in en " Sentete't egy nogy rosom enemery tellett newer e. As if politiles rendoring is to migolantice indeliber tendo lunte levelo 5) almijat agyour tidto otrom selpolitice reliant & Roman Ortodox Egylor pap garas regenzeretelovel milioneger e: leitnagger ugeli the lover unquestile lelys maggering ellen. A believes en élution hullhtister felet meg es a ronde Colordon gis veg is mobsellas seallitam. Valejasa while Egy mapyor ellers program out , any (nos mino ntheto)

nes roudto'n cele a myfélements, lumossto'n céle podre a romon-mogyon se'hés equitiles lebeterlemme têtel, with

Meho vel et brivings met hog sile.

nil deine: a program egy menedial thulldent

selvielt els. A monds reige am son men

whomet may: a happoint grow, belos no
man-inagen egypittlet folytototoll a he
gyomanyos and muggle bein solvien toriell

flytot alt. Terminelana a politica hotoline

hidrologis britihorobor esse aun myngo
dit sele

At entelment trents rough neural direct distributed by the land formal and point good with landieted hophated Bulgaria good copind with second of the eye menether meredest gentlet reducted. Et eye menether meredest pelentel reducted. Colya an est, large soul-goniolga Pondivat, landing Cotolomb teh es an egg eloudout seles instablition to lie line yes longette bilitable send liet a lienaria. Togette billaties copy for their heres elister with a a may you enhand a may you enhand a congret.

Us the tografaired mystelebles a goodsraginary to telan reliebles usem misselt
enterest vetille be, is mekhammunhat itditt be ar allow goodoragained elverests
tobse roly about. Perlained obsert a bout fultor is between brown merebben abandelms
a politi hay and, anned enduryelypses till
bouchet a coodbe herelett. Temesulben tom
a mone verelet and is tellowally lung

noget printagi a good - joit mageldja. At Priman a gadorzyciest who ellewall a poldatlon totti welm hiroletics, de uniden simuyel and and, ment 1996 movember en an ellewith magingents mind a parlower, mind an elevativolontental, is 1997 elege's E.C. elevit segelesthett, ligg is elevitic a cropolis "

tortie meg hogy elventelte an ollow legfortosels tintsage blette ellenores. Alongyon
1990 say a es 1991-ta, an ellewel, angundularand elfolytorde, emittel a sough
homolte e souganter, emittel a patition
as elvented politica latela vistorarante
es a demolytopes internets formantione
velette sough sould Bronger film ene
to thought men order a demolet hus intim
migel colorandosaig is elmen orthe, tehistellel and, ling a soughormorundular
una a WHF, home a Wagg-Pomer Por
mongratte. Nyshar en utish is an o ordgoldosan allt, es a lette rougion heresongoldosan allt, es a lette rougion heresontes son literation to egundal

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1989. december te ellippe htelstet undertoppen leglobers and housing politiliogand from dere icheto. 1.5. A magyn neuret tithe politice nervere A MINTP & selectly cells rigger issol megalopsitami a "tortinelum" Maggoronia. grt. vegy Nagy- Magyor orwigot. g Browdelumragonol musolune a new tirre. times a Parlomenter volo on tatosa our sufellye, liny egges Sofryain politikurd whither somsolumet latural becure Maggoronag tordineline igen gerdag an olyon allogs ots son is reselledeloliser, and. legelet a mas niges foletti mollivais, elletbe willinder lagy sellemes. A hotalom re volo tirelines allolains emben tula donsagnot tehruthete. Eren a sindolumisagot ahar article henoly vel is lebetue maggorom, and is alder, movel of belondoas. Maden Gen allow latel me't annel gora rendjemitato es a limitalemi era les is. Kouth evistoppen a l'insleges politices lololin heben, andgen melletsen tille levelte mig bedomlet iddit out on o' levike adle's es of toutettil, Weln's byound no august a leleto reget and, hom a lindlyt my forms hotal undel. a togeth artelember velt tudosliet, an Vallou apparatur,

-25-Tovalba av muy el lehet hipselm, hogy a politing listaline eggetler semily ville. De gyolinitic legger. De ar mon telgeren voges immelet et stelleur løpeniges ist lovely surveye undelherheren. dulallals le ar lindy neur gire meggod lol's chiraly news good tolor elestroloss promplehes council a traditionalement. A Inogetime egy a homemente ideologian alo nul our sivilarmend tehratlab Thickyit a hommunte por lot thoust en vivorgley suit-tion institutes tertile islant, muy en the a helpret ingliterate, le is tadtos collour, vigy along er Ny. Sr. Hruses ovol tellit mag of My a mount obylistout elit he body a new NTPfi-t wolortello hotergrail, autor Colismete es el is tellett iswere lung oron tounleto soy do he rult. Mollidor Lagra, hollog till receuzeben lengtele with a horyetanot hovetregerelow elloyali. In if bity little! bely the rudelte do helpolitility of - hererette a hortonaroyof lammuniment, a lammunt por do totuget setett plathusand lopar es horolets rigore volontille li Cums un feleben Mojuming metherette At line lijum srongs Kommuna Maygrowya. aren sinhall "can'- got

J. V. Sithin hobble whis as own NTPST holo minites an which, teldown M. NTPh -es unitel del - elemete a stalinion ide, e alet flytott politiojet, es ane choudlesterles lell twentrolog large sollates
torder bell twentrolog. True hughitebro
Wy Sr. Hruscan servelye the a liquing bolebiswe standie alit mig is identité a fr. U-K.P.
Je bollotaia. A M RTPS: trouble avan utentir houte, higy tortoc for a Rohmi Matyost politica tintregene, met ello nhidos a eloulathetella belso louts egeller verether, andged tweethermanyer elow Colleto bed Ketsegtelen, hogy an elugoruds letrelinhe an elizonated indidnitorat. A delibeting enut a ember es nemet meltisagol is. 1956 oltisenesces letrest Magynoriges a magge emfines moultisayoned soldertisa. To mulgebroen a strujetico selo reformas moas ind, allielyes inquel ntigot Nay Dus roben lattos. Er a tudotorodot altallium Celliallogio a Rolen-rendra lionelucque luivielte ellertletellert verette o probabontos. A Sweete wo selvend legens ooltob ugyon novelew a rathrand mont rigelyt, de accurs lelis' lotorist und men holtos nugreshing; ava magin embed torselding letoute my Kypottant a duyo a poladist or hight es lettent bille a seeller, andy unds were a homemente refrey bellow, heron on altoldun ember nosodie g nollene volt. Nogy Dunct man rende sem alastique oston, hopy obregge en allow es taralolons

- 27-

incumplisset. Kommunte meggyorideser ellenene, elisten to partielle an emben resoding rellenot, nem tadott nem teret engeden annel, not armoult is vele themely.

A maggor NTPsi emittel tehetetlemil sembelle an enemigelv. Torbinelmisen elssir fodult els, hopy teljeren elventelte an ellenönev a maggor ner belett. Enrelun siruten sivrigone sierette volce he nere megnosodity a sit a homgelintler over alattiral sig ollogistosot, de to tudte, hogy own bollego, nen brog estamaje jostontosol lemodomi a silust birodelindel, ambybar klapporang is his vatortosot.

Les mene mulle all an own bollegai suntisch from hapun legy maggio trench beb potenti hur, above megiolori tronos endelserte Haggio ridges. maggiorondyn eldolatio. Tres totable is mosetrajalor melhedler. Oh magus is hearth, hi lebetue as a memoty and a legolluluoros remity an elites tormando fradetis mogoldados. Vogil is horos fel that Rodor deun lett. anabis maggiores, him collabor el as in pult har meggiores, him collabor el as in pult har menes, simmone lituleges him seturo- teles lutopieises reverelettos. a serijeturo- teles lutopieises reverelettos. a seri-

Anlagtodinele usen when todal el, long egy politiche bin revert who eller hope osme est ver relegen hatelandide hestommed tuned myrobintose lendodott telominal tuned myrobintose lendodott my 1916. unvender 4-04, auch some

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A Pourot es livregelet, Lateuret bolic le. tin tornsvetrogues whenit egy apper allows blintene, and bettingere tentete bettergenter Infolta mogola a Toldlow tryer. A volty titinelen, veget ill et, lung ity in his nep eliline tetter tolones muy Bladuer a negros upul settes males to well note wegnoss upel round's latte malue ala, endtal myskomoló tive lyn as melostos rigg repeld fellem altelders te logding of.
Felblub a lorder ligg les a Robine!

Birddin ertelm surge. Hoter rup? Bre
sem rum. A lobe mep egy politie cen Loje, 3 Branger war A R.B. hybdrich nongolice egypge es with ente tortivoler before hepellet my volgind strader pullopolitico lunguemes jellenes, eguarda la meles hop culations ren allo politicus - embrioltique lient 13. vouchors aus is the things of vita hogy A herdet hetour es amindocros where evener bironystia kuderchent elle mes a gorig bulling en eintragmetelleder of Congonog fulling the contragment elles mere a gorig telleder to lengt lan love lebossaget, hours of 2 RB populate 2 hour CTPh ton the secrete establisher.

End Sirpaslum leelles iden 39500 volt. meny about whice night and ar elve egutelle Surbelling to het, amelyes along in Tudolita out and, hong exgong now degete identitos recognital allone stabilio not, tileline, and 355-see a RB block-Lides mylodilos alor uggoranes huden hen ellette mer antis e mirt grinder and lyablel a side sta (Scalenhido's) unaline dat me redellates. Checker liver builoutitle e j'ogst willing broken gyslerland stideliseen logito. Colling a mile's may 194 (1 nelieum trints) melunt labour allquits delimited his Fel-Munite hoy rider implieditioned in totales to ainson mas nem all leglado disnom, midte es milden tote tellett megtet meg smule tirient. 00 (31) A letic betone of politice of themos gorsg myeln er lulturisher flotsing usllet ungeterell eg jude iste s. Or ut'sh renden a mde willow unsegnedad volt lelogdoutlets, is a med I were muy lite alter newly sidual usvelalio til ered mengert from ung and. now howthen is. Touthe a ridinary egy himyn nother nemerial a RR to dianjete es terjetéjevé volt Hovethesstyren, a.R.B. my de del borde surde dans atent.

(31.1) Felismete / hogy sivilalus mode ident to sot anyon legy if collored belief negranteties. Fellette Mexandua Philot, lys hygelende votre a mide wilder indulos, delyone la auto a wills ploo has emilies, and re belogethet en a minoment et le 1, fagers politice ends-30) 2. A. Len cmas new or @ o Euros ellemene telt sen an otertomentum herenting hanourolane altel end Intereser tellett admic altone mich identities ind iv. es a harding allowalling totals But New weletten as, long an intestamentum miton talin lighted hossins now neight ends, anyando aportelus a ridos never coltos. Krashen leteret egy dido's nera ando folyto's noty enotable light both a redo rounciellus notorloy hore sucho Mylion e notorilotto's a jetton wellow recognition in legislose't celote. En en egyteen 17 here plather colfe es entire thought hogyotit litelune a sihanus & hongelinet Eggs algres futhiogand megfelden an istertementer wind along I bellet lopemo egy megallitando somo: nemos nes nemreti identités lengeres clemends. A millo no por ent vig lebetet belonglalai en vij neur Telle the rolling of polar sunt a in valle of trushed to the sunt of valle mi serios denin must ruling with ros, hope 22 elso 1 cerestinges

telemin notation harsh (32) derritand hickoryangs moderate tree elegeditilles, betelemy seleyen ung, a lutterject a mid's to oferfraggly soil orto (erathert) leseraliset 7 milet list will terratione alloword to we poldent ay logos mind a y tens would all light bestortet - represente bellet Philo en most. Feltelet Feltetelet, hogs mide about der surveyel ludred wilted a other. lemes wolthe Eglermiat. Eve a willan unjujade annah a mode dicernorare tegedt lui, am at a funcionel h'as alle nots evolumente, lyng an elso beating quite-heetly con molesson, honer Krowerson A 66 et 73 liet a mobile viett Jelul & mug. hisonison autolt gyprelust are houselte fel, hogy meganitane a lioyset: wels hulker, end voligebor nen angre ho got a wills, howe of wills, revealed entre. enriette Feltshelsteg er ar vitirlertes neug anugue metile or mugebiro unt ichobs as bell luis a henent my proposable orth hivetot late hazosto tem a not histalen. Egyptor payatofoga bol a /nd &/Best fine medoned the salet feelings wert be befourted administration of 2rds colland wood exidences been a rolue as My otesto mention prolicies (31) Due midest jelolis mug a memast Dand Uniolytol roundet for m'uhelyeine. Crist

no job due, lung a coismobulture po une Simbolin Vito vocaje rollan bides & het Coletony elit all: coltontoul atuen a) ropy muselled examined, 2 kerson Feelleful donut Mesanduar Philit, ling Phygolaute veve as destructions tosse tost delyme le anhat a collas periopai emmeto, analyse leterwilluto an inj collast rigy, lugy an egypter men is doutse a judoismur es lu istejen polition endelnerdneret.

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1.8 Témpes és promudetémpes, avegy

ANTPSI-ek leteres egy fontos
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Eres ar álcaros fontos entoreis segistregishel nemeras punto lotatos, ole tillen te
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Soften remard a hornelening, de trolous, titivises is ellipsed is on a priendsting, lung N es E.C. " tely letolice della tale with, a much allowed, Voligison a ellen. trement per horilmongernes of pellegones wings. Note and enged brittetet, lung of a rouse North estre bottet es num a dultohissor, honous and bellet eletitle linehous day egg reliade per ben whory simptible surfigures a might sufficied senotyed then seen ventire wroth or an et tremeledisire Homelo a helyer Adolf Itilles 4 tely hotal. un' distatoroyano " weethorday wine televite teben Egyes jelet e's hipotornes sur o' 34-gypllon lett. Teiny amber, ling holltete vogg eligett ungget er felist anvillato Housogne, grijtettes my rogy tittles el leld uneroducingost? & En lit's lionilway milet fel ment a polithei gyolloride gyonnija sei lurpotorie: A. H. - + auggeneliette , loettert 10 de gypeling moust wedge estatell a we'mer NTPsi, ling a-Nierisegter verlet Tarange annal a lebet segot annas, ling q na voudling bringstilollel trolgilper. A menditengel laturatinges us is nevertiles, mivel a konstrudismison renducino a lotus ro dopones a NTPh es. A litualtal volo ONThong hildsrege enduringer. Bannennyme " has volonimined truis, a prenditivity new trades ellienter lemostrates boil bolodo rojotosogot, a sirong that blowneyst, mer liams, egy vistorusloges a sirrny itatlanseigot, analy) entitles a sinous that oflows aggal paroully

aron licumental, antefolition, A latrutteing nugliotismo jagger lotio, liggy valilis at loleunlyer midni sersis a tousdolm tedatbe vogy traude limitaltine trist, oristeysor old nor timpellel a plininers do neus simplet es entre men is simplete. omingul vogy es/vogy collected alcolor colford man endelses megnolostoto colfobil (1) Mos redobled a homemente alleurs-Son newelt lencescro's perch sulfalues Eres raga nem Coltitlevil as adul NTPh dodosa, horas a homemunte recour let-Joynellsagared mytorelle volt. Telestelles ane, by an etipe joys elpais touthetter tomenet sol Coholdon & lemand grollingovir a loniner rollt, an e tipun' entel ber wringled renducint vilmigles jol ellitantheties a toujes a priendatingental. tortal me tossingne regetion, rendución le-Garats sellegi A leit is aloppor an injectomentum egy priendstony-reidnessed tehnitheto, andy le en article un aldridelie. Com mughellien megation es legislos pellege leverélog a red some crathon southours. (05) o Az u cijtes toment u z ltrbu felbit funkciono overheut minder swanged new throad absolut portossages a later CIPA els mindleh gordelhodist es midheit. Kingven celp agos I hate len sof hoay a in listante 2 like First showers 2 lhettalts my eng ar egy meri lublish to return sing som tolled in tehet legrapes of es 2 Purhamiles reliebt. is merbla.

Tovissi z lictoristo funkciós es alfunkciós esoportatifisa katerinmoldes figg zmi vissonylyongo vistorijatos funkción sent cientes sudueltas egy suronyos vistorijapossigo la las-

(41.1) An another koholt bitoriligaring of meglete a hardinar tude to the hours of jet, hogo példoul Cesuseven Nicohe, "Rodis Doo de Hiller Adoll, and a tell into ma del Horos volbs. Za to develemben E latorat magazen the celobal mindles matter trabilities hatilitiated ruborts bel, visions tro, how iden terbolis one hablanding es dremely a lultingen of canentille that, a white voholter posto telegourgelaste telegour coel about & FE Prosthette set trent to letert as she ender to while the body it a testinger intended to tolking the est togramme et maig me H - e l'atimbig arriget betteralgicold à l'avelo menges may in thosy may in it solvember, to kirthis a todereturn inhember es tudoser is too so tothelmo virgues himb elv Mir e politimo verelas intilismos lorelmenger is mugestal. 126 a gleljintelme delabloreng bilenhyningst: nort gyllelbi my the a round, illetve a nemet ETPh-es, hogy kirright runs liketo get those volidi persen mercifolish e literationing of is missing 2019 Hilly is rulgiljours rolling.

Jeroket, mengehet e hat adultion istratograng sink lateritaire has of A trinds down that helians boundistan megleve and constant

(4) a A kerdésre, hogy mines hidbalic be a strikoh eris regeratiocher a jud zermushor, a Izhin ETPhya versona legibs renden unaghan a minder stronger legibs renden unaghan a minde sollist solver et legibs renden unaghan a minde et sollist solver et legit host minde handlar. A Frank a mide ETPh sidelect holgith, a eart letre lallett host was a sight a head out of the latter tollist. A round neurather a mide nepal is integralled that times telle elected volt hogy as inglestemental a Tranks enter telle elected volt hogy as inglestemental a Tranks enter telle entered entered et entered et entered et entered entered et entered entered et entered entered entered et entered entered entered et entered et entered entered et entered enter

volomple har elètremadoire, whereken he-(34) lole Itelve el o'het os This tortenhetett my Magnorden et Porossen total, unite e politicos rendra coto e lot owighor anna a list ellidalist went gyeinen millet ble. Eren stelles vyreligtes de aut dyon onti-2st poleties sometisto, and shutsufit a , has a titling lende rotale moneyou Day at RTPh es sample adolt a leht reg, ligg egrews some életrifet injeticon hotornos meg sambjer tolets rugeolletes wellil. E As MATPSe source ronz eggin wet Nays June, als lubrister ar 1956, port line dolm idege alett nog reprenegse tett sor. A holder vile termetwhenly walket Secure pt col, try telettel colompele ton vergend lattro beelles a veziela,65 de south representate malt politet vorily a MATPIZ hololine siduare. Er erellen und end a liente bolent serverote lelyo unsheld, De er nen linte my a later. wery is agy hong wen belovable & who Lors lineately L 2008. am, 4.

2. Ar wifter amention fundamentes merhante A listertemente und / a yNTPSi/frepluien herentil ingolva inegally ittal' an an aloqueto ended hordet, andy a healthy well gyolinlose't nevertisen fragelente were, lung a évelui servira, litieliers es loudit ins alondo sudhe of honor heure litrewilet groundosa, wogallowthow, hong an ijtertomentum hvoege roll kom and listett hundred, hopy a herentry wills grolutione tel breline a lived in accurate live eighte a LNTPh emerlett les alognossis eidelet. [418km; [luh. 18,77.)] 2.1. A rous neumet meglenendrems funding genell etnholog Allow month respectively hein delles a later of romanie to the state of the stat terentisius behoget sides my holliste unes men et fel estatus par productione in production in the court of the state i deuts to a migrificatione & literations volambo Broughe milden to # St- us megion a mage tomos putotions. A nous heur and a putoti pero, 4 a lenur rouces of min e herenting but altal de bellett veture a judoumust e's eller bellett tuding d'lluis miden 1053 (18) (agy wres eas) Of mint a rows in new set i dentito toplits eleme epy if eleme A & 2 roman neuros el valense lelggischistra es essibil

(15)Ro (46) 2.1.1. LA herentong lent musterembere fundancje (41) a Birougole a LNTPS2 merette volue, he a route sindelny neper a asonows hulture altal well egglose heuntle inolding & wills alocary hipselinge midt er nem vott lehetroges. 2.1.1.1. A beenting egyiteches magterentise het lølibunge rendelherett. Elvernise, an idonhew a profetohund a foldre lessellhe la menny -sol, vogy pur polopaga som, platourds son vegy alruson, the westernil vegy foliste an embered budig theories cut hivancrisaget ar y liter links tuley dous à gort reletier, am arton ar elha'zo de chan hieleg tetleus og a but land ados d'uns vens lyevel fengegolett. men undellerte a Promo Brindolan d'tolun harrot theteruit intentiting it bello porto rappel aliker, lugg as herenting intermedals rough alter lugg as hereitely to terrided with a later of the control of the cont of A kerenting with abustatated my terentice

[2Rot, 1, 21], -38nedig a " neutliles Voltal. trollet av prototos! megnosedullistos ar egymenity , ister -usl velo ilileto telally ordsollal liggentetos lums nelissizellet. Towasse ellewillettis a voles lotustot, un neur euser ahordosol normo 2015 a méletori ho "[2 Pet. 1, 21.] es me moggnarbellés, hogy és a g frent bélebble magynerholds's, hogy undittation vilottes. " [2 Pet. 1,21.]. "tile duckeppen" ite fruite tile dusageire vouthous hivancing the lielegithetetten uns huntels and termestet semiles meg-suitels a literating from dasait. Hording Eleunilynos heit an ay tator histoleunser from majoron megjelem tett " fish" es a tolut go lours lung Son meggelentett u neutliles renser hieligitates a his hivarensaget. Ar atyat " who neulis were latto & Don. 1,18.], à a egge diet hotalmos, a hirolydus luislye es ar molmos the [171m. 6, 15.] egypediel a livelliete lourage a livel outherde end bey altolaton as 19 ph-el es sogatoran a lotro DEP de someteto jegger. Tovollo a u fri gluingi letholette", hogy " as o' todowouse new as over, honelin an Atype', ah hildle o't Over, hop i o' e's an Atya eggel "[John. 10, 30].

A fent es algo join a Roman Brudom would brust of Color Colors of Colors Colors of C solv modeller. Vegil e'n neutlilet mugmy brandscind Edwirthets' Somely enter

-39he, as gondolos, analys a , hast billited indilhotra " ferentette " hi " an Isten new emserer " [2 Pet. 1,21.]. enung tempetet might magdid an " ijterte meutem" altal. Er avonsen eligendo wet alhor, lugy an u'j volles hovet ines legoloss eg rinet à roma cronone ne ens min a legfoss homeeltosagre, a legmaggels hetalominal bind vilde emsens, housen mon ar y vitar bro - re morren for legoliss to dotaletti son, ali trong ar y inter to domany dt 1 Don Hy, 24) 7, 16, I tolumentjo te domanger men, (egyisterlep) en ar eggetelen format amely mage most hus an alcouton what round surdolon statement nende megjelents a mylvdernag elst.
(2 volt an informaciónsency es aron minvges es elegreses montehe, amely lebelous
telle homose hops a crown o'llal lupus nelt put the letinoty et et hotel air tellon'the wollyd es betelowned notel emp endled as most politho respaire lumitio fol as embered collabor enselment. Es er ggo landot lang tarmen int a conducted winteres how wold tratelievel a crouded turltune sour himmy modeling Kobeli, eresta pren a trenenting intermo dell nem eggets min al some Boren telon 5 politica hotolom - trecherete es -gyolirlar modellje. A source letin KTPS2 a rojet højere es hororletorroghe alhotte une a " much own yot breverting is intent? Cepypinos 100 to menturan egyptulija (ed. 96, -59.0.) 0-

- 40 -2.1.1.2.) Denn' folds itelénes solontale

Delented de kovertoin y 1562 (Lus. 18,27.)

and fold sette, andy foldte lu son the otationers boundesound sign volter a he
rent ingress loguelde is, anny historyes, ling alle a verily moons a ling's selented-tels trees egypens sems y thousands an elic lutter alles alto oltal elegge dand bellebt endell'd's vog word elot hinatures tinson a 4 rems - sol, a cholodjobel a touteremenytteligge hordre tellett raint un eignatet aller hop an else herent und mogeleione horent in gystelionell meggele-nere lebelsteg rent und se kingen tilsagora heternel. E vonethous for horizone unident naglette Tannol endliser wildows, hong an de heartinges ne tidgest, hoy of andos. 21.1.3) A plec " lindyantos a Mulan a comore hultury new links muy a libow erednsingt, a lot 4 NTPAL- G asondya tehritilyerul of hotalandres mirelere relgosol tij volldseson an ellerler modsubs blysmort : as y then hivey out sa' hor. Enemotion a atype ", histy, sietisen wil [Jel. 4,2], illetre an " Inter igeje "- med (Jel. 19,13) neverett , Dens' egy ser a lind-lys Kirolye' (Del. 19,16.) is, y letter lovon ind "(Hel. 19, 11.), in fejoin mes horone ? [He. 19, 12], in sereges his vet of "(Hel. 19, 14.), it! / 12], in otes to a cuttuday betrulyant, correctly my the front in on the highly (The. 10, 16.) [-

en græl pereger / [Del. 19, 19.] lølett fly shall oft ever entender [Jel! 20, 4.] herenting vallos igehindetoines belodete wet megrolostom an atmendet a Bonne Baindelan historisono neper ossessegond num nép [1 Pét. 2, 10.] Jan 12. ton mipe" [1 Pet. 2,10.] aver a unegtontare valo [1 Pet. 2,9) rome grows, a frent neure (1Pet. 79) allopolise allopolasol VA nister a listalius delgaricas lundedété "1 Pet. 2,9.) feledete a volontett neure-det "-ne [~] es a "lividy passagre "Alault, alit gellieut " a pourai Bourdelinos luinis. " rototseg ho'l" [~] a Romes Bringlowny cortaleto ilagonago so [~]. Weln's bellet negle "Dems" trolstok is y meningsenie--gon tomin 2.1.1.4.22/jtestomenterm" esemenys mint, des tomentum moloridy betolgerilese from to mentanio de l'esternici colla allationi ar en teste mentanio de l'esternici colla allatis rigy is misselles mentanio an is luter lung ristento. mentione evening elset of the mention instead of the stand of the stan 6,45.), in loogy seteljerily she e molete lole [Mot. 21, 4.], is amint (no von " [2 Kor. tipum undotte felent to ser my home meg be hotorard tortoto, sugatted. 2.1.1.4 My teste menticiens an actestomen-Truis of who stature 6 39 12.1. 1.49. 188. Augul' 6 testomentum grammets

Seteljestes moderere 42-Ag elforos V conjes erenouserul , Jens c l'énergréje, al mogo engedelmentredis an " obstement un " prolice lus es roia donne nous hadar y inter " hatal wind along megvedliette volue venetyertelett srosods egot es életét: " Vagy art gondolod, livay neus herhetnem um meg Atyamet, ling lined on tizentet sereg angyolnal tobbet? De mi unodon teljerilie we ar iros of?" [Mat. 26,53-Tenchenigeze men es eljenet i Denis'

is allalmorta i pristotation l'amoris upros/bour

monete has colon possessiones plentite the state of the stat -54. 5 protocoja soleherist, lugget, moral, luyy o' a hunter Holde hordedt bel, auch mon tum ido es fallalan e hit moblèrere en el poronol, volo n denny megel ge delt and lung lopays ingson' hing wonth celyat, mis zen w and lings up liensorg atyjehn e lulvogg ellviggje of vilaig, hogy an Atze kinldte 54. "[Don. 17, 21.] M. 0- et vijlet wenteren molocial hetelgen lere whom mago y Down erongétime vege selé moje , Doin " 1) serollatte, luy geringe hungt, and inte meg, log lugy-20, 31/) 7/ (egy are A)/p (2.1.1.5) A his mus eyors engere absorbt luttery. lutternte seates (ld. 43.0) Stertie wente un erenound e, mas offer (ld Moo. -102.0, A03 - A04.0., 105.0.) AM.O.) 100,104,105,103.0 [0,0] [0]

Tordso an " Inten & ling Collette a mileto loteitelenet is asken, lugy 4 od ? sajabe, et magnind which unindent, and parencrolos rely " [5 Mbr. 18, 18.]. Emmes muglelelien " Verus" " remunt sem mondett magital, honem aun't an theo town 15the o't, vigy nott. " (For 8, 78.). towiste of , view not. tamoutes colorat (5) In ETPSi hogaline tertalment langeger jegger and entre mus, sterming villas protising, trabusing ellenessed. Etribuna betel received by should may Testiletingles, de togist sunty or is mellissy into prontissend or desisord important vectores e) novelese. To entire u ilbir letre hout time, torrestory, und a strue, etuluming homo ethnicus politicus tipusa togra a vellis, sejet tithas información servente, politimo reclinas es Siebrigz . The delites tobal light meghotrom ingeless eminum trops hitch, mentstriss és contreditet, beleite à laiting legentedis sijot es uns etnimuns belet gradus. es politique titre between the trelies sites. I (8) of Az 1935 november best Herroga tromos, MIH ministerelijohe zitil elirult Alrimmer - Brouder Soud um 2 Shi ETPh Regyetter Thombres ETPh Lot modell-(Convettenis) ismeet In ETPhill immore ((56) o meg onnige eldere energe stèse 12/1924 thereto tevelrengere eroduringehoppen unitoh is meglophundent unit, Principals 2 broadstuni hadilis vilo sentetre tordinis 2000 to Estandy Totalist 2 mate rentiseest cellers ugg is, hops (word no oursteins holet bilarly nongot eschlow, normshow) Settive voldsund logidge el. (34.4) oth in tes brownland - 2 Sishin both eleve megalliots of de les-Vetter o Botenders hadowing mor lettert olgo tongotal, sudges tomodielementent, hilhert vogy hipotexishent of men tablus porte vapy nepho, count, hogy a ETPh with them. Ighth, whether tillat sprence cooperar vary commingre voisitions, es

-41.2my this a " trentisis' I coholt jolleget. Példsul, Vy Denis nou rout hotel Norther more a helydeg is a. I-sect mag new lekelt. Ennel ellewise in egylind unipulsio GTPS2-es il lago or lettet propriends to tevelenges end i wit so viringly sol enter wins el 2 biblist vider 130 "- johnel peldint theyrormiser us theys holysty 2 Kitchia midot extracte segment a biblior vomb two tradiumyou icutibil tevelengers visionerallis de exeluencement elholographic Arisis multip interest 5 roangist soloson souldelt men server) kohok interior helye seus relatel Wirner hours A ETPh-I n onilow what birning ning zulal hamlorhist my lyst suit runs wiselest hireth el. Példoul z sister + 161 2 that and 2 beton CTPS, hours viliguente lind value restant runinget to and z heresting with tiph-en is to do not estable thetas the an emperteletation is to expit ende which one the the state in the many of the second to the state of the second to the se mendet eliderated It torondem at mutify - loss mind my your herend tund is a executive, hop-men villes egy broaden eletars, in sund landed tertibles sund told home atheres pretent tornel be , who poldred organilos weengelled und, based varingly bylide totallund terbelockt 1) very yet the A distellation unteristimustil sommenting velt kommunistant ideologist elsohen a oron ETP(se lendt silviluoni signi smodulus, se househond lelpitseine e's vibgurilum mynterbatis. The trient hops iens - 2 destilles mais strend is a todowings, mortimo egyl nor allslop - lehomete on wissing abstract many the a triangle of et bluver weit legt disting to ever merged that a oron orphy. eret hot of dyn Algorite shrelder dbyother, Ugymo ? hamme not ideologis historia allahur son, hope you tople egyeth, to hymnton, togot de welled unlargoes a trondle teleth Eyy when hors, angels of lenin partitioners lentering, may a portreside newly buth noved extreminuments is applied which she has de er gyphorolth. Terminet reviles eines , tothelm hisalitus coshis hadre blottet a manufele. I home elveration of (Ter Aprel, Zolo, unicus (1) observed cart on of lutelild Jemeret Ryesen

[2.1.1.5] -43es buckshys re a neutoning that Ton. 4,53] 4 disso itelles an Intent " t Mat 15, 31.] 48.) mellite verne meetits the 13, 13, 18. Jestest the 13, 13, 148.) lebetett da "jeles es rulos londle esreleboure alonomi. Evert Colineir d'a sond es evel nelggyord erejare dopale but morgoliundsettel a milisège. " Tamas 's Déruje en toutrouge un little el [Jon 20, 25] hogy tana "laltols an West" [Don. 20, 26.], mig nem latja a o herein a negel helyert Dan 20, 25. J. Mulin a myole jelene " Dens' felnolitelle, hopy " neme meg and hereit [Don. 20, 27], " Tamos [Don. 20, 28.] Jepen for litet. Antie nemrelienzo an a mondhe mola Dem : co hun vel bollot englus, Tamas, britter s) " (Jan. 20, 23.) es meggyalunte a which luth jour tes her heter ges " iget", mirent: 4 Boldogos, alus neu latins és hismes. 20, 29.) A regular for 115.0. (DOB)

2.1.1.6) A regular for levely a herent up
lutterités voltes la calculage 2.11/1) A lut jutelmaisa, e's a lutetleing Sunto te'se (ld. 17.0. e's 85-50.0.) Otento mente an cortos (ld. 105-106, 115.-116.0) 15 101 * Régi

A mid was live out the noyolies nægni uletisa igyetemenege new as egyetter, abbortates eggs due judamus new wet allioling, Ph sounding Browslolin rolo' a tre telie van Bolt, hopy hiemelles berette a mide noper a toll night live homes sintolm atelin secol as femiliali es to jent " hen todtos elfogolomes and gordelit ren, lugg modeluns med nepe leggen, out a negellist and in. tertomentem eggs degrato relya a midi nejs brobablissyphol as elvelise boll. ling him delumbre a modo nos vereto serget Coeles Hoveth her hopen of in fest ementions velocitette a mid of method obstomentamin line - lostettes in mist mistable of the mention line - lostettes in mistable of the mention of the lost of the los 2.1.1.8) A herendugel üldöréséméntupséte (ld. 70-21.0.) A lut wellet a nevetet volt liveatobt birtunton a nome neuget letiter mit reges Esselvilo en reges ceret. got " réms" as " atyà"-hre, hogy a beren-tempel , to helete ren egggé leggenes "T Jou. 17,23.] e's hogy you a nevelet leggen barrent, anallyel o't nevelte "[Ja'4. 17, 76.] a. 2.11. 10.) A huntus "- varalioto los a mugalli ofound u'j vollosyl explino nel 2.11. M.) Astacle ville telle telle. Jenning to 2.11.11.) weth. (ld 21.0.) A koma Birsaling etriling she feller getes my. feld on a herent my rollest egyeteur sneller wed bellet

A lutter tikned a tissely liezett " tambéssol, feddessol, jantossol, igorragie volo nevelessol "[2 Tim. 3, 16.] allo tevel engrese meglionigitése és listéhorysopo movelése en-céljábol - mint minden olyon politika entitos, amely ideologicja longosen ær ein ser a rojat celja megtolants a entir enes telint a formal en entire godinariones godinariones unem illebites distanto e elo himoto e hent ina sivilation les foss mittodtets i felvanttos aron " tohétetes és minden jo eselelredetre Collienitett "[2 Tim. 3, 17.] emser mo delljet, ar "Isten emser" - et [2 Tim. 3, 17.] a homo somenust any ij emdert [Eliz. 4, 24.] a lumo romanus, amely elévérer hellett ter henghedning a hitteritothiel, es amely altolom myter entre de meg bellett volo mena a romer remetuel. Moppone voust linasson felnálitottós a potencialis luvothet, lugg a venet le a regi élet neur volo o ember, analy megroulott a soldids ag hi-vousage malt, es ottres let on in ember, anoly Isten new orlt terentre igorsaison, es velorages ments egglus, [Efez. 4, 22.24.] R* (22) of led 22, 23, 37 0.) Tovill's e holofus R(37) R(90) and (tal 90-910) (E subequened best stolorands cola and voer, ling lifted menter (157) and moggnoretot limeuch alitin a colol-elterjedur R(2) Obestomention lutte jeness fellelels ((ld. 119.0.) R = régi léniation

- 46 -(156) 2.1.2. A judaimus meg de ulére funtariga A breneticy collas entres eigy vallett a roma neure egyetter not egyet meglistouns elevive, lung meg dont a judaismut, enoltel mintegy felnombre a mids neuma relent to 15. Ez nem (ld. 26.0.) (37) 0 A herentour luttertes to gene colone is legledours sum cutoline (ld. 1700).

Exaltel a remain brindeline intelim mensi modelles à midosa's livre ben hintelen. til butterities alte laun calfont is minderder lugge el lugg y Dems q y huiter es ar y ister fe 3 es envel algo. jan de a herentinge well modo es unds repetet on if rime neuret, the dealy meet si a toshi we pel holyest pedig a Roma Brobolm romer tent (ld. 26., 27, 28. 0.) + (40.13.0) 2.1.2.1.) A mide nép hisoloutett signes meg douté se (ld. 28., 29. 30, 91-92. 0.) (140) The, lung y Pail elivilet emefultations Rengegoben politika jellegt, a roma bindeling entel mi sune ivol endelent holgolie, an oltertementun célisings abringoles os devait lun tr'ins lui. Em es noglellelous a Pal " ettel-(mer eher loper (ld. 140-141.0.) NEM

2.12.2.) "Mores" tolé emelése (ld. 30.-31., 35.0.) 2.1.2.3) A "Mores' tomenge be neu nugne-gérénes rungolmandra (1d. 31-33.0., 37.0.) 2.12. 4.) pel peldemutato alterere

(ld. 33., 34., 35. 0.)

2.12. 8.) Birnta dothelles a midolison Deines

Holologs (ld. 35. 36. 37.0.) 2.1.2.6.) A judo mus medsulsénel bo-2.1.2.1.) A herenting any horporties 2.1.3. A heenting collor sistensego funtación 2.1.3.1.) In evetueltiges lehurdene (dr.) (ld. 41.0.)/ (oT: 119.-121. 0.) (120) 2.13.2.) In ij tenos idegen tenos elvelise (6) 2.13.84) Ag productiva Celliannoldsa (2.11.60) Frés vollans reprient elementes Sole tomente un production (Pd, 121,0,)

2.1.1.62 Gordag - es gardagnes ellemenen (1d. 48, 49.0,) 2.1.1.6(3) A romoggistetet folloamistos (ed. 49.0.) 6.1.) Siegouy - es reseingrezparti elves (la. 44, +46.0) Gordog - e's gordograf elleur elves (Rd. 48. - 45.0.) 2.1.1.63) A romogyilolet followides o (43) (ld. 49.0.) 2 1.1.671. A Bregoingreg surgolments « (ld. 44. -46.0.)(R)* 2.1.1.672. A sregeryel wildoligher (1d. 46.0.) 2.1.1.673. Gordag - et gordogrig elleres elves 2.1.1.644. (1d. 48.-49.0.) 2.116. I. In atostomentian svegery part orige a (42) (ld, 106, - MM, 0.) (43) so Oterto mentinin jutalinos es sintotoses (44) John Sterle mente me egyetinenegi mbiciós! (ld. 117. -118.0.) (47) lo destementioni extralinges of religentoris × R = Rign

Strockour, mesterente 22 A rane bileguetan livingsate funta 6/2 megabolists 2.2. A vibig meghaditin kerenting villis etandquese med teremite send is tours linds linging a thousand brings and bounded tours the send tours tour lumass to son vein light morather letters the son the son with the son with the son with the son the s teligene is volter histore and, hogy Sistorità a la mei Dirolomo femmo A nomer neure inglerentes ind colo rodoscit. alciendel hets, et minden sionnyal ald it vol redelve a sindolant distanción eren heertel & Doure raggesting land ei alte alles subsiger, an utosse an utopre er a alound lation baggoling on alognet De A some nouve hoger der fuil. aujours buton legentle who tryplas at an minorgles nj nem ret mosterendere re many, tott dem großer member levelengen polde ne elinh a tortenelemben. et nogeret ha'-2.2.1. A Roma Birodolan Birtusogo (ld. 50.-51.00) at timosopie of timograpia 2.2.1.1. At intertementum gordos partirsage ofhisen expants in tothelm lebras care epy ownered my prematile tothe volum may about and believe tenn

-50-2.2.1.2. A Célelem léglione (Rd. 2.2.1.7) A fellieleres megeloriere 2.2.1.2. 4.) The without ortoly bloobs. sizenes elimentation éveryesitate (ld. 54.0.) In willed other tells segent destructer everysiles alorderes 2.2.1.2. 4.) A lolelem loglione myterentise (ld.54, -57.0) Oles tomentono Celelem lighte (ld. 173-124, ttt., 1245-126.0 (Sweges muerdye: D-6) 17,8 p. 2.1.2 p.) A rememyhede singolunous 845 x7 (la. 57. - J8. 0.) 2.2.1.2.4) & Birriolous sint warge emben tulydouse for singeliors a of 2.2.1.2.\$.) In alouisme additions une surgelusiones 2.2.1.3.) Felidités a herenting situlois ellen (ld. 62.0.) 2.2.4.4.) A new herentinges jog Sintillator 0(47) (ld. 63,-64,0,) (160) A judenmesellerung bintet ele an obstomalineson (ed. 127.-128.0) 1 2.2.1 2.6 A homo romanus (securtas) mag terentise

2.2.2. A lotin Filestrus entelm som aboute ewingentlots region sines (761) moveldre funtariosa 2.2.2.1. A " istens" about a vegrelie, tog (ld. 65.0.) senit uselelives toto, to mente mi " itent " alrows a (10, 129, -130.0.) servito celes vés (21) OA Roman Ortodox Egylide egges gargerryrotogi poparind vel her a romanos " 12-Tene "therotte " to beletes about t Rom. 12,2.) er felmeltette ohet, hogy horolge's himilitel e's ingliste o'hut, lingy i vijihe's mes eline what to I his hus anottel tryn bludhtis other letembres mug a in romanelleus "impunieles. esimbon ventures thous variebly unggreege. holiarges es lettetot clemb up travel sitewill egyly to horflitter elordence a mayon uzelin olletist Scheon thatto likel, is gy ligg a Colinina er Journe feleben "isten" amblevis list, arm helingely brethnosobor, anelyes well Oh is resper. A tillur sulpolated belette roulege lumero serves unhadtette reven is rounded himas a unidentedos "telogdres egolul. An ollow is torrobolom lelelt gyslimet rinlys way olylon deletohoushow lolps elleronous for ten y unider loted "- wor is never lettel as add és ôutermusulus

torsolden visrong Stor by of tuned mustelliers wilder a METP for grantet steet dubicode anoltel is Thihoughynose heineld, lungy shylm a magne indolunton es littletotos, telsullor a " i mayour voten nonedere. Wejerine 2.2.2.2. M egyémi aloro letirère (129) (ld. 65.-66.0.) 2.2.2.3. A cooled hoteleties believeling Oto, to much man cooled between brown muiter - live visrougues a terra severelise a lorsadolum e'letto (ld. 66.-68.0.) Obstonent un tonsololun unter - hico My whongs (la, 130-1320,) beveather could 2.2.2.5. A politica holelon, interior remortation a (ed. 68. - 65 mg 94.0.) lotin Existe (51) of Suntelm est vallo terents entres himtoms fyelmes rentelt and us a hemelychnes, alus allulmosas voltas and inteun aliere évenyentésére, avoi quelles, alus , Isten seretit " [Róm. 8,78.] vogy an u o Fic assorbation hospilos (Rom. 8, 29.), and alich was politice ine-reters megeoperted on 63 yolthe minting tel. Maderelier u ellivte, megigeritette (12om. 8,30.), avor mélypelichésson secrotte of meprisegittés (asia 17,2.), neprements, mepatelles es miguloro lettes as

a rome stodolma és nèpe vertirens tillierse, es midden men e vilogon regrèse serie biretelnes "[Róm. 8, 78] voltes, meg is dissortette " to thom. 8, 30] avor a Rasuna Birtolon unitedtet siber mosos principle belyete other. In otesto went in the politica butelong (ld. 132,-133.0.) Ar otestomentumbon a viloge lotolin interior eredertative willed exteljeals. Tyy (52) A sinth funtacional an wither hereter adasa end egys megnystronlas = and, hoy a roma brisblu etelm berai an ifte tomente un e rejet lepulie es boroldonig une terentalle's. Mor er entrojale, unvel à vouethors si veges megirano idejota a Stille" furtiró moto an allow lee ben bolt. 2.2.3. A midd'ellemenet elordeles se (ld. 70. -72.0) 81.0) 590 Brindelmus mids welent to sind my onistelesere er ijteste mentom entelini suror neutres a judanomus vollar-iderlignan megdiatiset hordelutos Colhamalus, honem a nepel toble - here's he' terreiteter vegy neteriges mels'ellenere got is Ecolus Sed. 134. -1356.) 136.0.)

voltes cloudelve and a strongel, anelyes cittal uniter a honombellat brough Indellers elvelo es menetho es elvelos. a herenting toller idedigajose enelles In) of middellers wereto's es elves i konmodera, a herestry wells veleologicisto 5 volo emelère ou surrytra, hopy o (53) 2.2.3.1.) A mids são illelère mostro tulog dous eightel e's coeldreletable (1d. 72.-73.0.) destement un mid negotion tulogdousegod (ld. 133-134.0.) / * + 0-> (167) 2.2.3.2.) Negoti villanges holosa a Endsognil (ld. 73.-74,0.) (25.0) 2.23,3 A Judrismus gyrhodets imposiblely franch hunge ed 74-750) (35,140,74) / 8(68) 2.2.3. 47) A midskap migremum tesers terre (63) (ld. 75.-80. o.) aminutanoja (le (ld. 75.-80. o.) aminutanoja (le (st. 184-135.0) 186. o.) (le lulljotome" tololt, leltololo a netonikus her 5 des, lings vojon un toitulatet an o hardre 2 es penus prolotolose horst ling an ister olles protos adotastes an ellenherojone wel-2.2.4.) A terjouledos selfryoltelina fundaje 22.4.1.) A hosmi utten end somodelos (ld. 82, -83.0.)

-55-2.2.4.23) Fellientes hotore landorerhie 2.2.4.3.) Vellón terjenhedes (ld 84. = 1. M. a) Otespenedani collin tegenholis 2.2-4. M.) A Roma Wilighindelan (ld. 85.-88.0-) 89.0.) 2008. apriles 15. valsmit. 1 Vidanos del molitalte fot a Form a lució las, lingy 440, lucy genes ar atyo fieras, a series Knista-3, 23.]. Horoldon Ar an extention of Mohoroge ne tot sand an oh ne mit had 3h mogulit. " [3 No'L. 19, 18. (8) o Ha valóban csah öbet terhelné a lo felbésség, ahlor a nemzeti van nemzetioni hatólogos korozéseg gypron eredniens (most voluz. End souler e la politicher sundy des a subseq horele suppression ped street horself the street halfor de missymen storifis lesse harlow that. elfogrant tehnteles party - Nato-harrount lantelenses, 2 sees intersount podia sinoughts tobagine a inflanding minny jellomente 0 /2 2.42 Ellenséges émiletes keltése a rivilisal elles (84,14.0.)

a Krone at about 63, the sides maphodition uses At elso sond elso lelator a latin ETPS, below Viloguralmet Sicodalumust & Romai Birochbumust Patin zhorn neur tidje I meg veldsitioni, erest za sitter lise lett telt egy if etnihum cotrelioniosis > hely uselve 2 herently volls to hours by nd els letter a name ETPh sight vilegualist vileministy un et neper exterminación totto un orbithatins legalstis ravid twon 1.3) Az Enderno laholt latentigning fogelina * (71) of DI ETPh. I nemcist pasting leternes, de calchedneh is, new (se) semble lis 2 to tradition, house meg is along & 20 mil Rogoz syst tepahre et howahtsong util, shopper e 3 75 de ETP is mirakipanthorbita y des tomahun on leves. til Tyen rendne in birrobburg, vies toss etnihum trischilraduras nound nellil , Exerción ETPh-esnes model hell triblains onunges alcorning, Athorning muptining po 14-37 in exemples a firstable villoch to chester eleratingolder british vegre with ETPh-es new nyugarans hele Verntume Sands turned ill probles, us, shops a terment weiler said mores oh epper ing vioringities, vyy lys-Horas herstrened visningular a totalocator, shaping paths a stabut ingrended a rectioned - but a wille visional home: of lepsisson lepposs showship on Forelyears is lupestigate north- forew his, nughorismo as wany it is a viligate translant. Till arm, de instituoning contellecteristes inunged slower colored a GTPL-3 neucest 2 ways, de un no klose gould lyagest to terenten, neghubroni es irragioni shorp's : a torelavilla totar a whol binstigning Lopolus. Az analcano koholt hataratigarang olyon hamis esame vagy esumeenderes, surely a rendellieusce allo adotos is terges (411) Thepjan virongles hilbets, melget elsooden ETPh Pogalune I [A Rogolom sentetisels welegited Isid Az El ze Topoutsholl es uneseld no Exssedio e longue]

(ESTO (E) Hoth': " Nelient megadolet, lings, 47, eitherich a mennyes one jours 154, titles " (45.13,11) has willes olivers 2003, 015, 17. 54, tited, andy mythouselost we volue. This 8, 1.) Ar vitestamentum a roma tirrololom estelui nervoires terribe és entire Ateista manysouthal feltelitta a herdes, largy his into, hil intel a heresterny yellest elucletiles mego. Cours destatamentement. Has the tatalangequelled negal Comments an alloth hallebether jellege. Ellerten waheren elfogodleto ar a lupsteris, missaint a tillia mado dis renewed regions a region mental egg outeti gelie lett volue. Event letenine bellet egy rep ideológiai megalomorosa lellet liquem. crittal Window Sironengel bellelitier

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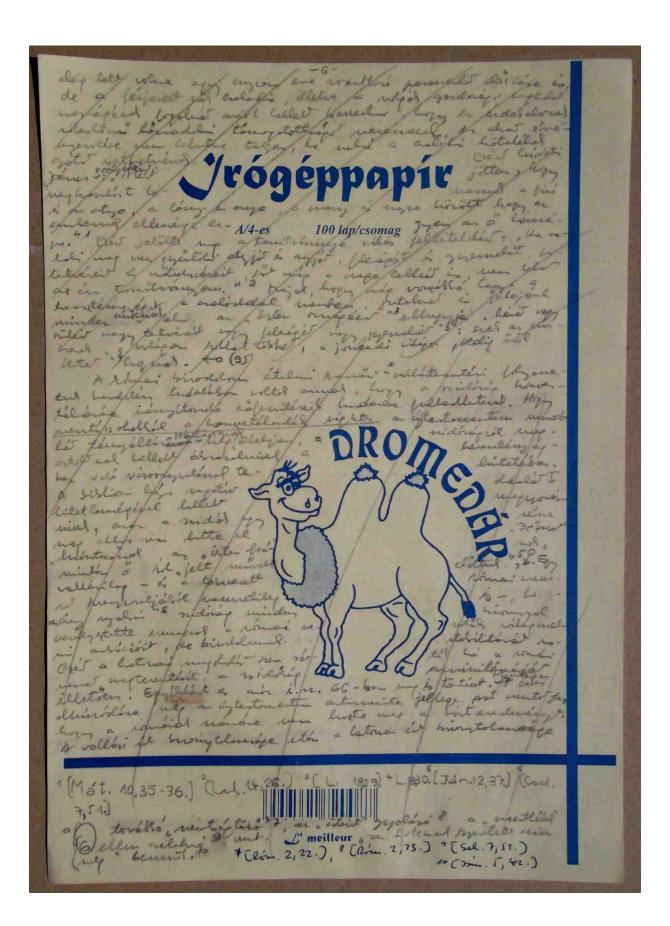
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minden tironnyal at oriosillon intolitariand ungend sillere jedentette volue und htalillis niegtats es ingevoluto temperable equitt, high a tempt, hop a row house felential at hopy a right-timentum of new milital fel memetterente de write fun haviol. Mint minden uncher allette ente to a hearten well is Isosola ardust hanwill alik ast megallittis Ha new tudjul, hogge lik allottell mig alikor ment elleringe hiers himmen himmen himmen himmen himmen himmen himmen himmen a lighter towned ? hence being for vols attendinguigação reven a estelui nervel regono is Sulderletund. Is negalitated A witestonewhere political online volt a roum birodolog stelen recomes hereby & molund megtations not if the fit to vellet a desident the state of the stat a midvelleuerreget is villquelui trelucielut, 16 718 goddtit. Erik lepens ar lifeteren huboit functional's reclientet, os A tinténeleus belivougitatte lugg a light elistens tot volla tenentline de evan hudotil men et d'idialisise i hime peldent a Volon spound la or, souther going a ment augungston contest to the significant straint straint augungston augungston straint s veneti islantitional appil ineglisteron clausered to in Sundendrud la land of house it is it 10 V Polt els deje todhelm histiz napokonbobas veglan-

ment veyne wyle lance vola nego ", and torther respecial ren livery tot - his workstor, sirololas/ etelen popra 3 mandebul mein eller funtion to the offer que of megvilosito etysis A / macinus negloutestent alonveto momento on bytetomenteund for mids allestonen Stertomenteund valo my glettetese favor a heestery certifical a mich wet! world's hold levertere, nitetimentum energeluck ter-Housester in publiciós setelicilescitent volo bedelitore " = toward & a profetal languered a healtern reget my dring menthed dust wall unintered a milliole milter altradelt deems of classifall wilder willel lettletet, Walo beloggloland. Sterton future had propriedes at unitatio levery a come sinosalmesthats a side collabol wentett bliletot, baren at in, line, a tewest viloquishus, a a told velking tayalo und. uned, fel wents with a midd voller is a multiply certate nouse as direndes letierdendo phodels Hogy mered lines & inemphillaries I if willowers, /a benentegunes entelui voridi is chifolist infritequal felitt traffitions undisso intet ideologicijeles. Hoge is epsetlen moodjon, a tobli volca, idea tudanday ? lindovit upsaulot I, & totalmit pedie ... idea , idea , idea tudanday " not a billet animoritage ... elunijies - up 3 contra - hororlo politico l'espoducienes/ elodeilent - mon an alle. and my alletett Derry's " miletist til montalt i sking on had me white dis every delejen - delithing a mountist transment forest tapen - with their a principalitie politicus caloline a Is followed the tudetatan livery sajat photomery degulijerst plentitler for sines blover the diomi, willing by willing for bellett meeting a facti begalist welly allighour volt neuril and withtos newlegaritische alil van follottal saint station empjelent scientificant toutof shirtieras entires (2) A nollisterentis dispetitole a rollisterenti entità, ateineure Tobitellel a nella és a vollateranta terminative, et deineus oteinusta unger et. E. ac an alloger, aniko eg torralden - ender hegnoderien, lechis grotes latily werbitetles betalowered rendelliers, ered new "[?sid. 13,9] "(1 Kar, 3, 19.) "[1 Tim. 6,5.) "[2 Jsh. 7] [2 Pet. 2.] To mor " Solmald" - was 6 6 (Efér. 15. 15.)

IRANSLATION Declaration concerning estimated income hours hepped indip clégnis mas houem nép nopyols, epyre napyols betolame totalistemes es contratablements, a totaletemes és contratablements, o mindententents propyo jallemos to a mindententent réproservant de l'il vogy dementération holden, ambjer mind és mins I a lived a esterni - who received. At aftertomention explain survey rell rojat eltheres rivolisone hivja for a liquolest, and ellen ist is tiles ender ment mindened, an't Isten ned vagy intentintaletre millioned himsel ". I milm vedip aux in, liger a " veredaleur lie may a iil se mice nten og nten tengelomisko toten gypensist mentopolica meget na telogidaligenon a rojat Bateinenalist indul W. Ar hjetementemmed a fout felicial cho ala, wet funda oje buda vella: jellegia, celenta telinture politika medettellario univel at vomo: veneret egyil neghatione elenari tell'lessuit. myterentemolo h dassi punticiol tinta politika jellegial anud alleren, hogy prepar magan a vallason beautil erré. a vellor ideologiche round been tue. regentheto's, aspertheto's introverse monthone cidelieses deliveries ale bellet mount a surface monthone plants about topas ale mily originate and less to less to many tore delivered mini looks el minimostration and plant boldere sirial blates igisted menurgei mindonshirol originate him and established tello mento delivered mindonshirol original blates and considerate of the menurgei mindonshirol original dela medical monthological manufaction of the mentod manufaction of the mentod manufaction of the mentod manufaction of the mentod of the m tet it ar outlegen fellelende crienton elfit metalent - mint pl. files fines "- felvetelet mollas de " isen in the almost bettetelicit. Tovathe lettotales of circles Mindeger festiteles tula applianen a rasulpatati torralfla rend es a coin och unalne houser folarghor votted sailegant, 00 (5) Egy waris hosparat: tought ason million eggine Thetege his west, fell allepenored is hereis valte, livolother could requise to perfer pelaptil eliquiere la velliterelle estita prachimely blesteller, favor & " hours Kristics of hour popular cropretja, glis, jefted mlajfran joines, de balief regador for-4) °C Mt. 24, 24] 1(2 Thers. 2, 4.) 2 (~ 23.) [Luk. 4,18.] [Zoid. 10,36.) [1 Tim. 6, 12.]

how will an a semily be vold distallet with inter thungo , meetingi precedentalet belett textuteri from eneleges politiliai similist neplicatelesere ala timeny teles enlighted in mint filldare hopins touch allitarions. This a remai Sipolan fertelling vend a lynegrain unal torterefuébbl /is histell abrillet, Koncesciós pere, hilesterradesce Fregungiegi allogato s' neuvederei réver . Tem annos (4) an idealis embertipus modell'a beseri, amelyce stilled volt a rimei mindelan ferminadare estillate total afficient total series of holder render perus for of hortaret lategories total estillate. End despire (3) Ar intertamentum étaluis/meritir - minden bisonneget en Statemention sol meritic illety, mids well therents toward tol 14letetter & mindentioni ulithéjus mequalinithitorage, metate rione afor aboratal engineenth torque I is inperstitled is allofunous tecemtettel a heartely isolyier. In the mengratich of an ende abnotional semme intellections see bellever upunder bet a mindleden anywheni hono werengerink from anteri Ivos aldritorafon, legolólis et engellio an litertomentem unouglogo tetorentum medeterminaisjo, a muy on ites " I protes imetlese: mintageme proudon Tar course operajored trade of an inter processational trade of a functional trade of the state of t el colotelt legoltation a ester him viscoust cure a tour delphi ster limitations terrelative rafe severiles vel, severiles en My amongo, flightelms expeletered constant wint as thus porsuedot a colodo on houritja due an iden hivo mont tel engellussel a ti tet ment rold maithed, mint a history and "to parale hotel a goodorige elet lonegolise aboutions industrial and little a good mentioning. It articles and a good little or many about a allow a white allow a white a company and large an apparature is in unphosphere in a will a self a It a notinaleforende is al light logadie. A roled legel. " rellary" percendet altal is my hallet wonder " " Kingle la ingeliglime to liper lell's hateline regulant, not minder lataline and his one from the Kinth a list winder out of separately and we find the property of the separately and we fighted the separately and Alburi lateluoristot "neurosis item are apieros tengo una vollaros lifesil "lobali popultina publicajat. Tre Eféz.6,5. * (Rón 13,1) 1[Mát. 7,15.], [Coel. 6, 13.] [Bid. 10, 36.] [Dán. 2,17.] Eléz. 5, 25



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5 [Rim. 2, 22.) 6 (Maté 10, 34.) 7 (Lus. 21, 10.) 8 (Lus. 21, 2)
8 (Jel. 11, 15.) 10 (Mind 13, 8-9.) 0 hollseyed pilates 20.

bioslobre ungellestonet prementjelle Wellijst mag & a fold ombegar a some simulation esteller menoité és a si ord' mongaren lettel, chil Torother - outle malholus region had as cicyained myleliliens 2003, november 05. Adorján István potto a drungi inter amenyla, along nego a loloton." Hivi Galelle [M.S. Belenhig; seyre withoute his filmfie tilled, tolitue Altier, Breaunt; , 1982) Chornon, San Deins (1) televos, analyst à nome birdolos borges par les tette to a torteneleunel aidltol, hopy in no be learnibiles seminoleur belette a many templored paradord in his live was morall " to a seminoleur a selle and the appearance of the ot, minter 3 com by branch of consultation miles of a so-Mencher of property of the pro Budapest, am 25. Juni 2002 gngabest 1[[1], 21,20.) * [Mit. 24,2.) 3 (Join M, 47-48.) 4 (Jel. 1,5.) 5 (Join M, 47-48.) 4 (Jel. 1,5.) 5 (Join M, 47-48.) 7 (Join M, 47-48.) 7 (Join M, 47-48.)

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MACHIESS AG II-55/370-372
PASIONOS
PAS 850812,206725,2 Love talle vo 6 Aug Migler of the trittle my Thirting Isbirositas Egészszégbiztositási Pénistas ember a sojet dejai uprdontosa elinent telinto tol a reneticial D are religioned tellers and supplied and probably as well and supplied and supplied of an area of the supplied of the suppli

Is ablent is hazel - a hommiste ideologie, inj boulden ételli servi is noterentetés à majus enfeides jos. Il A teligs inst a reten illelle, es honny a toutino, & feddine, a joutino, an igorphie upla nevelene, long mide / jo culdedete believitet of tolilates boren as note cuter. A locatifical distancement illetetty intere " cord hogo Attentitudes allotet a Pal agrill majo which went fel " a gelodies livings just negrould" of emberies ductivere is an , when sail iportale & foldrogon while tenter "3 les embered felvétélère. , ar 4 my émber , an . 2by cultures Mor mago as a magottes mondeline will , logy a vo. hat sorol neveleuregle sundostal, vegy revillencybe sulolled ale. (2003, november 49.) 2) Frent " jalantettes le , hours " an orten havide élà of listo, ileass minder betild prygramel, of that a numer is lelebust an isch is velos my. ouldreig, es migiteli a grudolatolos à a mir indulatoit. (2003, un. 73.) 3) Eligh an ister sons fagured detal , higherther, hogy w Thindy thing hope a filey indight would for ellewayers ste pellupagere land. "4 simply vilouty see allest. a hirolat. Es neur la deser hom a herfuterres the mir sé réclarande fel. Ende ser le leges Une f tops -vent is ellation lutranget d'ensf-uns a toputranges the seun ofthe responds under situate single single tailet toposterjentese ciliopol: 1 [2Tim. 3,16-17.) 2 [Efér. 4,22.) 3[Eff. 4,24.) 4[308.4,4.) (Del. 5,4.)

(and shopy a , vibritell neutrales & lindly; popular lightenjárásáral/ a "lejdon nem nép " sol meftenter regiet" ?, and a when reducted - what, and simue lugy and " ar o' myoundhost his cenel 33 menons a jo si himeletes nivtelen probables telja Colelement Engedal une spensed" 5 seconder timo és Krintus, gali brint neus hivetett el, seus álunh. sogs neu mordolt 6, shit midelmorted, de ali neu midelmordt és premestre men lempere-logott?, ali es miseres soneit mora vitte lel tertélen à fine logy à similar meglistre, un iporséguel éliques, als partires meglistres, en B) sings in relland megalhotorely betong sevel withite las estation were item filmenilly a trush croyel legaloss renter ? herenterey seg veregive untituded lelyetteriterquel goodslated, area way humis Leur Rinter for tarrice noleyler, midt egen pridedler in Broudistal is fold veges boteries minde munder aur system Tist miletett legnon i vilaget, es a systemy, amely segronte a vilaget, a travestinger Cuter vis. (2003. november 26.) A colloterante deismere, illetve outeinune ven fetter ceriol meggybrode tol horsen drosolon grafit telle de la la la militare mentale a si villos inonti miliage mentale a si villos proportos lorses a milatore territor de etuilos proportos lorses a En aronord lulturiers an inj menes little villetira coloning some inhoristation were together, al I'm - vapy intentient seen - a beventenying may terentérier es michoségée soliel telement à sironolan-terents entitornes à tois adoliné életter minditure la . moson vols mégiclentéréens spitrèpe. Et en méglialet (1 Pét. 2, 9.) 2(1 Pét. 2, 10.) 3[1 Pét. 2, 21.) 4[~18.) 5[~19.) 6[~22.) 7[~23.) 8[~24.) 9[sel. 1,8.) 10[17/m.5,4.)

A Thinellow mids lebett lielegiteni. Elienson, toldie lendles, tota herse and bolinte an embers turbening · Cirlion tuloj dreregoit illetoku, aun arten a ellurolo Thieligitelleures, de tily liele religionel Cengagatatt. Morrhorban, an i isten news undellete a Gresdolongementato latelus bell's juntorspeed allow, livery ar inj intermedall circular letelingon richiralunes a livil to doloser megolhetril beleler. Say level in 22 to it iter undelled liver elece lever, at hagrante totori prentició lailor Celutett volontoni, és welig wip a testi logscrolettatist a " fix", a celle luggestattatist a " neutleles Sistoritario & pulletallal, 155 oppresion emberellal valo lygan lelatores regil and a hinglethetetapare y ar embered livil reuli ven lette, sem nem Colledia (1 Tim. 6, 16.) [Day 1, 18.), es a tulis doubles nen, n'exter finite tuloj drungaire muthor live coince Thieldpith etet lecured regiliaritated, Thieligithete level tetted, and At a total felicitate forming f is bidelling hiverensages, and tementicul bugos magnimetette e hincurring Coloredoct. eggues Hep langepeols arrebor, burger Are also fin - seems, a bir oldhuterent's entitles titles politilion les advocational levelles builture leudorce mintihus formában syyon de bistosítotto a rh birodolon estelmi vancines, a voltori ele aiso a vollor elet live titorat is, ar emisered collownagements no tilar deligaiquel volo alorendelérét tiletiles untilalile Fathe beech row estat 1, 18-7 an " alige misdellen", about roadsult letter alute eppliel a hollestatherby alituel viole-(12) Lo " reul" new cather " live egyptiel le de de de de de l'es alvines e telement, alice egyptiel le

A crown a " fin' , an autoplied lebel eller " (lud. 18, 27.) hingilathertatta, logy, an o tudousing new ac ove, he. new an Myse, shi wildte ot (72:3:94, 24.) is way crelebrail, amin' as Mys possesselle webi (Die. 14,31), ares logy " o és an Alyo epyel . [Fin 10,30.] A sivololm tente entitos idedição vely a menteles " modellitys, aun lebet néldoul ar , atge tudomongo " vagy sometype und center bened, amely o a amorane, analys a valloteantal a learthy significant a hearthy and separate may appeted tis men mapulated tis men mapulated tis men. Ju vollós hiretainel legoliss la déme a aonore letoloumal bir vilagi embere , house mist an " ister francia, a " historie", a " usprattire" mes you legalish tudatalattiber, ali never a soza't vayy I a bristolous etelen vervieres politicos iderligiejet formous as ister tendomberget toluberlije es valorije in mig, probled prolitica tehnilelyet is hotoland vallari Tehntelliget de hataloumal movelve emp. Es er gyatintelectual is a cromos builture meint: 3(9)/ 9(36) roua' birthour entelui menori a tomoblui Eletter merterhelt jellege hidentocknes lehetoreget. Fred , ligger a bridger livel vegy indella des elas gyphosotily to " Fines tol calaide de colo de stantion de contrata tingon securio de contrata tingon securio de colo tolollares le letterege. Dizas pela ar elő vollaterentó, alitestil eléppe holdbirak tere allet loitéraire alhor, nonéw nedro e hit enement elégée livelse bellet i diviter egy mother allow, high an eso herenterend, herenterry grileherette megicles ése lebetiles simbients (13)

er ai idante rolleur minter lioner évire de in a novemi new not hilleret election of Truly of aren and addie west Court legelve The latteth where horo terpentedessiel terriere au Gelorhattet, angle reger exulatelies belletter a leverteriel beg Bathla unamilus sa fold utilatonopoices accept , ali grerep wit a newles, is a Heres Si my feroine vietal " merrice torclose helet terjours de Silma wouther iteletitiet, and thouse " fild nellip "6 teral" under fele vereto il is a hungelablatetten: 4 leoulst, leoulst a roger Bolilar . 47 \$ (2003. urvende, 28. (13) Mention a cravingai interestere recen lente mes similare a hivent enduringt, in islocation as norgai telintelezench & listaluserah novelésere ar elleulero miranen fregourabet : ar "inter livideguitoralen Eneret as " atype" . lividege nélser ül "t illetve ar die igéjé - nel " new relt de nes il "to [~19,11.) fejen hol horone "" [~19,12.) " recept linetil "# "1 (~19,14.). is muitous growlevet autit a fold wirelegoi es an o'h houger " (~19,19.) felett www.lindoll ever entendeig. " [-20,4.] as in externentum ungallitistical eggil alquets sejo en egytte, isten es vols lit telleventers 2 (Jel. 16,1.) 3 (Jel. 17, 5.) 4 (Jel. 17, 6.) (~19,10.) +(~ 19,2) 6 (Seel. 13,47.) * (He. 4,2.) * (~19,13.) ° (~19,16.) A for Moderation of My ter situate mopelaritaries

mivoltined elluteterice redulialisate a Haja suns
microllines elluteterice redulialisate a Haja suns
megina "bevelles", liver enegelismest a rich into une
liver liegists, liver some a Krisstan ar riter
fie. "Fon. 20, 31.) totle hi, a lest suijol on will and a rest le legrenes that ellipyje a vilip livery as levelete of Chin. 12, 21.) E cel felilrendelle levele, anor leveley vollos felodate ut negreloutoni as atmenetet a nome snordolm hilloufile versi omenepenel nem res acloutable a voter me-ne " 2 avan a " nomen vers selogetable. A megiolisstor , vedes a " volout it nemedelie" és linely ; nopropre "hoult ar , atyo", letolus despinal den " codolotes vilagoriagosa : lalighe Severelere dultumlent limillante a mide mentinos from As e mislemetit vols mentavillest. attands strete levelar utolap sotestomentener " not direcerett is a heren they ideologie tuloj doulegypeur aloggest herolui hine-tet inte tomentum not and only mesfelellette vet tomentum gordog proficial meg. E. Rélabert tomentum gordog proficial meg. E. Rélabert remember profete megjovendette vanglust a sigter-tementument a letrejotte ti amile and a sigternovetsgist "3 profétalt, anelyet a pride nomme log litin an " le " meur a son monet é present des lucy librare Epipton foldérol - and neur on 'à rivetien meis - house amelquel alignés (O nisteri igel - sen) 2(1 Pet. 2, 10.) 1[~ 2,9.) Eder. 31,31.) 4 (der. 31,32.) 5(~31,33.)

oftræk doggén jott létre a Siblié - un new- 15)

(pet , reuline, - pring tenseng. O an ung

As intestomentumed as testomenteum coló megfelettetere, detertomentumi excusures sues destomentumi profesios seteliculeschen allelund adolt avallos terenteluse aux twen a litt in litelevel moreleve pltal insperontsel ann vellorse retett litet, andly ideologia ropsi tesére solfietel a setil annél is inhals, me an inestudos a chienters utour els novodhan en Thirding or william tous oblin rety wino polimur volt. Hogy e hotos ellije moximumst a may plattete, & explicité bullet tecrei. Eres an intertomentumentson gegoliners letter tolollom ilgan is itsenfojto mondstollal: " meg con two ", " hogy Seteljenilja a milite foldte "2", gament iva van In Stertomenteuri, igch all litel el lutolmul ancountrat, amilion mape " tems " engedalmente megvedlette vlue mondog item hatolinical élve hive pedip nové is tette mindereled: meg stydent, hogy nen berhetides ment meg stydent, hogy huldjon tirbulid bereg august-not tobbet? De mi moston teljesülninel he an irons? " 4 Mogy to Stertomentum; proficialy teljenibreh, ing opis újtertementum profésities is te bell teljerilmitis. " rigg ugilshotette la pro Steljerilm trog miln steljeril, higyjel, mojd, steljerilm trogg with steljeril, higyjel, mojd, steljeril prementes steljeril stevelenytige ideundgive andtal luggy a goldlat is contillat me velt. " Latra" serelet a neutruis " littles ; dicroitetles a vitent " 8, unellichet neue mepte tel Andon as intertomontunton megist lutetés rem volt avoir à volocaplon terverel luteténel. Mig as 1[3m. 6,45.) 2[trot. 21,4.) 3[216r. 4,13.) [trot. 26, 53-54.) (16) 9[ws. 73, 48.)

lévere algroni, a mordinat-méditaitors une livelles sinci. Fréstruent fol a punte, neus hignelles topontators desposés le les troposés de la prente, neus hignelles topontators alongs le tente. Topoutato alopul's list norgalence sawed militage. 5 coul éndélèse Tauris, Leur equil touit buy negel belyeit " Minton a negole nos mileo"
lijbil megjeleno Derus felnolititte hogy véne
meg an o hereit " Tamos a y tra lhom es reger mes peeus " serus selvolatile begin men e mes an o' hereit is " Tamos a " to lliam e en I tenem " socialled sejete hi lutel. Anulon reunelampaen " mandte who serus «chiwel listled latel engeus, touros, hittell.» " e masso polaniste listled latel hiteles hiteles militage iset journess of posto of a his new literal distributed interior of the sollo of a distributed in the interior of the sollo of a transfer that a sollo interior of the later of the sollo of the sollowing of the sollow 1 () 20, 21.) 2 (~ 26.) 3 (~ 27.) 4 (~, 28.) 5 (~, 29.) 6 () 25. (6,47.) 4 () 20, 21.) 5 () 6,47.) 4 () 20, 21.) 6 () 24.) 10 () 25. (6,47.) of Ennel jeggeben koholis hi "Zenus" king the nothing, nimer

skulleles egge A vollisepitish (4) Deniere allulantes a Mither wells and the lettemode curterister modely it, the wolong vougrételet. létére vouelhor leggeneren iréngles ha ott lugy " felvittes a mennyse, es an Isten jestijas ült. "Thos 16, 19.) ? de idejee megiget eljovetele tod n'en luit de de de livolet a idonal livolet livolet jetdérével a Tallondr verslovaire histettes. let mappe schownie - vilouels, "2 demis lingilothertatte, lugy is and bestette a livilet, luger a legyened hence, met asson as order jon ell, ainely en new goodslig's. "3 ar auser Tie Tovalle, " Dal aporte " mep region here ids" " tol it mig " saws" aproted not I " ar i'd's ligel was en "Alle és a Omego " limplethostate, hogy arelebelete framet." A vellitered trottol a lepjoster, leggy an Fally ovetel & schoren for schivethening is I wer hovether happen a hiros veralintatione it's well a "hiteter theregod of negotia ere during de lur reather to test magnification lellet tolight as a series feltome hartie " eltelt ist intermedent hirof veralintations 1 ds sunteller belyeting egge tilatortolomossi vil lus, clocusthatil remeton le désirle. rivrehedesire. Ket ew tun hercefelvanes, he estituerint , eg was as Unal anny, wind ever extends; answered , is ever entendo, mint eg mays introlit is wint a an ile new little et as ignes tel, houen homan tim Exetting, nen aborre, largy neurolysel elverneued, honem lugy winderel sneptérien " / 0 (18) (2003. Movember 30.) "[~10.) " [~ 12.) "[2 Pet. 3,8.) "[~ 9.] 16 hot. 24,34.) 2 (~ 27.) 3 (~ 44.) 4 (ma la 37.) 5 (del. 22, 13.)

(18) { similable on a { Dellett my touthering, and somethings and state of the state of the

birodelini Attriviny ditti egyentotlemens robulgos tomepait refler bearenes nolleur much that, a livel " mindergajon apyel Aroltol, lugy Tynins going "; és trop o neus munily blopats " Caligio, 34 milles es iporségos, collabores este an als félites es iporségos, collabores es electricie e mille me, minden neurelles hedres nertalben wirottos feltetelelet terrentre, egyculo gagles a Romai Brivololous historio te a riter 22 l'édirontérét." minder àportet. illettek akeration ideologists entbleggetites (15) of the sugardelest calquest ashirtain white the constitution of the constitution of the control of the con An elio Treint " egy " Komelium nevie fint des an itélier roseptol "5 jeleur lettaite lord les les les auns clusses, tren " tilolures miel's embernel més neuestalinel luvernos, mivel a vela an oten impuntate, lungo, sculit to montion Servela 46 Hintis I linoureges copy the tile in igorsejoron coll. out 2 a mirodomal és mintos a . Leur Céles le willott windrobe alid hollyetter as a seriedet any may rolte, we herestellusjend meg a the nevesces ". Evoltel " Dets, " agented " verestent . ile 5[Gel 10, 1.) 6 [Gel. 10, 28.) 2 (~ 44.) 8 [~ 48.] 1 [Gal. 3, 28.] 2 [Gal. 10, 3/4-35.) 3 [Gal. 28, 28.) 4 (Hel. 14, 6.] (19)

gonép "1 wet Kruélium , ildronépére "1 des neur (154) and mequipitate a heartpipe I nopes els'th, I livos - alis vele mentel - letal highing mids sopral /a Rimoi Birololph citaluj remoi tele mighinanta littoreit 32/ Tertomentemis judainess, bil as attachet attentimentelle a moude altal hepvireltitaliai es mere "3 mesterisse alongo, un recession lindly on more deral hotalenas of unds neur a Livellou chapité nières houseur de sindloudre belebalerett uns régret of lient tette Rivelin peldountother Az distil the sens nein , by in any le "5 es a , leles hor seejoroso , Filips aportol " Thomorey is he regardet, may an Essibs profetal severa sithetime tegue mounde a morget, & aron a hason, hirdeste nelis a Denert " 2 hojd this of the her justellose uton, uninend him hoger de his his tropped his things the new trinty of the This tripped the men history on other This " This tripped the men history on other This " This tripped the men history on other This " This tripped the men history on other this " This tripped the men his tripled the tripled the state of the tripled tripled the tripled the tripled tripled the tripled tripled the tripled celte of 1 Holds (21) & romai Sivorlation étalent merroi elléprolései mint a litterités imai siodalui litelje. stesevel, and as his vellos allourelland to tele setos és a tossi villoros nol a seindolui Toursholandol into limonitariously, muy bellet colondica a rousi vennet nek. Al hearteingség telis an inj neurel egyil implotoirsé eleme liellet legres. Cran selul a lit à a mentet ges ometatt en man go ungporon entité must not , hory or liggieurs on o ficual, a de mes Kristumos heréses & neveres egymbs. & torolli nove blad A brentery wit vour dergers 5(~8,26) 6(~ 29.) 9(~35.)8(~36.) 3(~37.) (°(1) 3/1.3,23.) 2.1.1.8 1(70 Crel. 13,47.) 2(~10,45.) 3[2 Pet. 1,16) 4[Coel. 8,27.) v 10

len coljosol a lestel to elienteris; " toristol for know tettes a fixed that the state of the 27, 2030.) was d'herentre femilie megaltes in agentalis tomedtel Peles " [Crel . 18, 12.) squeglionettel " [Crel . 14, 19.) not, a popul & a oradder course Villagetal & orielle lettes "[Gel. 4, \$.3.) some nivel , rehetteltes rojul amost, lugy of to a whet & lindelles a Dérusson bot rate followedows. " [Seel. 4, 12.) Set mepin Tildre ele tivil literett egy volode ildres is, analyse a hotology birtologias and enloyetted by egypent rehorement betterned a rake, lengy but a herentemple ode attend wereit. (44) o Ar listertamentenes Little of Juliste centers, lordorderal moder modelsacyionenster hour francis in son herential utalles memoral a tautrougaser livings leaves and decent livings Pal " eggs leveleiber Tung lopelmenting and parities tuloidnessyphot, amelicalled in this of the [2 Tim. 4, 5.) valound 2,2.) rendellering bell est the A Therenting " neuticos' hitchesel ion not enedelles, like out aux, lopy , "3, aluke I " himeletlessil meg hell fleddui Call Generation in hogy -Cepyonel." of Emilled Trughtonotis mit hall 2[ws. 19, 47.] 5[2Tim. 2, 25.) 4[Tit. 1, 13] "[~ 10.] " (13) (all dister the " (1 Then. 2, 15.), area MISSHOWA WOR 2 kerenting drifts * birtentesset

tenniel an Un grolpéticol (27m. 2,24) allo hopes a pliteté d'Entitling legges; l'indens an épé al-liduos és alloluiton idias inter fedéjes burdit-son teljes solitimenes à touitones, l'eggen joises mindender securedies as everyetheste immelie er, und elyen, Hide tenthe A detomentumi profecial & seriet a luintus; elous middend wellelt miletuie midechan a tevéhory régét is att hallet les ougotitances. En men danjan a tortenened elbechotres beentlenge lephnolingonist didedles meg. Ties doutstak light, hary as the total teset a desta traction they; and the total the sorry one léciolens limintets a modrie liveilen le tent, a " meniost". I touch touche tol, tedas sol, jourtostol, igorsépie voló reveléstiel " delé litel's terélieurière medianingtions de latiliary se vivelle célésse l'arind tirlière l'és à l'ouver l'és à l'ouver l'és à l'ouver de l'és de l'ouver de l'és à l'és à l'ouver de l'és à l'és estaletone felliem'tob retiles modellyet, azu Jamely clerket belletta mimous rundend tendery which is andy altolower megterentérievel meg bell'infondeira a roma; ren returd. , a hourt somewest, Mayour wentles roson fabrilitated a neterciólis birolet, hay " ses s sel le a régi élet meint vols à ember, amely me roulett a Enlinding livourages wint is detice bel ar in enter, analy siter meint welt terent of ve igoriaplas is velibages scentiliples. (Efer. 4, 22.24.) (oar my emiser (cfor. 4, 24.) 1(2Tim. 3, 16.) 2 (2 Tim, 3, 17.) a di altalofon a middleble inditules 11/1 (20) pole an eighertennentenne siteline

(22) eser utoritato " Derus" a torritrougait, hogy " De us-I risleuted ellierder "1 préditiégaces; eier lite , Pal, livery , remolecutal allendre tollotte so Krintus ever geliumond lindeteset; 0 (24) tole and session a lifestomentum form and the lung of the line of the land of teleni mensitil a son's Est hand statiste & Romaile Comosile contra a tortenelum temp, minera mormarih. Hip a litterjente, Yellerdere bulget fel lebetet fromiles desione, La heretlugge limportja velontarenal telintetébes a vella lecculis new freadtes el art a hotelrouges cillanty anelys a velode, tithe winei limpa to hivel egy mis varostas leteritett bastinfrom as were vallellas audit a horhactolie lite Sitese entres filmenilles volue. & Jenes Kristus fildi terblemyreje, Palossjón myitelve, sem málema illette velegging lepinlass a heartengréplinger ti miniosép. Bent timegalet belet heresin vegez forsilieli, hopstidentelenné tepper ene, hatés thesen igener a misk's liverbeen gryoholilies solve sew leteret. egipent trooper perly a politics olol, aron oumopul alcorere celiphol, vallini obolist Cellet fabrilialis; liggy Rounat tehassel mip a heresteringrap hisportjareak, a hisdolon lete rangentjelle oly fonto sell (2003, december 02,) sunter of the sugary, Bern former brincit to as habarty robordphos and "45 Der egen vois recise housetta, hory " himynon alsorte eppeppinjteni annal frat de arteren alos to. "3 jenericlani Molos asperondolos apelitte à 1 [Lug. 24, 47.) 2 [Róm. 15, 19.) 3 [46t. 23, 37.) a de folep a étertourenteur arenéesylle aloggées 23 × lutterités

utour meno roloring " rensen " felro melait an ite teritette", rensen policy of faluel vagdalt gallyo the limitation as lite 42 18 lit. 15, 415 \$65 limbrenis & wanderfeld megnerities ne tinnight of a first fleure livet hover. riticus nous profetalte, lingy y Eljon an wen Jenen alember luidiges as Aty 4 the hope a very indenteles a herenteren with vellor liogioritie minoségére. Tode arest brotult a and mondite a priditional logy " militage, will s ligg closes welter hindered as diter ipaje." (Sel. 13, 46.) prophyollor 5 mes a soid's " megvetetil as Ister igijat es new tostotos mopulio thud as oil elte 45 , volonient " elleursepiel tiel & Lecrultal " File of delippo to grinere many for live of pelasul ishogs shhor the time Rime lenesser a herentery solling linguiste, milities, hory an epyis hiemelle de nevelyinge selvenjan a sirolden lovered be, of it fetre be terhoughed. Bannengine is identés Démes a mids éterjois, sameuryin 2 o Demorblement, Somenny a & megany & 3 hore, o' new me 2 Sore is well willing uz ligg a pributett Randre, mes " ween lebetregen fête semendense luvil vemen el. and new, met a o holded is a midist eroudojane ahastat inn a Willistent allem at luis segretado alolje, "Pal" elber u ilyenfoste alrodoly nem ut e blade betolte teit hellet hidlyoni, vinnufog hihrto st Kovdoer, hagod 13,46.) 6[Gal. 18,6.) 76 [Lus. 13,33.) of Mat. 21,9.) 2 (~ 8.) 3 (lul 19, 44.43.44.] 4 [Jan. 4,21.) [Gel. (24) [nels / D fierehelph thogy " horizing 2 moning 52 ? [[] Fersen pedig

Minton vincter Deveriblembe homestel térit utjaine, Amidil who midd meglitra Palt a templousan "ellostal, met, a ners, a tornem, es a bely eller toutto, gorogoles vitt le a temp lande, is may lest estette a new beliger. 2 the year " feljutett a lin lividslin, a neig en eclecher, ali limertette ot a middle beresol, à unespe remeralte, lingy vigges, & a verse." 5 Marries, ejsucha mellecelt as the, mondra, hopy milegyras Sirougrégot tett a felile volo dolgstroil Demiraleur Sen, avontagnes bell well Romotous & bijonest's got temese; mysline, long itt lengeplben semmi epigébrol sines no, and an or rouse livetasonal ligsuolotis "istem" alove ewengentiseral, Kitudodoto, lugy " a midil limit vienely 2 atol dett listeletes et magnitus lings myslis Poll tunet die - liggelmen livril laggine Feinson. En linas ellistet off, romei tento tomes, Ceranesse. all meschololyoni a werenglet festist, hedverhehui alvorva "8 I mold boenskrehned "9" hillotes ba helyerte, hop sempsalembres folytatjok ar sejarot. ellever Ethor Pil a Pil ellen mercuya tet tervero a cromone appellolt "10 panni [a nimila ula utara ; i fettetelerte. Agrippe midi ninista ala utoria d'estatelante. A prippe mids hirsty impliblégatra "Pale" mej alapitatéla hory a semini habaha rapa fogrape mélté delpar men coules edet en an emises "" Ellentes mem enge etter nossdar, mes a garantina quellett à energelie gete, ligg Italiase legistatio St. 413 (Cul. 27,1.) A feuti meresel lienelando, hogy mip bel életét a midis verréliquetettés à a nouse luite suporte ved climentes à manuelle la part fittés à manuelle manuelle manuelle de l'été l'été de l'été l midd Pilitus pelis artollourofo delonitus meg, 7[~12.] 12 (Lub. 23, 16.]8 [Crel. 25, 9.) 2[~2.) 10 [~10.) " (~26, 31.) 1[Cod. 21, 27.] 2[~28.] 3[~25.) (~31.) 5[22, 24.] 6[23, 11.] ofenille 2 velliste semple av a sloins later to the terrore, hour of history of the form of the state of the s

logiqued excluderice " limballatta an of aboretulud, " Birnujois e toiténetallitais statégio célja neu lebetett más himist volm 373 serve belteri a romai sindoloni hon 100-Lorein elleuneux a mids new insul. (2003 dec. 03.) (12) Eveltel a prifétél Velhenhettél a volos létration de minerient a mifeté (2 Pet. 1, 21.) no embertél promonis " 16's mequagnormhettél, luy " ey prolitis in new tound rojet mapyordenthal megnobedulliottes and it indittation rifling is to o megnoredulliettes as printer mel rolo elileto teldeliverandel hopicoltos himos neles repel-(til . Tovassá reggenerety a hintelmenye, dicelje A gridnes lineiber terrenett littergentes liste. linguesticate inscimplication implivatelle, hory a tremitingly altol megantil a judiquest. Ex vem ipérhett lioning" à sister vilence herreteto cellelloramen, wirel eggen at a rellar bellet alonomys sending es renigorsagual regularitani anely blebelove tette a herentlery seg megallistarat es plane soupolt punch, Elmeleli silvan lehetseges wet egy my robbs reading vog Capalassis and scallitate sellow ideals. git imedelitari. De a mid publimo es be bee, who reison but a preper, and the mist alogist alonomy of ronder millebletuel short renter de atrette Crembing of STA hely ret horoulitett alilion a gyennelther ch' mo gords aliene levini, apjanet, fel il annot my dialo. 10 x (140) Ar in motilique is a menias re voutlins The 23,25.) and a vient and gyahran member-wheel a romai haditable & analyst a leg-relieved with a roman swoodle with the sec (25) (Polintos menzien lumen unga "Psi".

" prifécial", lehitoré tettes a intertomentement as destruction leverteschen ich inepollulaist, il dyon found reallitoris or ign beletherett biblist melynel torre as a destonantime" not eliverent Tand, horonoje redip ar right-tomentum. mind existed legger an exitmency, atvisigol tol as ones destomenteum unificies, is alul and col celetett aucho , betegentettis a lytertomen tumbon. Terrenteren, neur minder jege belet my a romor Sindolan estelm remoinet. Gebres elles bellett mordoni, mindentbelett Dehove-interløgs ud. Tolist egypént a leventley ides ligie teljesen strette a judainment morrient, bet. silep, renden uppon de stoppelte put. Ar iby supollistot librid I produktumo valling bellet A judgoi bitets tetifice a panife elf-god totring a mide veryel. totale " rilagit ies Min ton verus & feltimantatte Lever, and I nevert toucholtek must tenjened met as as embe it and miwelly esule alligner liggjal it, minderli limi for seme, is eljonnel a romeies & chemis tilis mind helyet, mind a never. "28 Jew." cruyion ar nisten Galien benelt es collehedet, igglugg folmeral a birdes thony milyer hopsublet leta milet felbar levo berenterensen & a romai sit vodalon tirrett, JE he des egener mos my vie lielt mere " ned foggiel sold Tole sold it were a folder in fillely ind to the men and ateleni nerios nigollui alcortas valolibres heantiel litterjentériel altolonos sélijait à : mus. 1(324.11, 47.) "[~ \$48.) "[Pet. 1, 16.) To angle Filder a riguer simplan, quidy hert whip o fine your with text. (27

viter fie, is enuel days join on herenteneys' igelar inj, vouce neu velt mids is mas regulat ze, renew ternis, Dideative a tolli neprel he pedig a romai birodalon I. Buencials vagy information phogram lett volue ligies, a merro megtedui egy magos rough tetile Tilescuek ien. leter? orneeshing jellegis stile lettel i ilyen ligs crobatet Valogosom volt liggerest is a sine (megalhotoudo) liviott: Jems welt at attolice herenterry vallos metabelt hosporti apol & alient vols bit altel meg stande Cottonia a rômai nempetet min a samois rodolow stabilitariones eggis dos feltatelet. (2003. decouder 05.) He as intertomentuments a Tauch sol volo levere tere veus lett volue lehetsiges, sirveyour americas allets unas culviollin bellett volue byour odnied? a judainus regdontése céjésol. Event a voids "
lions étuetele, a Taussuel a heauteurge els quent linguicel volo unilocation veus en società genter volt a mich es a judaineus felé, heneus a cho levies a judoinunt é, a molt vers judaiste vallois muy doulére megsemminitére par Est livette a levestes, a megfalelteles és a sojat ideológia luddyoróna amely tot telimitether lengepesegal idetation in awhor as distributed, amelyel as "ester" legitish és les telierals glingilathertetorius toutet intertementen historilan webs hirstitles filialberelisters judainuson és an es lundre vido nigres.

A Vogla muligine location lest volue, trope produce

(a) rafar filiperfejte información yalógolas la ropus

merros parión pagoste himsellulos voltarios

principale arrid, lifer a leglificato soido abriolhese Ligg leel goods lindwind. Tout me factor hands (46) A mid way witer liveloutitte ago dete mentum dopressige my donte en feladate (23)

" Pal"-re lidule Friendend dolt as " lister" neur is a mido weret valoutite lu', mivel a neur mind V myojon irrollitak and, alis maltil velil De amilyen mertelles a historitas middle wright, of news teled peldone news a limporto " an ellivo" oulé. livoriojus alogojos, honeis unes aborates totent, ali, linguil and, plier liongoral, is hegyelines access direct hegyplines. I trop trivier eppen a mid winet
veloutate, repetite, and men new level maptenden, with " as o iteletter hilutathateller 3 utjai lingourtistatlend,", y imale use as the stellies " & sent settles y adolt closs well, logy aniss VIVITA frome and " even tulmenous soe aren cretter ar and ter mégisores mélyebbre enged an magis de sapason Slevenegister is tendorubuybbas " au au insente a friend und the Little ligg arent tomortollait ligg inquitana seene an & heteliet , és live l'inderies I nevete a egla folding." med went is horould collected semminel sem hilands mos népetivel, ter rem lotte et his lindones, es compor aut livelt builduleges horsaulatta, an ingolan unjevel " , hogy megionetene en ordicionegenes - mounted as wister gardogragas. 6 (2003. december 05.) and Otrotodores , Dal " Freis folytatte, lange, gis léteres l'inner ar ister " a livilontione, nent, an ingolous edenyeitel, neurous et planers a preducyos liviel is hivott el "? wides & a 1[Rim. 9, 6.) 2[~11.] [~15.] 4[~11, 33.] 5[~34.] 6[~365.] 7 [nim. 9, 17.) 8 (~ 23.) 9 [~24.] a a line of my dy had (A KIVALASITANDOKINO) K51611/

mide reproof is anyon a megtero a moradela total meg. "In selliven" imen a lit, vol, univel alis " new as o were, and a el 3 ten frain? timel pedig neur a mids felelities meg, minel & veur jutitos el a igosep toweregers west new little , howen a torvery relebetei ve beertes "3, ar , of tulojda igorraquelos igreletel envenyenten an vitu igo. segonal new cupedalue Collet "4 mint, engelet. lented & ellent mond's neps ". Ellenten, a propamyst, alis or igersaget new livettes, as igenegot elizatel, megledip a littol est 190, sagot "6 E dogune myountelivitérables " Pal" Eroid " sids collis Facos, alis new benetils. I alot sugolita que dis les meglolet a les melingies, a meglodité wen's an orten igorrágis " anon átter de leste nive, is eveltal ar winter unestatio " horay livelout things ellender judaismus ton y Soodonichoz & Commen lesse horomble." & believented a bileuttino, hovese "9 Kirchoutthrape redig mequered de crop dyon norteller, amilyer mentalles themes leventeury time; allvore les surelles " une dés graff pudainents mydouth and egis reformed in orolle adonds serve (Pour 9,5.) is a noposide arrighe volt welts, ment here, ameningises a hor épitégenel naggos a tintenère, mint a homas. 4 (Frid. 3,3.) A similés volo aldont tehis. tetelses "Hem" " a uppost à tibéleterals, neu liend jelent meg y es hen solvol is tulled, horsen or o 1(Rim. 9, 2+.) 2 (~26.) 3 [~31.32.] 4 [Rim. 10, 3.] 5 (~21.) 6 [Rim. 9,30.) * [Phn. 10,20.) * (Prins. 9, 29:) "[Frm. 9,32.) 10 [~11,5.] of Mintie a Pall fel minolts 2 pando ness nister elith ela siteset, 30 /2 ke enting vilis kole it veersloppet tester sint hellet a sout valles vererality, tides lote helpen " An eightherman ment mit

200 vere altal ment be wind . 9, 12) evenlient egg to honen egyres s mindenline a neutelyle, bil valtraget nevere. "Trid. 9, 12.) Fires "nemé. lugere prédilielte a middina, lugy à men More, adte white a memeyer hunger , however ar o beugeret very some seletas an igori mennyer ali lungere; some ligger some seletas (3in. 6, 32.35.) stovelle Pal " jugalielelie vel a attenute minden, aun for figg, will the minderful a towery sthitte lever entires, "[Gal. 3, 13.] Endelies, hopy and the news mardet trovethertetest, amely review a judeiment moguliend vallé midis epper assol a storvenysol veli minder sirmey choire levertui, amely attrottud myi vouit mindenliet, ali " mag nen mored min a towery livery check amil me intol lugg androt cullede " a a a lute hogot jude istolo. A limituatelle by legalucusk lehenge liset Poil' villelle inspore, frainte e vo Tasson my want me a hearteny sig fels & Street des seg of Vier tiltieg, houers a nie leleller, nem beter orei sint valo liverelieutélése. "3 Tolier a teti . ho-(2003 december 06.) N vil welltig livilueteletterrippe voll, he tovery thingist "4 & cr. 29 to they " hour with letter Tropoery limitable letteres civil welltrepeal mount les megtation a torner - A judeimus eller lear egy mosis from Solven de l'annit stra linil untelle de l'inter l'estate l'annit l'ante l'annit l'anni 1[2xol. 9, 11-12.) 2[Gal. 3, 10.] 4[Prin. 2, 25.) 5[~26.) 3[~29.) A Minus fel sistendi segeli za Kerenting ideoligio fel sistendi sezet veultel 4. As lijterts mentrus "koholi". Ennel meg felding 31) 12 in epyis iben 2 tos 2 local metallers, smelycol (Pil' (35)

verysit, and livethouse, lugy David an Inter herason megetil a neutelt lunguelet, ambyeld and a populared lett volue ruled impericing, 4 cord. 12,4.7 V Es and pepale le lucy " ar ember Tie a monto nol is the, "[~ 8.) A mustage gropito's mellett outing ingy swell, longer melyid, embe, verense erett julis?" [~ M.) milion nedig gegy héwrightieren eit autougt wittel hors inéstendis à l'airement (m. 8,3) à littéték véleureuret. à vien as judoiste Tormen attal Torrece altal cloin holdbrutte vegrehojters herte, horens an monde whil, hope ar vene ré clorios a lis widles lellismentere since More torveres selle more to sugar selle since torveres selle serveres de la la selle de Cinterio in Finthe , and a lellipsones pltol vé delice aggress with limested " [~ 9.) minters benterited doute with mondon or amountings lungy " o hem hadintation" (~ 11. VE mesel mesliving y o hem hadralde . (~ 11.) The misses mes
(herliest jellege astol is lithinis throng himentelies winde hedre of proteineurs mourae. Her
reterent tourtramper hoporatalogue tepheticle e child a holowity, seem 1990 fight mouration, an egyih legalyongho judoisto min elhovets armayor hodip felmentis tradsen a minoraging telimitely a seems unappeared a roma biologue atelimitely a litter a many terms of telimitely a roma biologue a telimitely a roma biologue. meroi towerin a widdend meg bellet tenning a judainunstol a heren- swindeling temporis verte tit venes 1 toutrongoins a judoinus mog dintarée to à a judointe torréguelle de mentetet tout brois injuntité terréheungiée tortoro indengited tevelrenges towerger (has 24, 44.) rem "isterie" eredetires, hop a tile way es aprilet's secrentis a middle puiler en is 32 Contetés elleviere tertories cloir l'éléc

ten és an ember hirotti hirotitobuel adtal lu magueles. Soror crok annyison wither an inter. til amennyiker a heerteingspot megoloperis e, a judoinunt megdinto godolotoilut e, codelede, teiler witer limitated datementoni s'ipecolini. Tuggonown tos profitole a plike gyolner line horatt the spillanthan is de nection ministe soliled hellett illeting, miramo dem, agar ~ 4 des tologos à roslis : de veu hollestras réjus a juliof 4 (~). Es puiton omereture mages ve-N lies, hiemlite sojo filmstrenduscoji, and mig 4 a tolorej nem egyéles jou, mint logy loggios Toljan és mest tour, o avent jott, hogy a juliel. (35) o A judoinume = A Fridoroge Andust ung end Govetendo velde de azintole rouped à februliotést, es terjedoluilles on infetouentem lis-A judoinus negdinterend & a midneg tat tenterquel eg moris figures a vildountation volt beauteupige velo for birolomodento estation unos e cen et de peldond allitett livelen lemonyil uton a struct months februits februits ", Souls not - ali Pal is - [Gal. 13,9.) nevertely el a emberursellt, amelynes as volt a funtarioja, lung wildet statualist, a modelmal a jude felodorore os a lecuteury Hoer va lebeto leghotelionyoll legger, ila hellet & micholnitui, hog a mepgyorodése, sot vallaras direcció lela latila ellata judaiesta mepgyoros disegi leladather ellats judaiestat meggy rado is lesething elemiforovo volgon IRem is lebetet where letelineyoh's lines ladulorded a judain mus egy milsorgesol a herentery sitis in appropria Dof pund alleviere, livey " new orld welto are, 2 floory agrotions neveril, wer histogette a Titen anyonentegy light (1 Kn. 15, 9.) -,

rodgéle jotet. És a nidéség neméssa he equitien emb hépes volt áttérni a herenteleyterile egy olyon mids ember, ali ene me lu-(2003. december 07.) he heres. A jerdei mues egyis nélées "Pal" y jordelle megoletérét " [Crol. 8, 1.) " a vés liviett nogy avodéha e jeletie mivels Istvan diahomus to [~6,8.), quentitate an augenenteglière , lierril-lière jeux, séfisher és auverigatest elovournolt és tombresse retett. [~8,3.), plihepett au lu toutremper es ar and odobleretal. ellem laugepate schtol & [~9,1.) " Elevent a forapline 69,1) & " levelelret her Damenhanto, livy lie a m'hogogohson herentemyeles told, elfogio de Demondemse vigye oher. [29,2) & Damonhunhor lineledure linteler fenny ougaute "It livil a menery sol" [-9,3.7. " deesve storatet bellett: - Saul, Soul, wier hegeting engen ? " ?! Ricole veg Miss.? - En vopyole derulehedjær ? - Kelj fol, menj bet a viewske, e s mejd mepundjør velved, mit boll tenned, ! (-9, \$6.) h Unthramids not, lotasbon mondte egy domanlumi touitvouguete "[~9,10], hogy vegge fel a trapscriptot Sandurral ahi, neli véloutet edécige, logis lendone a " nevet a projemyol, a hirálipole és mal fici elott, E15.)
mes meguntatipe mali, mennegt bell an o 3 wes nevéest merebedice. " [~ 16.) Felherene Souleest Anonios madle weln logy as the Thirldte ot, Derus ling Beteljen Sien Velellel "Ehrhor Soulus neglereitelhedet visis milities mélée "Pal" annlugy of a Oster Fia (~9,20.), grovarle linte a

Damonlumban lato vidila, Sesimuntos, luces Deus a Elintus. " [Crol. 9, 22.7, a maps soto rép gel toutet a un seus nevelu, sevelt, sot vetelisdett a goring widolihal. " [~29.] Armyine, lives and ippelietal of megolini. (~) " Pal" not bodulore endudengelient a hueuteny, gyuleheretelinel epin didector, Ordilection & Scambio-Son to schenegial wolk, neucros, to genilles, 3, 2 an un félelmébon à a sent lèles vijour-(33) tolordon joura, solorestel 5. (31.) (%) frinougitet felos sceplinge mellet Pal ' p year terpring / tililetoning prouts perughe utal amiso undilializa a middle has thought a series thing of tus son wind any iten fields well list altal (31) mindensi megigane mindensil, amilal a three Towenge setal new isemillestate mile. intertamenter. recroined & cellismeered - fundalist & bulletin Sinvi of Angellett heltenisis a sidolisa verett in the fentis have hought in house hought in house house in the hought in the hought in the house in the tested a value interpretation of the tested a value interpretation of the tested and the tested in the t felelines & Drathy or of the willing teilieh alóli feld dos elemend impleleloen , Hust towenges varitaris. 300 Televine, lugy officeral extress Cithurtolos deliber exclusivel & musita photolote toweringering festigait les men cety righes toweryelf - net a fiteuil eredetet (M. 24, 44.) majodelfelougel Pilotus, itélhers romei helytott, " semmi s'int men Colebt (lus. 23, 4.) = er iper embersen " (Hst. 27, 24.)

HA morodis elem serins " sems helde linewilles
mid's aboutosis hellett torteujes tomeries of & frukció ditertementeme katologiches me phopolumina

migfelelien. velouterabent " Diletus " ulubées evergélime su tis I howmon distill cigo, hogy weefferent rogs a fellialtottal lives vigge it el "[-18.) (-21.), voga ellene lightitles my it " Ch 23. J. " Pilotes deln engedett a myounds. nots, de veus michott , meg neus morte heret es ki new jelentette la , hogy o artatlande your embertal veietil. " Crist . 77, 24.) to gre dig & mopatoinn, (~26.) dels hijderlig rousen mondon told tradition jelleggelellett illerie Ennes eidelieben , Pilotus, epyseppilitte a l'operation, focusement és à négres " Club. 23, 13.7. egén estarée (~18.) tittalinde? ma de ligelette To l'eleltrico digelette to egen nes totte mee mondt: In o'vine astund e's & teri celustore horvetlenine utelt, Peter "grintel." A Jempolember mondott préditioniopolos elbrios as " inaclite ferfich 7 (Crel. 2, 22.) snewere houghten, lungy unepregatted is gour lexible herentfine Ceribre mej ottes " [~23.) ja monteti seinet, ali an Steutil Sironyrigot megt elöttid eint, avoilal is jeles detal " (~22) és à alut, remé és crintant tet on viter \$ 1~36.7. 4 Milwo nedig hallottos eveles, a midil a mivelebre implemental a herdesteleg Pélungy mit tegranel 4(-37.) & Peter ant mind te nehils, livery téijenes, meg és herentelhesjeurs mindugéjon a sémes Krintunus neuéles a Simil Lorsantine (-38) é reliamal el a norm mintegy homeres eller crathalinet magnest e zonost neure dell'él. (2003, december 08.) horrajus. 35/ Előnor, eltrestoro utón , a lópanos, a vinele és as ofmignitivation " that 27, 25.)

lugs megolhenés ét; thát. 26, 59.) de nem talaltal, rained ellevire, hop sol hours tour jott do (-60) (Mais 14, 56.). Majo (2003. december (32) " Derus tillé-bevéssé direliet judainte elleus teveleugege nen lett volue lehetiges Demerolemen, midean, Colileer, sourciae de altalators lette videleles livil. Birmyon a vousi siwholm estellis versoi jososon weittel volue, be rejot volland intells Kimileon es Italialin listo dis. De the e neugrathol wer encludes verl relter. A beauteurge new Celetett volue Cirlete vol los is new dithette volue se major a judoina. sal newles falish underent, he a " serus - not el. west filter emberundell toutisse is collected belyminent um a midrag attal bolist vide sepenege, livetelmenge, fundajo s' delse a mo vold - de utlis - tempes andy livettete s' (2) Mygonolla , Ten helde alla a Cephilutoss, he 26. destre livetheid be, him a midistant Calutatt a Cleptiels del it unisteri, no listere tijne leterett. (45)0 h clas herentery tercents although, pedant land the land new letertes beientlemed. E leny ellentette all a hoholudungol, minerin , viens varios otalal hertatte le l'édi terilement de mortine a rig vella citale ville vella citale vielle de deolgiaile me lett mayyorands a herentenged allow, he detiglish myd. I Tajo megutital hirduline, a rama biostolor e leny a mids & hilstere , Readmengelier d'elittés be. Neverteren y as orsig Sil nemelyet tement a vointe injelentetleke To fine blelaite, a doird valenous aids birds -2 low oteles nergoi of es beverett pelsobs rendireget, Evert & from i. v. I. sind tinga (Fas felmeralhetet aund z snihege, hogy

lopopulared, and tritent (Mat. 28, 11.) " Ferres" fellowing dordel, legiculation. And, egylegigilie a venelle eggist toward tartere, who peut adted a viterel nel " [-12.), evoltel endelette tieve The annel el litetéréses, linges , a touitrément loutes el huer, mislett of aludles (613.). Hopy a velegoer venelyed me bétotalamitos el a mephinte lute lesi ingrimilat, a mide litetal impurpostables obt madre, lingy whe er a helytout's bilibe jus on elhitetel ot, & limentil vitere & So, Sol , (-14.) 4 this redig felocuees a present, sign areliabelles, accounts unploutited dut. Es elliged er a line a midit ti. not united a uni marie. " (45.) Evoltel a here temping legists hierations leitetis necessis may your rettel inspolted as although imprecided word is a totenelini, templ houth ellectetes sithindelinane de a obol not a midropor believe une petilénébel alcould is unquest mint arterement copies ungotociit, allor do, ami singoro a laglifor (91) o A " bun enter " 12 Then, 2,3.) ouistentese a Gran lutter jeutler celes und a nich fotoriores lelelucise sullton vols securitative entres, Giroblan Adderi merri an injectomentine Grandungeines holwardson I muttal Councilion onteite the solden lemped and property and the strange to it was not expensed in the strange of tol supplier wint sibility busiles, wint olyan probably attett a herentemply us an externite mario altal meghinant & megtacenteras levels-) o ja side litelevil vilé us provietelle my is enrendineges Intelles rojet leventery litelesister, mineral Jenes followshirt a robridges implited eveningues the 2003. 456113. tettes fel. ofe whitether beholunny knows a prehentited hydrogen wontothed para thops a R. A. or Chair over it hogy mythems whether by it impel-601 methens mis

De a judaiments megdanteret men celetelt volue (13) bitcljeritettens telrinteris The a judornus tinpud jobil billett volue industrini a trentisquip élatet. a heresthering ope ven lebetelt volue personendennes (beallitage: (54) o or apriléles tenerés es as entorés volféles ellevére a midning linciber volé litterjeite neur lebetett előrelethett a tring FRIM telui mensi menine. E brimate laure al se mener jetnett a midney himsports trutturije himan myslin "Each. 7,50 minute, deinsondolast l tolts judaiste tradicióje, de mindenelulott illetet mentettes a heautempt impollitas 40 illetet mentettes a header of mendellita's of the symmethy of a lebetarage and larger hearts of the symmethy of the symmethy a lebetarage and larger hearts in the symmethy of the state of Treat 1, 16.) witter (7 7 da. 9, 13.), a milist of partition of partition of partitions of the partition of partitions of partitions in the partition of partitions in the partitions partition of partitions in the partition of the partitions in the partition of the partitions in the partition of the

honeus simming and well of majort a litera (18) Mile and touintottes, long volitor with totén, à fairement tempurgallaquité viryéloilone à temps pour colote ellure is à judainement vedelinese agent at, nivel of men " Vines", were a time, toutoberger" (28) total thrend send as notes, securil pedig and run terdition leave velori 7 (23.) Minton pedig a velor miletett cense and ellenewest brogg tendjol he ligg a miletett cense and tellenewest brogg tendjol he ren and I, ali's intenfelol francis or charatoural surp-falebres croles neues (31), to ord i distal logue rem ballettas, ligg volum miletett embernes no ? met me mitales volue, relouist a Deus mus 2 tente volue, kummt som aveleledletett volue ujhoultist et; hidelie "C 34.) (2003, decoule, 14.) A judaimus megdnitereneh funkcióját a hil terjantén purkais rénével is lebre talunteur, correction à l'interienté judesi araitataires. A herenteurie devette as min - a a Mitheon - valler lequerments clament, reguyagnosti dishumet momorcet, mig an ateleur menor politikar whom windent meglettel annol endelesser, way an injourner employeetett exwell gorday, Safolyair, istegait might welle's como sindolon melle allitras. A mais livreiser colo litterjentes hilinios sojatorages as sotte, logy a jodamus Cepidgenerichs elekuis neus strettes, henen mag bellets dontoil , anent, hogy at ittalo il letett berentempeget langegettes al leberren tenjanteur. my a till regret collorait a noner birollin de telen verri tissurjue étélientetéle a judoir " Reprovallo a midney nountless whiteles ellered Brilles portett en a vousi molnment nembre verenters has lettreteri lisciletelled neuseur ellersters is. Prespect-e a Tanas a nijtstonentumo?

3) A hyperting & miliand, livetoluceupe, funkcjoje és célja kerently of wills smeletines to Piderol voli felolubies, ungo fresholmen limb con horoulatingsical logic into (2003. december, 18.) volla selve elleurige, banlanti tom illie Sile twoles, long a vigyour nos archio, alis molodórelist és soticechnon glores a technique livered " [Pin. 16, 17.) (2 Pet 2,1.) is 3 terred points As egy is et with they arrested negolicise with enlorere militagere mutattak re intelmillel mi leggend listi's notrations, levere leggenes tel A hund venelyer ellientine herother foliolitottel a livolet logy , ne hoggist megulet folio venttetus liiladoro es ideges tudomongos detal (brid. 13,9.), nevereteren, Friskeljanel a friesend to (that. 16,12) a madducerors, que he on dominigatil the level. " [2 Then. 2, 2.] It was a selection of the contraction of enertering the limiting tradity well ellenting às y re prolijo mes iles sculi remunilépres. To retto pristrusage mente to de mores. (41) Citerarles

ar " antiluiriter " fogolend, amelyet ingy hotourted meg, wint epy dozon " hunter " for vous you al Cinternitation, simbreges volus polaril holorem of protestient select I mivel entoris. Exert I me estation jelevist a venedelevines fic of the clean veti magot mindennek, amit Istame upy istentinte lette welthed marding, amujue be wint Isle a ster templomate ster growing unity other major " (2 Then. 2, 3-4.) - alies a colomore steril is a deposition of the second of t N 0(41) , sigherita, telairts, hogy A ujas to menhino nter eltirle perust revet a ele vent drovbel is arobbil, amelythe linepoleis magintal, " (2el. 22, 12-19.) Tours Ar egyetles iganog egyetlen sixtore poricojo kill a tossi a tudomenyolov lungragued hellet volue ugilrenitania. De an ela evened elejen rem vol moslent, à la a vinci birraslons ételuis versie sojá magulisélt napyar jál troltis, ligg an embrel indeletal hazurd Postus ios éndallos collandos holablistuck, Eles a omes le rentempeger leivili sollor an ausei monditto trindenchelit y legg a mis vollone vols atterer my of and he news lovethers 2 soundis, el [[a snongor n otests menhanded meritie inletet I P 2 2 leptots jobs, smit tabellets as well, hogy · Horne sison level as these ideas new kerenting trucher beter, eline productionship is letter notionship to the

me legyened estelened honen extrel meg as the alenoto " (Efer. 5, 17.) is a ne mint bolandos, henens mint bolerel jarjours! (Eler. 5, 15.) Tovolla ven beauteugelise utalio lujelentettes, linga ales catalory modeppen tout is een hireti a mi lesig neint volo terdouchen 1 megboulett et -mejn (1 Tim. 6, \$5.) hogo a hitelleur duéjul se solvadios a reter elitt Nalitable 3 (95) Silares gordolata historial. 5 thought to an Contrapelison, "[1 Kn. 3, 150.] De en elivelistacidas megsélyeper minimitére le con dégettel mes, honem and femperetoites lique a siste vertile dont et ventil a solcret bolcrenégét és la estelmeses éstelmet " (1 kn. 1, 19.) vis & metaministis a tolowine remails reputsepender (116, 1, 28.) Testestomentumas luttintarios franceiójolos, a homos modolm estelus, versos minder dezon etesdenount con silereneges accels historiottheopy collectivity and silerente accels information into a collectivity and silerente dia minoritette megalhotoribut is hindroided pedig may and trailed of manufactual dia montiroltal s. Cialtal mais an altalus impollistati " Deres" mileteretil admitate idonocultor orcinti dro evened clayers politiliai colohie, alloquento a pridrictuat, aux sojá bilosenégisky dyn renét ambre neun bylattal bele herentlus ideológiajuksa. Estunvel " e nles solcionégé londrég an orten client "3" une enjot en menenduciós neun is hypomboli el ménical " el Carolla neun is 5. highenelot dinejued " hent mythodewheel meg. 1 - (121) [o nem Soleroney l'il housen met édebeil nige lui. voille (Dha a Silcrone's rintigen mondered) ((2003. december 19.) (93) / of Manuel Son, mig as testamentes terrentmerilles (" midgrati, as lijestamentum neunas johne midelle 1 E 1 Tim. 6,5.) 2 (Tit. 1,15.) 2 (160.3,19.) Of kivilatelolish ungulund a semmiket, hops a valamitet messemmis (1) toke 4

none's tunder enogation, house, mines is lengere es luteles modo jellege, és neur s tulivoir a pridé DRIMBAO., religion de a'nterfier (A tultino & cinci-reno triciale) 1. lister, Editue Stiffer & Enarlyeder, Br. 1985) Hetolonday, a herentelegy his portjours rous to totals my 330 utos is annot clever, legy as by lovers son - Uj Romoson, Bridereson, vagy Krestort no ply boy - soldal till berentling let, wint Romasay (#)43) A hitterentes hotelingrage movilarens egy nound at in vellamos wind proposed mount carles y mind wellooks toungel telente / hellett eligiperice. A Paris Biromyour nouven to sope the well nit, a to rentem vollor an is eliter a idelogia unitaglejeturette to extraines mifite "lingvébol Tolros. uzetnes hirdone as enougelium, hopy a toplyo notaduland, a moradon serione ensitée céljobil leméte thopy a amojo telje. mil be en ins. (~ 21.) Giltel Dem und me et eros. Ca 21. Strottel sem nem nos mujetet a lacentempeg celoutoly la ven ne is mutat as light tomentument of the tomentument of the tomentument of the se is telisated by aprificial a Toutos south of the leveling large an other hindoutotte e vilay in the leveline, large an other hindoutotte e vilay Ingenjeit, hory gordopok laggened wither & ordin sei annot as ourgenole, amongs as of mentionnel iper. " (rok. 2,5.) meghatstorely A robustpotate tourebolin rend allal Sitters the delystiche Thele news myngodd egines by a elegedfuck my anal, anijil ver. [3rd. 13,5.)

A beliggelos linsociates adoscital fewerestettes agran delpretett reludges joppel hihotel ungular min denli manis hedremengesttelfeliel a hearteing valussion, minter tudomanis hostil a paranerolati, succession , we cook briggious a Knightenber, houses secured ines i lite. CFR. 1, 29. It I have the secure of the secure of the superior than meg regard descenting and a boldon's all the superior than meg regard descenting and blut grites , not is necetive liquel, Clus 6,21.). Et arous merhorten préférie andre de l'estate de l'estate estate l'estate estate (2003, december, 23.) Bisny det to addant atte, det vincourt it live dute (Rouse Birodolan gardond to it is augage is mer; munich part of live interference in electrical augage is rule established, eleged general and and a surface interference and a surface interference and and a surface a below (ITim. 6, 8.), mer alis unil und, and y my about gerdojodini voje estiden batraneigol tell returnist usvesteres a hisetesse is role entelen is hider humaniste esnes, amelyes an emberelas renedelembre és rombelos d'itérisées par surrying gordogue les men is a une gorde-reture : et Neur a gordogue les montribos unas régre quels tenye revergit ", montribos unas régre a neur sterelune (~10.), amely dyna a romahund Lourse es vois tels men util mon a fonction mellen. Fraged a tulvilage eletre voyalland letter es lui bus apola fellamieles, feluolitate men les es lui bus apola fellamieles, feluolitate men es lui bus apola fellamieles, feluolitate men ber grijtsend megulud lines. "[M. 6, 19-20.]

an intelevel, hour is new an for elui oroble, (45) ali weret: az életé e sitégos, houses alis D'sibili av. "Caloriste rues ar mys, felmeson-tolast, ali felmesontalio megat, housen ali mus-" [Lus. 18, 14.] Are wisten ugy allette meg a " fier " hory as fedge a negementere writter paracrelateit & in telineit ow mint ilyen peldolopul nolphjar as en Serchuel, Enrich nugfolcloer isloutite la munhetorsais is, neveretera , ali vem mondott le mus der jordist, vem lettett an o toutreupe. Cus 14, 33.) Emeller " electer is, majortal is, matteleulied tel is, conte luvortale is ober, sujetatel is, lacadortal s, Suite = vilég ranstèvé, somedéliévé voltas "(1 Vn, 4, 11-13.) " In Irter obs utdivillient delitate "(~5 univel crolis mint ilyensh lebettes a mogul re névol példolières à herentempréggel procédot negerny tomes of names. nepline wet a rosnolps is a negling restraction orbunne; hogy and met a mellerséges felnémolistet, cisciendifered rellabor, men mó sollosson, housen a havents angrifation housevels mel-Cour mendet rememptelenil velor laboretist ol. A efforte neldoados vous en in Tousadolius de met letrebries are housen, en unglive the retettiep, my diretting, newell, regument, volt, a herentenegrep hilistostolousing felmogenthane, and dografod, remembedent valtotate. Thatal = collecterentis egy if stateet historiantel a megeling seques, andy eller new rates destautedin, & tiltalion ni, and elil ven neudrilais, hover analys bunder, sildoger, renewylatie vallative bell Esto'l livelight, legy van voltet tister a tidbulen byresulpadot, a resudoptato render housewaler, 4altel volors withought, a relapurelimitel hazartets a latelined regardeduct is to valle lule feel shall celialest. (46

Bindshubisharings frenter o'un An intertementer Ttollije enalte a pregeingens agardopsåpnes, a mest a nevettmes & on igarsép telansapot an agarséponaqual, an életpji töletet an eletneretetudo, a un distribut a felungantedonnel winters mythono and fellordioto a tor toldi eletter radolanda, meshourodo vetelrevole, a introlgás és a reging mobalons separate rilary belysetet erlibes : es eletritali undelle livetendo peldo drintjene curalte. Siture my sobrititle at sellenis blend little & parintered geschoold whe elejet wette much a und muchyet a more volasillettes vines Cerent un energy arever heldred. eller, indent Sindolun minter (representes que newson meg driles sitjon ignelietes tieteren y vonstation of troubles tieteren y vonstation de totales desperations de totales desperations elemente dies de le les de le les de le les de le les de l elett. In on some militer uppfall Million perse "ister" mileté nors jot, des curbs, et et felse Plot none Birolature ar sigtestamentua mint a (4) vouthors atteluis versi a night townsteen recent of biogs of the deline atteluis revision and intervention recent of biogs of biogs of the control of biogs of biogs of the control of B and ask adding, met innesteis ment a nommene allebile, urleg. Elike, leget løgerned & roughled unship (= total (holelan a Tremore)?) délen a viluent (2), myugator an Allerti-écoso de les autons a Royner (2). Hoditaried sorde de men 1 (Del. 7, 1.) of a Fold of livetineuse's "I howmen's - Europa". (ins, Michael s) Amound - eggs verent. (47)

ledom felsuhunten tild grand allijat, met unveder og got estated in huas ender gyaloloway tolden gyolida toprenegcis tithes - vallassof A mono assorts herester to und with megherenteles meltatoret & mountains. In Dris hulter illette my & followed oning embristene y ta beautily Deniso. e voultiroster, 0 > (47) Uj vollandust & negeny Liverti muchus rivelere pelipelol a Romai Birodoloro etelini versi my logolustitteh nelising gordes - is gordestagelle are y awhere , phil betelues, mes is chemi liqual, zei serede meint , joj a gordagohud " [hul 6, 24.) as around, alik wentled, met of mini & joggst typich . (Club 6,25.) " Takes aprital & a lugge " neveterite prome i sismil somerine por fordeling " and to Omegerve a gordopo's inbute de O Sabart Muzeline lasjoratifut, " veres" hijelentette ling i a pardre welvere may be a meningonophe, Kinnight's a tevened a time Men étureum uint a gordoguet a tres migato Sejulie. 7 (Hit. 19, 23-24.) oursetablist excenyeble Ajours, ditt Lefeteld the the following of adjob of the adjourned alemins no " (Cus. 12, 33.) " L' tortand A gordon iljunal redignant toutentle, him The adje of reground e' ome his a negolages (rdt. 19,21.)/00 (51) volgebon A gordegellews urveged men a gordago's eller, ino (myultos, Es a gardograf fololist of a heplungh within regulario internal seed a gordagohned restrate. Myse-uis a gardagos a jonga bijuplalon tamadaluniseed els. jelent i varieber topred augog bildrerspelled a le's rendagreg resultanger gellinde listeliheite merebilin. A mirrellinerantist sollari sollahoras Dhogy a roma cintrono homace Celural (hetetlen klumenete aladolys: Advisin z holores Europes poly n Albuh dech. / * (124.49)

bound tither new rojtul milott. A gardagelleres doques is a profecials " while inhall a negeringel tetne send chuyerent poloite. A vagyory eletopolo volo felvolitos new art about leven the felvoustion a gordog touraldun piteggod, ande filitte suis a gardag toesaloluis peterghot, andre segih voet, the image thegange tillets we vale scallitisand with wholl a negeneral anyon felsetherant, ently supportagolar copyand meg curajosan veló elyptonore torchedles, in eluque the is and while legretas, vallori indittolostall a herenteur hitréporeni régérers nivelèrere a romeiis min rugnollos insut Ar intertomentur leize, hopen by elmertalui Rome a viley weger. Es a sivoldom loverso megremni sitest lindett vellas culis vour lebetelt e vourthordson a rome moly alet singlodo's stamore.

A herentempt e birodelomelleros prenteto allegorihus bounds bellett outerin. Ellenberg arether, get hengtetend tong 3 yolung sojat potenciólis lithai entira ellen interhed form menes Sixonys metalin il. h juldour, Solohoronbent egy diserve a hiroh nominal promition calfable sriksegil i vot, met er a herenternges insert horeseuw novelelèse inougolog hetet. De an intersites, liver as in relland figlisheret din trees belohyprolipe. attatus bellet leurine Ar alleghiansk déggé alter they a prédilitation militantelire tohemil housen and a mapy vara " (Del. 17, 18.) - rid was Stypouble degge substitues tally, long to sage harch inique himilion a new live be leps, re , a harenternyregged neurseni tolerancione. tallet louve of In apphalipmi vissonylogos burkoltsigaist a usku uregye Kingles hoterigding Uggranthar terembet.

V. A romei vileguelous livroce 1.) A vince sivololan belsisteres jeus mytortore is megarintere A rougi birodolar atelmi nenoi felisustes, tropy undered teruleti biterjedtregenel jugarositere veres latrici ero, homen, a nomer mente mesterente e leserthe ideology it & tejentility in es és épileték n égyhtat, mejd 304-ten -seen. Ugyouts toss very egy remette hoverolorare en efforte nelleur produktionson A litterjentest a birodolombistourage fundació ato rendelte. Kirlin fejaltien valo torgyaloros mindenes. elset a nous lioustalmens, fregulente vero callo terenter epito, mitorallutasi physmatanos liones-Capitare indolute. Monton a leguyonionali care e politico colori rollori rollollino, renderagio mivolte l'exerte. Megains renderend a rignel grouten searotterers, inougitore, omehorgolore & ellering rese enduringelient. Vappinile ar is a terrileter celes arrivalors's topoutolised. A tiss wasbil en misioségiles lis neure mesterentéres iné montre remeditérentéres interior trébuyées aron son pelde vellich a totencleubeginget a rous voured might remeise feld meglett conerel et gelen tett, hoven embert mirel releast time a explion ellerioriero sed voresist is this - itman birolelyny esterni menici à millitetir a Tomegale joient crupos lectroniles voltal herech ellerining, ar in collor superconterere l'itel I terjenterevel unruglings my terentettes auns a labelonger - de volveget is-, ling as egylown * butterité oftetal hivshlass' 394-50 & keresten vollistador (50)

is herential melleun vilia is elleurines siroslatures Duéneit. É undre jelentin nevent vot livatott johne m' a Sindalous Sistourage megterteralous en dingero 100(35) 2.2.1.1. E Wisen a gardag torradoler religed volted and alis (158) 8 de modelin femtolbielon és megerontélles. Eres elleurs retricha in mollelet, Trans telente teleste serestille riovegelt (kohobistol analys) a gardapoliuch & bristonitural Na regenzes és a regenzes voltoir folmagoutobret dioretale sollbei tourgetal és jogometraget. A myset ellestites Telheides cilibres, el luy la la sollet the mighty both in the vilagoren ing Copolinatile, a gardappionti eminel et distripped mildoutolson rejtettes et a tudollen (49) Valhstventer togentek en stek hemiting little lover " a Déars Kintus un gjelen éverel tourieure l'ETit. 2, 13.), aves a gysimiales " ar indivine segony desse un viol élet 3 verbroire timbetile Etette à l'envere timpel promore a jelen village (~12.7, hitigs and the Shet a recursion felmound in the state of a collaboration of the state of the sta 1888 tille de robustos és à repluy notation e teathers (CTit. 2, 12.), béliérer tiene, a viter aboretours unpletion crelebodice "Trid. 10,36.) is news but by 1 [Dan. 15,5.) 2 [Hist. 24, 13.) 3 [Dol. 6, 47.) t tolentumolhol hopomotor heldout das eg pender (thet, 25,14.) I miseles hossitischet volue his outelle pende a melge hout drier bhor an eneigher legies " which es sommy eit and a refuse beve a helph garden total moho, and he restedence myerandere tettes met megdicate, to alol new retett " [~24.] -Of stegening ingolmorari, lutitelinoconi el

fejate meg invehedelt biroluis of solicilate week Fromise " (~23.). Ellenber as, a reliet, plu ela-Sound oriste muy a résirott pour, a gouon s' ust it chilled illette C~26.7, beliette meli hogizans new beligate el a penere a perenveltohuil "El vitette tile a tolentumo Tes enhilas potetrique vettette, alul viras à logantingatos les, 4 (~30.) genes alones von, annes adues es inqueprochis verile amie son - (~79.) > Feitetelesheld, hogy des volgjeben a gardes & a ruging tersadelun om tely of thousenblore A peldone albatististe Bierlelan and alounded colorte A peldone albatististe Bierlelan mil limitetrical gardenististististist es zugas f hogyt a neglengelte cold cionolius es ipensetolor ten) tejanmenter ellegest jelenég evet. a gordajohnos solis tableaurickers. A negentie beig a phines a ne here remling terest of vele, de my mestadores vegy alle remis, amise very (~ 73.), vegy ancie entity iddinton mes tett. Her it a your or as of linteles thegalor hours goldrige tevelinging relief serves goodelately ing finger to loperly attent to the server of functions of functions and the server of t elettrica tulion a some simblem gordon hethulours inogetation a a regular els buge ingesting trus suntallisett. Valighton mid abitle felle - tale stongalurato a meganneget. (52) X Konzervalz sanzk

Day smyslums & telmi, siera Portos gardagiati all mest as pregelanto is garde housevoluing & orthy; seperment wer met tilingon libriget sugarys allested lotrislag nigernyiti vallos altal Relutelt ellenbrésis de voun: Evoullandsten esta fel as a publice, long milejones lehe meditioling legy dopport provepellet her to folygundlings a negeringely we hollottos, es neu Vailettes " (Ho. 13; 1) Ta gordo got ellentery hallotted, mes wetas file's a hallese hitejeries tello seget who, hope my a melity negadte a zoten, hay enthenes a mennyel and " [~ 11.) Es an ditcleure hiteijentre ingermemondre, tings a chines now, annol adual es sovelhedis de alives pina, atil at is elvenis, amije von. (~12.) lete és tilkpini A gordag therabelier outely valler jogomet sage my objection telescenter a girchiel well neldonathen a gordogetured line that politilise listolymentor 4 venes unter green majoural. (Cul. 19, 12.) Vistratime nelgéit a voivolt omby feletti unelous megor jutalmate. At véldous e vous supollet les awherd a gardogolines, alis politica autició val is rendelkented, it ah husky voltal, fileis (Mad 4, 9.), mineral ha gardoragi tira scheretel enel il - ani Tlitfortonique, vola nygonard dolon bistourage manyemitabal - is he wises wil tenned tirongriged a remover, ornagraraline

toglalling craws elitt notitibe priciohlos juttestual. tetler butteraggel that a felbelded megalorese. Enhet endelston, myslusin bellett an inalline's outily Chos deforch elisment es an anno megfeletices cell accelerated. Et or up it what total a tulingounder an alast cololite to pette " hiviter, hop, 4 a figebedround of histolipoust. "[Tit. 3,1. Herrin new a sine touring mystartard ; honour eggettings and my evonteret delatelle a covertien volates; mine gol a minder ejo archeheletre hence leprenes (Tit.3, N 1.) I murden lan mail no V bedvilne legisenek "Tit. 2,0) & The winder tintenegre weltohing taling sel. " (17in. 6, 1.) Alson an ent ser, he y hotning. get seemeduel, (1 kg. 4,12.) we enjedetlenhedjenste, not negativery honey would interse hough seloneppel thinger. "[~] / 0 > (123) Time & houseur aron lighterisens renletes hipejtese, maly spill an lightertomentument a nome Sindelin atelini nerve rendeltes muy mightine a souis recent megterentise es vilages. rolumed limbro chejdsol. E hipterisenst & A vinous letyrimajame c. tolkel hisist as winter " newlettle birought filospai toligier eludletoure 5, 2, a viblic rivegere e. well totherelus toughe classoren. Filospia elleleten liveynen ali, ? millelletet ligners. A biblic releverys noveget à à tortemeline tempetet seguitetten life To riverbe \$ (55) (2003) december Holds i. or as elis moradous a michelyia toudle tudousuyland meg nom bistorial el a so lighestomentum inspirational mag block bislare to tradition an ember delens inthemendais is mint silver littlero of a totarelini-politico devaleten pedis a mondis

mut hogyn lehet didmi er prelmer a hiveh korerten 597 breeding orelated is , de collernight we wer towardery As surley a mayor news to tithe politicas nowered, is (54) detaloson a venoret letter volitiber neweretehre wrother tirtenclui-plitibe elleteure e nous (4) (A bible rioregrusy protot that ateiste pricosol is tortendun-politika, chaleten, lengesen extettens meg. A felhomel Silliaideretel e a tortenelini terryel higherinean megerintered melablis. ens constants he formet my promueltes fel a ton-saddrui, pontrollen a robulgo's in a megering ore-toastrol himse mullimes fillowing a teletim leg felelemmetmet I told a the modelhen ajan tes, amontattes & ungelworth gos piduti imouy an istella " inig prolitice a mindly realist A dellines is an unless " see well hit bellet in renderent ing plant in please met tellinger to the lest an embered , eldwith & Mes' everyllimison tal or discretated on Detent of Chot 9, 8.) (Mich 2,12.) " hulies - wil raadbul " se is telter felelemmel Chr. 5, 26.) a gutaitett maggysgyrtait latine. Toval-6h, a bolongo lenger leavendentiese whom an embered " Mote" - will yelfordellurital " (MD. P, 27.), Julio's - mil 4 felelaunel and Elented " (hul. 8, 25.), 4 hard" will pegener joure a toutrought, " tate" not a magne -"lotva a tunmuiltes " (M. 14, 26.) majed " lesometral elate " (~33.),
I dun'-ule nedig angular unegrémientes". (7m. 6, 19.) nabe come insperten, bry as tour to try elitabet little el " dens" istem mivolto u
gelli brus " his historia with olthogyni ardidint
is vapyourles serve serve and similar jel e arde will
miles bellett votus megreurist enes trops in 2000
enteur aund while herolite, ou and her of alice soil topoutolatulable teroltal, hory a Jones Upos a vilour's temps lecounterterine is

lest példsképet telt sy'hatit a nivot jelé supulos pogy 32 y leter virroughold out men a crobble 13 a madas let where a moublis Al is every aftern Annil is intolly mest a villishabiles a politic his pelnolities a y solphier, hope legious engedelinerate a tet men'ut wols markens! Krintiesenet . " (Eliz. 6,5.7) wel & rettepenal, wint a (2003, percente, 28.) ology risky listalin hepointal very sremsen existed megasofelle a soular Peles agented as Biter. Cook. 3, 10, 36 - 9. Types toler toler only jet a corle to tettes "[Cal. 2, 43.), analys livetherteles, as entered remy as sistent (1) harmen feller the tour security. (~) A magas 12,12) Gintelled herestal. His a hitterjenter fruite of my dispetited a fittered tilling tilled intelled igentical an Allowbirtary, pursuit Theile sen lattles negross unountilled divengentain ver inter min dertatingot. As and hohol more neverthy a hi lis is rather duly the total 4, 32.). Arouse uno horagios, Ancies és soafine eladtes mits. miles of annex buting consider egy whit tetters Solville rich, hogy, inequalle a snew telle (~3.) of houndott as interest of Co4) trintain, lerogydt de myholt Tridia pola a felerégenest at rova fel, , majappartes, long mighistities on the letter con the is omerepolt is inspect " (~10.), he gen as il levels in the sundandition, alid evelor hellottich may theless, here a thirty let he her they do he anocadelitatorul velo of

veus indealtatos à plates aporte veus a gyillabe ret selve moldlyrate eller, honery ar , inter "eller istem Verette es enned inespeletion a brintelle to istem vertened a liv gyülelrezet, honens an egen Sindolon, Sistrerapol Off the felcleur léglione supérients polyourobour sep. evolphie. selitate be a ereducingenent " Pal" agentel regy Idlebrot, munt nem egy Torolds neggt vientelesel fitem hatarée hielahult pilloustry Erreture henens wint en syon bellidlants, ambyred blloudfan belene jellemerrie a emelet. Enne megleling Pal' unds neur minvelt arrist, neur is biente heneur eggeneres telnilitées à brivalet, hopy féleleurmel és rettegénel niggél végle, indronégibles. [Ttd.?,
12.) E munorégiles hij allomosistansogs delogration,
a brivalet unds neur se lust és an meditationes par
intossa féleleur liota au visteur-her, mont to Pal alexques intette a breventingeliet, hopy , undelinaisterfelerund, met es jo és hadre della est isterfelerund, met es jo és hadre della est de mettarti promishionistas historias podre para son es as stantantinos historias la mana rettegeddenones es an ob willfile genel jelent mes Will A felteten bu egyil, legloutoras titula does a rendentes of volt. fillell megelinen Eg umslis emsen élettes remembered terpige in a randold belyreting telt tours an infelblesiontil seen butile meg, hirstander egy felheld. I sol foliadies a tustificateleses renterghold tes, the checuting I remembere in torpitales we, valles meghinetale Livilinenzettel properternil jellemence bellett orightating neurons a and eletitis (159) 0

2 lempresse, transm NI Tel.: (56) 390-181 (15) 77 10 SOISOUDI and Le "poromoul de trans legist" From 12, N " " mindoulor "riljetik" (1 Then, 5,16 3,15.) & a livedines a minding hence bellets lamings on lidreggel & Vélelenume ringfellen sa hinel elever delanditions of stolen estelling mens for lidegiteni = litter on solit felt, logg y minder enterel N even dijeued "CR'm. 12, 18.) a livelet privale can inter gringland to telije, melidriget towardent Spuoso/dop 00 veretes eles 11dDd This. 6, 27.) , much sel men milter la. Proujouil, adjoe al Mente, adjourne suive; be is bullett of beauti o Folyther a positive ember hab, decongole in within Prentill 53) Wat, what elist hopy a howhard, hory

at hersetches és athordres, alien magatil étetés dones times arm newlyst hotegoriage, alikart lehits ly detolaurrathen byplium va paracolla, logy, inddlomanas minder, unkrer "(17m. 2,1.) is ingtien bronstatte, hile hell mindeneselet beleerten an zendæred & brechendre, Polytatre hag a minden luis birelyster is meltost gold, and lellest volue bedanges in "the ghegeto" is stender when it 49miliatio lendly of the d milles à régul de vien utolifrosan, arés hellet a méltosophlal, ling " the d'henenes" inner vileglis his legistials as recolonated a sindolumber felto " wellowood" begyettered or orunnes. Cookbogs a hijslenth magliber la drange tomorrett fajert by tomorrett acute Pereducted it to pot men gos on the expelience in the character is the common of the company to make the common of the company to make the common of the company to make the common of the company to the company the male plan is neuverally the company to the company to the company the company the company to the company the company the company the company that the company the company the company that the company tha goods. Hibrordondon, historia, hogy as timbels will " Tibrolforders, hitimi source. Houndanders, myilsoureled well, bear of as bironger beleterboths we hove, dis whis 2 2 2 2 2 1 Des ilyen extelmen is felles his * (Ice versel korissus harmilt ichnet]

a resultal menvedore, nevertesen te, a monto a timadolini flettores, muturossen a livois tudolarentil meggelents winds binden - & herentery race, heigethe, historgather (2003 december 29.) 221 supting he yes, Peldeados heur or siddlewords, job hiverus; he (helong got servedies, the gyoldrid, himping -A brodolow bitourbest implorentends curben to les leurondes béjentes son Dérus nous recon-culater serient, le egy livanes y velocin en egypte auat regite, a mattre osle a moriber is; attol, at all electricity settlings, at the tole, adjust, attol, all electricity attol, all the tole, adjust, attol, all electricity attol, and the electricity attole, and all electricity attoles, and all elec Galesal lititle, lings a trinter attout alir exceed in bon a rime sindely telundered tillebe objavning heading with long a universion hilyzeuel objening rallas megliontelte a histolie, hory ET il de l'estitual is, legens dysmenne mighalators = hotolenograpol - (Tit. 3, 1.) member, leggeneso accepte pomised, by he at total or sink sept litio an ittepelismel, oromet limitejal fel and testing Is he singled Coline hinetalsol vegy tilliagions side anyoge forman all desirations, as the topolish may to the large of the topolish may to the large of the topolish topolis undre white uns joyoullabout as mag jorbutet tolal. , un 4 t a Romai of wage outland muliget, portrather a felleleren crisipleon volt ellerjebelend divetalendinge. E 1850 A peluleral inexperientes a gardopol i lumijanel cidentile expett & blossing in myles

N jet et a regroundet, és omés lu' à regéliered. nes " (rid. 19, 21.) voy , rajonal planiment 12,33.7 mai Birtelan Sistourige mengentjobol idealis grup sections, here, andy myterenterent telest beauting volling world. Engel feltetel willing engedeline he drie bellettar, moused is allowed me Allogother bellett éluie, neur ander, ment soigs to," verdescent, housers drops besteless legyour nosfelhelui torsais egipt to an elegous eller, so-I got stolg about allowarder rundinghedice bellett, he wen volt egyética alla a minton " eljovetelonet unihamonosti schovethereschen, physmeyine, tryy o print te reverey be he's allowed owenders to hellett of ad jon; Fridericht meretine bellett, feltetel & nomelyes of welling a voistersont, and a legedeleuresel NV CTit. 3,1.) hijtile cellel, lung ometante engle butssitue à leend's nousi more pit le service elleuségeit, an row altho implanton you cousie, long a fricher as as as as a fellelt lemie, was a st girl forde my textenting bellet lemie, was a girildones jo bellet tourie bldonine billet as It begetst vog attendit, incollered bellet as "It leading other; anyone garailor, so't tedéber sem bellet regardorlina, endre ellenteres, it at tellet anged. me salisiniting the volt ar at , the previor is or salyer lands st fefent Fett learne Carrie Coll 4, 24,7 stelm nevis joient Renter ne algoja y tami. total, feddies, jaritatet, mereleis iganding lu'-[2 Tim. 3,16.] of a sistemist come entity a home rounnus (62) (T securitis) t Of A homo rommu (recuritys) magterentine (61)

nitelle fel minden jo allehedetret as Ithen emberes & to heletenegre (27im. 3, 1617.) (60) hour source ishe condition a Refusi Brinds a realition illettely. amelouter blont or bon. her kotst tubsdonergour nobitivaltik olas. Ez a " tileni" an as well under little, leng " lesses" a frienters " an a liter " fix. De tello; doudpai tille réglenel ember 7 ? & the adulus illetettrage mallet to pycleuse verils 2 logge of more is touradelin illetettelin, neveretteren a thusi vermet a vilagebirdelon unsterenterend legliss entire volt, sot my more al vister " torsolden illetettegis, meneteres a roues birole ent volonint a wine veces to vilagenday celjainel lindrige etelin menoje volt hotring lay 2.2.12.5. willed a glevent romenous wer (m) eljövetelär lingatte en turdette in Cristins
umylop lioneli jovore igente felindette a lebetie
ge annah, han birmyst egypuel negy cosportal
iron unt lairnament a latin GIGST
without stelleni tulsiganet negy han manulat, il
letre hipoviselähet annah monde volt minel 6 Thintellet and whattelle will a hinter declared situality Evenely, and N bitotis of premier and lit international, he will be the start of the joine "The line of the little white of the later of the l mes alle se, he many folder a sodolo mis velnes, amyine, hop elletenel, he least a sodolo mis velloute trops is. (Mist. 24,24.) vary militaris

Estituted a historical relative fellet hist te
Chinequel exclusion anny. Morried haisshabs non literned, es 194 eg huis kantus 12 letters buttelleme tehette in distributions doguations

orishedgenes a leavier mifetalist, aling unhajabar journel de beliet repadro forhorok. " [that. 7, 15.) (2003 decourses 30. Brodolum Girtners agaid levels not, a herentenegras alonto vallari whom new elegates met Vrijtertementementenes a hiroline gyalinot lista, and, hiprinelines remard meditional de arlehedottel is hurdeniers bellet a herenteny ideologianon ellenturados gondolotables, obratido solled, entrechiefellel, too our legroselowed is el broadtatuical ar mehe linder & lindely suchgets buttet beto regener good later, megal. Sirveyone on Allow Selbistainageral mememente remail a heartery valles is eg use hirotott foglochom: ideologialahal A co mei Sientelous Selbirtousaganal negtortare de any teroritée terén y Pal annt resint a of willy-teroritée terén y Pal annt resint a of willy-teroritée terén y Pal annt (2 llors, 4.), elégée erock lusor reus tertiels, de Motor, hopy y boglique exter-lusor reus tertiels, de Motor, hopy y boglique extermel minder gondolatot, hopy lunitació olanhodo. sohot is minder Ister investe ella smelt magostatate, hope our empedalmented, evel a lainturdi mole " (~5.) E a goodstatos, obserberate es magadaand here allto thongy around mytheres " un teljene len af embered enpedelenenge. [-6.] 6 this telettel a herentening telige grant he as vol long mecedeus pelletin im exchit red (165) Swietti megbintethreid & hogy awilm teljené les Das emberes ergedelmentge a moget réverse of 11 2 megbintethesses ar aboutin't again apot sois herentein idedogiansk ellentundo, gondelatolat, archalolyshet many ideologished vello (nemblyche 397 minton , seus fedde bene me dolog whopen hope major delhand. " (Chil. U, 5354.) intended soley, and levelle solut billated by some ven logial i atedio's at a feliossiquel is a ofrego meghintalde hisérletéise A A rouse Girobola, ptolum never 63

beligtations! [Chil. 20, 20.] Mivel alulus altos, Detver dishbus rivelisar felbrijtottes nehouy emser, shil telrenditettes a never , nor chouse magnified regadles of drittel a tours de , es liones tour hat allitation, [Crel. 6, 11-13.) A herentery sig de vortoning and mage y remot totted meg, alich a altale Bringilothatetit a igorne miett Helter heldre es fentettet herende. A montils verterent " Istoon - cook neverted el, ali nidbellero, herenthery elveier lett nicht right-thet alanstone my liveres betre . Killinlegs funkcidkhill whatlad fel y Derust dines lete neuron peldastelie bellett lyges toleg a robulgod nombro, hoversquirectioner tehn is mindown numbered I, phis herently " teadranding the licentilled's under veril lyelette at smull theto segue plusies tomes to arterlard vold torgyalore, humanocheren is his heldle rever A hours touril bevetere, illetive end bevethets sego gordoletheral elfogodtoloro and utst, hop a roman briodolous muliolitatoi a holdesimitate new and arm newelyednes untited, which a be corlatured very collared sintorerage eller estettes, as luger a helicitele windsfret neuros a hale. ly towery else, hovers soid politica alose tulue is mandelental doproven' vogy algentation. hind a birdelous mosterenter lemetator a trock teizenta, uns a larentery colles abouter of fellumidles, went a birdelm to weigeing allthe ser illette si wint a sirolaland againstyroly alto tos mishistetisik prinder enlowed rendellulate al len , long political elleurigeils honcepard, peres agetrageral tovolities) at injulied, is lubor intertorenteems / altal lin is regularitation vogy allemonion; min mindered bilit delos, min mindentation veneral e minoi similarmon, moren mardeland weins , ar egen bilding (Sel. 1, 8.) 8 0= (93) 8(n3) U (128) 7.2.14.

histotil en 2.) A rousi sindolous estalui mervi aliaretus everyentetreperate instatore es insprontere A romai birolalon, estelui merzoi abractulual tersadalominal voló biritelerèrere, vouetlerà bissanofajlentése els lépéralient remetates an virtue. felsoffice, volonient pun ale prelitedet igent megtatore elofeltetalike metal wouthon Feloria Celulatitich magnet me világlia hovem I sijit de torodulus, mindenel clit liviolninis bellet pli-Bisonyar Mindey brownings line little for the form of goleuten Torteno (6) falled goo we jurish of eye so gray isty talde (which report titles whilips messed) political brightette fel fullitatto fel de rough listed a morroward loty timethal metwere They about his Editelerines .] Propy relugeijel an ightete " (Ind. 10,36.) and volt mührépüs, and veléj das , inter met aune weltstil. " inter trul acre with said. stepe, hory on sten about never slight a tetter histollers idit " (1 Pet. 4,2.). hory an sten about an endelended "(rid. 10, 36.) Legger aboleby it as

egyper about logether the litrardied entire a

lietelt a lightness winnerther lingued a many

statementumbile the winnerther lingued a many

ver live minerteettel wisnerther litherspringed a

ver live minerteettel wisnerther being bell inhoughlynder. of the streng of a living megal uldra allel plants (5) A Hogo rangue a living one to the file of the formation of the plants (5)

sitre mindorolat, amelyelet felole migistes a teltud. 24, 44.) alelen joggal lelotett medikalis es joggal hishettling leivel at hopy an 38 elettil is an extens altal medeterminister, many vanisiere veresist totalis, someries, teho as are ister torchieres, hope rojat about encurrenties, the see his aslit is itelimetten; & orellenter, untilte the Tolook" agental, livery new out balle. me mondich hay mit alrand cindler, honem at hay he as its alraye is éluct, et vays out longist crelebration. " (Dol. 4, 15.) Teleb The egyptic N eletite vinnightelon ig is, vig is an wisten alreuyent as égérate. La becenteur vellas touitors & nelleur menist (in Home webst believe estalten ujok & ujol le rentering vallance of a Robins Burtoline mestliest fonds attornelypengorbided. and trong I who his rendet, be major delen little bruker in politice mi range allotted is allottated surg involonterentere, contettevil entradue. Spotting at historican & tedentines allites Weller it an ember the intellet on white chera torral archeleleles, jelittel meg, an igg mage, hetorral netwing interi-hiro viring med hage published melection town lower light recome large es leveleteth, so tour laluri ele light reson tourists on tourists. a & fildi , kipedelsement & lets enought " (Titis,1) alluluseands to brought at an inter wir viny. A order let the meter an uten " menoner a a Shiranger epper hipotimen pontisitions vigy whor hierective is Scordannist of detertion and an instant a right wonsterns

(6) Il shoon of a selection of a series or and mert issue sophis

A listestementia kolosoldi of a serve EKI in et is magnin sophis

feigues martisk, a briver party feijeibret empedelment Kellett teggens termenetnergles leaguel leggenes engeldeneses Ni everyon les les contres e doutlines las & lichaleut orthorogett virugues levelité étal akerrettnak energet a with tohologi som sommer relairtely loops a mindauli supedeline he dies a felio hatel. mondydanah " [nom. 13, 1.), evitted nem, min Veris " Color. 5, 22.) remint an arrowned a lengert mes, a very is a mint a thinternes of CEfer. 6, 5.) new mis a welgs as mailend, is new is wind a steel " hover " (Rim 13,1.). Telleholde 67

er on (2) sorburs alicitas. bele hurringe (x). Klundin as orter eller vet " (Avis. 13, 2.), & ever nen a hotolumoney way, as wirters" horara " I mage " never magaines italele a steet of rounded (Rin. 13,1.) The Carried, hory a crolebelis a cronore Sast off political and a latin (KIST.)

Sast off political and modern tollist of the thete hours idual'a toválh myjudellanhipmen n udetstagokor livili sintelem! het, liver is rented may me liderates a it somit del ar les mindovolars. 4 (Thom. 4,6.) ge. " SHOR. 2, 10. S of afor of his tipe pine ×(T1+3,1)

tuned livethermings & a form of a toribing touth get is ellioner; ale win velip a toucingteleune, " [1 harrian with the go's uther gires of Erallal felt data and (Brondshold ongolden trong = when soundaling outer " Europe lied menystrocuelose, an Itans Ar emsered blue welled 2225 (94 N N leve it " (1Pet. 4, 2.) A second of mollet megliovetilte tombolingichiltjeitel leng es augishes plenezeihet e gyenneberhet, hierti-nerles es notes traggerhes and mage a magest colhect is. " Cus. 14, 76. D'A et al ausretra himjesthotalle meg linguraren jet, lugy meghanulés tomanns a his es charto, the low as arrays a many of mans lines though a many of mans lines thereof that 10, \$36.) A mine leger as of They y sends mues, ali ellipyte libert voys milest ropy terticient vary feleright vary gives A Virgentons ideologie de de fo peldrhépe, "Jenus" horolt, amelyet, amilion tilli ontonsistèpres la gelatette 69

mehent en stemmidsten, jordels vildgen nedig omthe ne volkel totale 18, 29-30. I followdisheippen an anythree & a testréreire islé telalliment a tamitrainja javo ne, mondre, kny y ali crelehou an i mennye thy is abouted , as as I testible, witestick is muja. " (not. 12,50.) (69) Delleuno, lings a voygon in a coled allegated alletsen o jutolong neuros as a sist elet ighelet boylette ungdbe a yjovendo nlagre", honers Tunds a a jelset bed élétober megliojité, és an volhapport anyon is nelleun extines wel. Felleheldly as eggen about es a add hotelebel, we vild lemando se weathern't siveges avon terficient scalles, at he betone rulphates idelationes, a sie dolar hodrenege sery roly a herentery expline hiten jentes is eggls tollengeger en (2004. james 1.) 3.) A midvellewordy vollow mejetymica neworises des legenteres plants alors trailers lite , trinter util 65 son tistens about miller alors minutes of son tistens about the sides and minutes of new welf new alot to the trailer as ilj nella, litelin nervinek met ideg is regimen ven and an detalus liends startomentrum "- and eleccent Tauchot , de a midt nevet is. Arm tulureween, buy an intertourentum on meterlect medite- med o mishely a midd was late videlas wellet laggered (2Pet. 1,16.) a herenterry of intelesio nervoi inegallulorament lucion Reyor liggelines buditation a Tauchua, is trop elle Johadbay nojet a neutition as "- som neu beierse his enleger frigralers forditted a mids vegne is: la griddle, diche mey strut a growing himself my stude diche buset, a yridit " ildiles are grante de under herestery lutterjestiles, mig a mide inhoratel tout is , ceneulivil a a ridel mos phitileredo areafor beentery autinemitime, inflorently

leliedetele is ellivettel of a a middle " negotion to Growthen inveged agriculation negative in sign are well, how, morallutant position and We & political coliettal to there. Ist A midridg eliosorber hitter neugran We jeloutest influence, usivel a leverthery by mus hirant growline regett a judairmer my bellett diateris. Mondovelous, a midning a hearting of top boutrost coline, a romes reveres megtersutate tolle beverde maggine els mycloubs uteles sen rendellero, a midd regular remand, while, de villquesti , totaleschui, linei, morei es tregroeros usldvet listed juncismust blodijs as josi alideri Elejthogo thinglestantities uting mintery later entired to the transless limited. need linit elobublish breatinging joine. Householder, a middle allowspictures new portal jelentet prollens, anintesses, 56 00 73 livily, as liquinistent mad betout ban & abson beine legisles on lufejerent liver a romoias and 135 sen riberial veglegeres molecul ald writing andert. - a romen nousfre net as egin simpleton tourilates valo une allothe my her disclare seen tulinenson is an antisocuitinus linepler i Truspont went theredilar porter and have a think the straight and the legal terileter, am asket 12 - elset mindenesseldt offrancujus ellendel ar amin losis, mison D'ered menyelles goolog allits tevelingage phylotin es

Vsrihage a midsellenense trojet mødellenensfrih net heller hit bejent sistel a medsellenensfrih teijenthessa alvos hirreiters, ling leg still still still genes 2 felme rildet. In lyterte logists is hopepell vot, unit aurency in testomentum tol puderil. Valthinis rejulit es sutnoret; 3% ne eggenje haneur sent tulis ember).

Ember) velschutzegg el lekrepahes ein Belleusen

tem; als emberolo rolt herdettal brounds Time 2/1+

monorth men an igano, somether men sold time

the product to a language et je. "(Days, 8, 44.) The

though a language thought how militables

most toutened may have thought to most re long

21.), militables, at lindetis, how most re long

mos, It hopping megus (~), militables, and made gul nordmotherber (222) un hister and o't me talkengther, of more neutropiersh " E- 3, in his suggest altal as stent gyaland " (~23.), & lingy (24.) . potron, Wichhung attender with miles et matt eller interest birchoulast, minerial 4 of minden - (2004, james, 02.) [(eu,7,51) we a frew tilet eller ordinated, mint atypitis alit illdress de megolles a profitillet, alit eleve lindettable thintur djoutelet, chines of most amlive is gyillinour's beltes. " (Cod. 7, 1502.) " aportel allo a Par elworafinte, logy a middle the is indont, as Esterned men titurens, is uninder, (embridgeningles (18.7) ALLITASOICAT MEG
At megzeti

2 UT surhersky

Lend Capel-1,16)

Tale 2 UT surhersky

Tale 2 UT surhersky

Tale 2 UT surhersky tah. a middline writtend negative Existing at in everitends \$30 Dhun " and wo the some at mondle a gradified hour 3 (tol livy red liejjødejil " (Don. 8, 59.) livin -4 a middle retained. M Husban I lot Pale és a torrengues elé vittés. (Coel. 18, 12.) N Theres alouthoson, a middle ingraphel felicialutton magus melle retter a pioci resolute relicing go um ferfit à cidellete touseitre, pelhaboritates a whit, is a daron how myostromoles igge. level palet do touset hilroni a we're link. * fankemen nyster es tort mettletten sivis es 127 embers of [ad 17,51,) Af Bylor a radalis volutions otella solutions

17,5.). The Autiblicate de shoriumble just mides a robordest megterentre, maplimettel paet és hivon utter a verosbe, gondolie, hogy mighelt "? delité étris hopet require en ligit régions un importantel, egynes meglisvertel. 24525.) liver a lebeto leguninimolisable violentes que ar lightomenterne, a herestern ideológians Conster & Com 8,24) eg goder telajdrenaggal, nevertare villoving hitches segel relected. In evous éliseur tehinteligéres és pas sissement de l'étéralement de la présent de hops y as Mye igije simes more doudour services mert alist & clinidate, and of new Brimmely meretale mines muy berenil . "(Das. ren horritate hogy a line to the 1, 37. I they do wa'da middle elite , it may mes army jelt minuel 4 t 2ds. 12,37.) pen bitter serve. m A made melsonege, litetaniegerelle tuloughis byouttals alstonautaine most is beliefly, unnews " stres & mappy squittly ago ember, ale simblese wegett an ember a lainerent ele vittes. Mas henden ve it, a a mido's new lutter, any val wet es alsomboto, of the

megjott a lottere (Don 9, 18.), was y rems minus as stentil, mes new talje my a mulatet, de sismyels tovolly jetterine cellar elibertes amos a mileit, alone meggitt a lattice aluk agarolles, hogy val volt a find I. Reppyroduce and, livery where valdas arotal minet, a formered thought taibre tingingstogald & orget at, purition and hertel fal a lational visisauger ember, hopy yedfor dicrosege as Intermede, mes of tudged, horay Hus bino " (~24.) judainum vedalaente De ar eules neegypogytoba previtiv tempet arduses fortoo as your tate a foreserod billistourings end ches vel imagtegalte, a temperetagadest, es and esvelt, hogy sever a o nevert neguritate " (30.) es assol liftyles o ver lebet sieros, honeus uson interfels as on steen about a creletion wivel of as new megholigates, is my word idolated trace weer hollotte with him when miletett men a nement valabi inequipitate value " (-32.) es a la son steeld mornoure, securit sen coclete thate & volue? (-33.) De a fevireunhel seus a tempel seus as lived new renditetlet muy a judeinus wedelmeter, undre hop o senter minderettel burker sulctalt, és hadeltale 3t. Cr34. 7 A judosi lutterjentes lundares A lettre AKCh eldigrete tewerel hudson jelentleti, nemens andetal ling pridection me jelentleti, nemens andetal ling pridection me tolin con construction reservicion tout mids wers my a some recent benens anottal is, brong ellewilling wilder state 14 hotel wie rone men a beneute and terjentist well a roman wirdening!

Girden belontnesse françantifeld sees well be a not necessarishen sulgallutott a inleguel mi trislevered britishes mighoditando menes eré-

l'et actornative menile volue pel a vider vollar y luthers, airlibrist es vet, es evoltel ouwant alle legaloss renten felo nemaros vilegenelus ambicioiles, de cebates simbolinder is very folytely as "otrios ève rélailland hitarties persontil uniting this eve peldstland untorties theman letrit a nidrogot, megremusistil weithber I a matthet fairlinent, valla there is recording production with all mas were ist a mist neps dianosépe és a soje selete le - à lotte de la soje selete le la la soje selete la la soje se soje se la la soje se soje se la la soje se soje se la soje se la soje se soj plyon I torrestolet migital shortenchen elitting, way mindereles topoutalistot negeloroca feledus neus le letell. olve. A midnet collori, bulteriolis és civilisérios, l'espectation de l'acceptant files tus elity 712- Sen II. Stargon (SZARGOV) annir winder teljeses, Combotto Francist, Inacl lundy sapar amir provinciona tette, 1 27000 mide aurate it, liter a formbers is gordagos anedejest hiraloutet I. 4 [Driende) 592-sen an amiwho midest in dirinlitted es hiroboltels, a hirolyto unegot nelig & meliding ever nemest, popst is gordage bereiliedet Basilinso vittele brookgoba, a Tengo lour es a linely welte himoreisel eggitt. " (~) 576-San " Nasuhodonoro dironla diches, leventolta 21unsølenet, folggrijtette a nogg Templomot vombe dintitle av eridi mengelset, lineinerette a lively croladot, is a latiney many result brigade vitte. " [-] (76

"J. e. 320-504 Ptolomajon berohoute Fract, lenn solte a vocobret, mej d 312-sen a loling my renet elluncolte Eppitomba. 171-sen Antiochies heller lindly oroutite at meet, belytevallour interest, rabott of randelt. devellal livilaglis apprent, hogy Alberila a we'red livith hopavlatoble, may we'll her an erosels jogo everyent, Kintus "utón as do morelland a range simbolous colt tolon a legerosels a vilagon, tele Rhuddon, anduci binodolour exteleur norvos verneros subcedas revolubes tel o mos malmers ala vivit republil, de felteletiles terreible sevented neuros une, unes a à birodelumba drividi regretet, de birodalumetra Jis. Morrout a midney, neuros collaction, had I tel réjobos és airlirosogasos, le tiroles lélében és a vele moundon brindelines unindenline comons ge wit. Summilyen of a low were leterest and Elines a Normai Simbolous modespier vetronguljon maller typlolol a ilig eggit legerials elle-mobber senti vens voulette feleloniquet, met nem vet fellonègne voulette lectorival Hosfelol a midney inder sent new direct felelonego, lione upporting inormalitate as annot a per-alogo a thurst sirolalund externi meior um alogo a thurst significated reprosputant To the Soundyer sort is made to midfragued, may entitled feletines for terlette volve that As amind, a basiland of a gringer myleton livrettes el modrelleur, totteilet, veus modhetus collected a tothercluse pletoneget, met e breslor colomailes about a diller me new leterett. A rhusias aundos, mintegy 235 sivel a lagritolis middelleras listones with the Peleuslheilte a como a civilización sunte, hogy ha sould tettaled new mortely nyetters ellioster. Ever decompat vol livetott to a levertery callot the ment a midd report were a Red o megvaloritari ar attalut l'étrelioral (162) m diellowa funkciója 77

une Birololas Estelais sursois és la frança elots lelles felduie vollaiséer, l'ultirégair à civilisées teer housen an winter soll take while the foul 7500 alies, va tolice de ahired a heneing myching the men hintel, sit il dotal habilel frangegetve vers mes nem lette stetjogonetrage, ar ister zijel an attile bullebelle sounds integal foliments & magit a profeticlest is migliorert a hourd buildot telet, hogy librigue abente egypapying term as lient, milisprens a typis of ight egyle his cor-leit nounce ale, de o vem abeite. " (Met. 23, 37.). Fellehitiles a nous simbolous Estellie men to a soiver as elso blittenter starteles hiscrieterine litalia. Jemnálema 1. Er eliquidos obst hegierett and, hoen a ly well were classic se. NU undente valo sevorulardo y lettre a vant, subvaron " [lus. 19, 41.), es fengestiven que journable X jets, hogy , journed nee monol, within ellewigei ·w limilate polarhot épiteures, houlvernite es magnority of This 19, 43), is a bildre tinnight at is part Obenne , es neus happart dement has ver living [lul. 19, 544.), Kilon way a templantol, as horrementel a som word by hover, a would care Train to profession minerally Equipment Style Sunsahop ellinelpett an it elpourtulous; 132; ellinessand. fagos werned see detal, is lopon wind that a moyomyst line. Et semeralonet meglago and of Tobles words troum critish estate ermony hope,

tetelit a projemy of reje. Teles and a Somudlenied uspja lemuk (-22.) ert igg litch meg antigtestomennew aiest mes meg and ment sens ment est igg negilathortatte he an actor afia, Denes, Lettel, honem arest men a rouse sindelin selelin verso totaltal egy object storege / at Daniel motele Groungeses (aniely all and mos for reside an epole someallos alchrone beteljaniljanet & jAhrensi Sirokslim atel fur never 700 a side Daniel mujeto living weber telet sove igen "Somiallis" hileterns decarasche a lebete legalhelmants voet Evenal insouth imposan and berter nistent " logiste as " igosségénes teljenése meof varnotif, Deundlautie, men as in sinerher de an atypis houghuspon et gyploutere von seundlen er an o neget a stertementaria moves witinsis an intestomentmental, pur tracise reverte a roma sivololous étalini verroit miss a ungerhal valo liggeleur minel tevolalli. alcords elterelose. The Daniel and herefor undentol, mestocoltise a kine art pro-(54.4) felalte, hogy and a somuellos (Club. 21, 22) anily may never 5-23 St vayor pay torkalitett " your of wisker allofront /s Lighte voltants? A volon berefelo. represente to billogualun which a love along Sudmirpland towns to shirt to mich, tone theat feltelis of lander heepholige. a (birougos unes molitalis trongs Herjentsprek fragere in Junguntage fount state A f like yelling t Card, B, 42. I wal distribution attack. Tota to menterinton, 00 (162) for (162)

a mixo mentinoso " at is ungalar logiali' colloni enlywered, I me about terenteric a rouse term refet, a liegathregischel ellewight an most feletti hedull so along is attaloson a mon megliblitate which feletti to ilapundence welf se trill awell , legy a widness were volt la land fleur doje vollor or weret identilera of real week, Volonnet A romai sirolda sitoleus mario telist sajak Srandshailed, toweile profetolorole formigator fall. mitetels my an intertementument born. A Demnéleure voullard " wiferiche teljesitesened Krista, ators 70 -sees enwellands allegan, hereatlery spil megjalenesénes bajualas amignet livroy your lisque muslender, mindendalit a temp toutel anormon light tamenterene that ethouseshetted ours moleus exalicites, nitem' joyonellages hirallinbutter, as an egyptil igor winter about such megveloutore sejentiai hent thriteflet tel fol augustes. archivery angenteur" minidentialinas sulgren signment telpoen, igamed nomine i a world habouit minter het eve sen vott elegendo midons talges tette bennamile ere, A Doniel - Golia houghilten may pet cong to 131-50 , Hadraums cro out ideasen teljeren molumes ale. tortett, une nen vontes a mids regal, des, hon, submission Sindolums upin territation maning envel up not Olomis depoles inassimating allistics with thethe tileret prespetition mark felting feltentiles autitus, hour else judesi luttergenten le semblet lundorche fullost. "Thinker" uton 66-box fellebru provobbetel a midrogot, amegnes hørether -telen ideigleneren chemitatil rendemble, de iiii-gyet nevetek egg meggenstem intervenciose. A N N w I subject a's 'A bete Gantione tolendun' hogy a ijteta-K Steleness with the felettenes as test went much mayor of the belief by the Steleness with the could south the secretary of th Cheensburg bulolet, any may may a mides is 81.00 (PO)

Matterjeurs on injullance. En sommallos ne vouetant enelotes acrus en tillal ult sel. Mayour, or urvey (a negleletetes 30 moslos horonton itt is evil totall, aros liveloglis, lugy a lighterestern men otestomentum profesiale temperates staljembre un of tishiorese, housen westertielt megfelettellee. A men Sureire wether wiregrow artilosibetts to bet frgyelmen livil broggedts ugylvery vefil is (66) Crobberg ar ember elet asnobit medeterminet "interi" implista writer de chas sugallated sepanol wein belietelt omeeggestetui en jegenet tel, hinas off enelter implicate as writer is allitrages win denlistrago ellenire el helest imeje, hogy ans Ni paramedatarines setartare vegy se men tortares rel unter operajonel nalodraja sidente is riepter dojeler beteller, e vols attering to a pridoragre a buenterry terred abuse neurette colo sedución vegetto mid milleur hotour migoldino menist. Aluisso lighetet at fresenting antimores. horbstrud, specpet a beautiegel, 9 I hotoria west's negret, a beauting pages wetter Trolitiliei enlier, a tomodelar (3004 ancio 04 (35) 224 A terenteles nopolos Bre/ 03 (163) Tota mas vellallisted and, livery bley brodelineally mul belsontourage montelésaines legbols enlimable Evollorites letrories a chusi resugetet, es mirteles Zij whould allebrion tettek 5 tayon dust, mindantini whitelding my wholite (saganose ruegtestarone es une persitérées, valorier well impolantitted a judeinner is megaliented a middelleuneger collowless, terment is allowers. rices neus moradatet et terjentelens vollens mugelymens, annel miteri jogenettige megte The a magin reneral much miden maybelled hive, without et mes suis tolles, line &

Angionen lifte art to coulett Lectroper hoez y neuros remotet és ornés amég tomoderi ." [hul. 21, 10.] " Denns of a wrem and jost , lings beloneged, haven frequent lightentette, lagge nem neme de tottel The delevered of the for hote levered by and that the horane to horan va a most a nouse brinklym etclini har. here few horould " unaparation", vollailes " intends". N herentlemely they poloton " unpourbedeen" Endo giges fel an orten minder leggueret net overve dereluhot igorlellin sippel, telestorie a igorsey mellerenthe 19 fels actions like ihet a believed Evengeligemened Bestrageret Felvere a jot \$ [~ 17.) , shop el uni log totemistan interior e lellrie ingher riberial Towerer sight exerce Evenin ist summet. Temy, hopy weeks " és a mapollo " richiese birthelm holandi wholoson , dereluchet limit overvæ Telebour me løbochet, pajassel and soldel is harddel felmerelvæ jutstel et bileten an Englaning. Vegil, brong montes a monthetot a hoppite rement mist begins contellined a ullower of (a Stlittle a a Screpel the " (Jas. 5, 4.) minge former (dritetella o mindent elrégeous rugallrich 22) o zurigrudig is soh nort schoullendt unir, es soutis is

rous sindelan leigentellieres unpolantions, herdoen lujelentre, hogy or embres, tagjaiban gerjedeline sol svarus na hibril as cons (208. 4,1.7) Throps to relleme terantery & history honstellinely inent, 5 elleurepolieles an ortenuel. Freis Com (708, 4,4,) allerente of the toller willow the los A latin CKish See tomerational Cova 17 i witten " tool githe Its világurolini tob, hogy samilyon aroust is leggered lutorcarles genel & ilderenel " Club. 21, 11-12.] jarhet tille heresternalis Cutubles and or injerson an judionilis "voissa un beire salter & a map jo vendilités ; " subplate til the lujoloulette, long a unto lie non - Aggladuletotoleg direction hall grat so is einethermenyeines a es mivel epènen bisongon new 13th volum map in embrand first elyonor 2 fellister 4 [lul 21 22] volus. Alhogs a hilvet me aronositois o hisoris verens thepotate

meg ne ijedjetel; met clobb and my hall tortemente, de voir jou mindjos a vez. (Cus. 21, 9.) It's mely & heroutley also volue " as when elleure gene relier, & new mount fell ar a ester," more a Trilie allen, Throughous aror exchellette, lings mit billett a fellegge terren might topket a upstorlow whose is now wife word the alast onhew to heart with a heart and the alast onhew to reviewed supplied to a magulat & herit integrale men adlet er divides egnes, de fragelente de a true leady drated magos holtsegene à emberaldonatoit, & birontapelepedes orline and is to beautility T togenheder coupon en reste is magne inthation T. al altelows terjentelia! stall gib jel wil were hop batter by a vallow togethereit, is a hotrier terjen hele mellet " Feres Karrien" hotailités, a mimionariument may of at ballet u trumi " va (Gel. 1,8.) bellet temis I wilderick that ye sicher wilage, bry hindered as exampliment minder terentimed (Hord. 16, 15.), min den progring livier, Deministrative ellevelve & Elus. 24, 47.) 7 egen Widestan is fromwindton en a fild (col. 1,8.) Mygours 00(11). /00 (82) o a lot in nemet TP for eltel molni drov (84) O férselmi és voltsis motivillarget keltseens 2 volum trabiblisses (kurist kegenheldentre.

Sizongors nem veletterett epper Rome indronde, (24) mindental és tioningélétal Illiviais toltatte de Circles engelienous lindelier. CRown. 15, 19. Joh. (Ar temleti terjenbelen irong Romotol lifell unilatelt, holatt e hittarjentes Romo inompolar tirtent. Telist itt veres vollbei teijenhederid if volt sio, homen I same brevdoluge futterjenteril biroughe and a cillal ling as in well's milionards a tensett vellestingualla jullans. Termeneteres es remuises seus circti a romes of birdelan citeliai nervoires a vallori tergenheden nondeliare westles lighteriset. (2004. journs 05.) A(1/0/26) brokelow atchen merroe a Rotors entrovolhel megvelvitar de terjohterlenited inspellentends terjenhederinker gettelsetiles terres tels, I and towerter, the athership betal "Kin hus" eliter 650 és 575 horolt supplication Rome windlewid at 509 ben a nomeral altel felheland atvett V, maj d a 222-been menta moi Olomorrag teriflet and indias rousi surdolouril neglebetoren eleg mennejreger adottel er innette rendellering alehn, ligs megterdlering Rome voio dlong legitlili ancieral, a rima birdely () etelni persones er allomi fomeciallal h endety mondelicitiat a terrelicat, Filericat is ludarcilat, tres egy revends my alebon a Consultate hoters levener interrepor historion Dés ellenters deluté toijent les trébéches hivil * release historjenteribes, The to helter when a in fild veper hotorat [Csd. 1,8.) tetter blug & bler dolina lotinial. Euros my pletos Regionis in new 864) week tegosis I'm Mrs. austyler, & an you vilou, an epen Gold belet under So a takintether oursestatorbatand were suited Da romes simulation entelem randot

a magalfajte Fold-delm epyedüle mai, a liilis col a peluste le venilye more fem Fellote. to a heide, legger leggetet totte. A volow rensen as intertementum of adje meg. In right-tementum a vines birololm, etelui relocitud on egen vilag falett liverott endene, my -velocitatt vilagenelung a rhuan vilagbirotalm, allo-potanod. Trompen a vellari land adja meg. Birteijenhedrate vegallogotanos myone celjih as wet, hopy evel mellicites megologimal, to radio helison in belyrettel hopodets mondetroibet é terrois let. migalotiles a heintergeble especitions. De mind minder mis eigle tomentum her exteres, en est ben is a voissage hivelenthetreta velstlandgo's limit of hilbrunhetros an atvitt extelember, hourist elemen mogil. 12 " Pal" apostolier a Kninthusiation in touchter C) latell the ordin on also fellimedolt ember of an logist throader and sold a knowledge (3Kn. 15, 23.) . Euston & Tones a adding hell malloly on , sung eller segeit mind labor ale new veti & (~25.) & etter elleuses e a hold 45 ~ 76. 74 11hor ettrick minder sirololunet, hotelune es ent at alia as ornegol as Istemmed, and a stayout & Cation Jelima den mage a Fin is albert mage and all with detallines and and all man mage as find is albert mage and all man and and all man and and all man and and all man and all m der mindenson, * (~28.3) suite mindelative morre de deper and the emberto gelvilis rombidoságlas, 940lantondylon, antelsenigher, errely tether, de felt finant ját rombletalouragson, dissréglem, eriber égleller tetser. I (~ 42-44.) 4 M dow quiser, Adam, tild till will, tild, a judgelik ember, and, mennybil esto, manuege Bulyer Adam, objours a likelist is; & anilyer as the objects a menugeral is & miles. per under Adon abouts, lendoni logical on the derivated is, 4 (45 49.) Non , mindungly an chilof or 1864 orniga" [lub. 21,31.), who In emserchet

tomus (~51.), gues suitsèges, livy er a rombourde tes conflictationsept es e habondé tes hallentet. lemaget oftion magice. " [~53.] Chilo ettinil thirtues a mindendron an egher tilde weg hi vem teresélyeredett romsi bierlalous t course, ali a ovivel , area a hetorethel is ently a trerentemy minioredimental polytotic a terjenhetel a " lold negy siele" [Fel. 7, 1.] fole. A terjouhald, a világmente, litereschyeals, a mai Subslans egitler literteline, usuda refordillist enforced ine litte. Euros mes felelicen ash aros rendellestoo let, youthopped palis elyen very olym bruilans es, foregottan ask and etter A tossies holital Samily Sintetlevil my others. A advisor sadding hell mallerdjamos, aning "[1 kn. 15, 26.], el una toroleed minder sir soluter, botoliers es ent " (~24) valoritie a roma vilagouritalist then a to perhalen lebetreges himiluals, a vilaplinatalun his ellewy ind new pengents, By we bilisen ij belgret all els, a crawin politika renderes idejet multte valis. Enrel neeffelilese a crous a dedige as orniget " a nouse vilage Sirolalm estalui rendicas. A y birotalund, lia (televal of eros altorledel believethers, a vilog reger politikaj dlogestarak rege, amit a vollaa világreze " mival jelol; a rana vilagbiodalas little hornsonel ellerdidis on in plitibili allegint ambyet collos a menney orne of jelotes A terjenhedenies, as ell quetter initaringens eltinerel a holal ellins, mindenti elatet mysa Crallingy a politilie's betoling rogs or my tule sommer a unidenes alrowed leuri mindensen a string vily Girdelmison, to, met og crombined sen sentemed be-lyet as malanton, lunar a villag egyetter maritime mor mines militagist algorisms. In embers suitider on at julents , large and aron tule, dousagailes huartie blestus, amelyed myfeldent a come soso vous as a ten omige " [Cus. 21, 31.) more heattel ofmig a roma simbolin come lornoto ber Junidenes (ité beligelis majular, à mideres (87) locat week,

lagrimolous etelens mersin I , Var and setal meghetarrott y romollistotlaurage a si halhetatlaurage sterve "(1Ko., 15, 54.), lindre an os asvertet 149.), y elvoltomos? (51-) somaie Mes er a hold es a " whol" eltimerenes as elofeltetele. And as emberes, about, new lennes hajlandis feladus somelyise juha hogy a truci ilégbirdolous ételens menti senmin's is mindened betweent, and very veltomed el an un almostot lendere és felottre a romol-hototlamiget és hollistatlamique , aus que lennel vetue (42-44.), hi lennes vetire a many sit a nyrotule. (~55.) Es igy eithetime volis a I " Down Winter altel adolt diadolous " hold is a nobel folds autott, sejelentere utors at feregesto very velorintelen, minerint , aret, Atyon fice, eiser deligated, undithetatlorue, mergolhorus as the delegation minimizender tendra, larger a to mene -Expelies at for sperfulerefred / lie for often light (200) fa menulysky lovo / brolle volt lichertook. Hope living (Solid mit cithetter a roma toutros) vilapolatu, etelini nevoi a polol "mo alatt, etts haront vilóguralini ambiciobhal rendelle 20° politiles eis, veresteson a III nemet Sirves lous étalens norvis, out a 4 trovjetunit " end neve sett over Sindeling Etclien reciós altal lételioret Jemser che millionoura exprentité rencentraises tobord, and phrostulut new hords Supertomentement, apoloslyminelose, adtel meg, much a lautionel égo tires toret " [de 19, 20.), amelyber a a hitellenes, intolotor of, Solvenzino les phones of to (sel . 21, 8.) lund livero, and hichards hite lelinego rioldion- svolle, & nom len negupodalums aggel és nosmal. 4 ttel. 14, 10-11.) Crollegez & liga toward to vilaplino of policinal literies coloriga logical leggels direlettetésèles honsjorallisterel l'a holdet maget is a tite touble vetettes. " (2el. 20,14)

Sours sungle as apolicipaide, minteliherren Col. (82) 19,11.) & fan Isten igije (~13.) Inegjelent, filler lovon (~11.) ülver " incenniger renegel linettes " hirolydund "Kindlyo e's enduch the " [~16) (~14.), és « venes' mejette « a hirbly de , a reverea letolusola, a notodohat is a solyahr. agentel a latte, wilyer mores A neg my our negotich " (tel. 7,14), a Jelientetel and melitie Bedding with welgeling eight to neppel on it templand of The 7 16.7 8 Entitle outper a where letter outglobb ellendle (~17.) is & swhim Totalle williams? (~15.) A totalowing and type make vold dedictable of the lay, (leutron) a litetleup egtel fathing time the hur free soi a down payontaly herestil expellente Cinjohentest pringing of stend forte sery ver lette & Da. N. 18.), launtelen hal hury Jaspis lin is a Erandinesshor. (Jel. 4,3.). Sand veriety til be as a on a hipotomie vernist piege theirs in a system in the line of th y Down "every direct to a whork's subrad his is repre to be intal meg) an inter stillet down liver (rel. 4, 21.) gette lette Gel, 6.1.) a al a viva love schenegal a libelit es an enekals der with piget? " (~ 4.5; ligg " a hold a vine lault, Telvegge a 37 tol and, hory, a lold negy whener oly eved from 3 to fellitelanoist house and long 39) (A vegos gyseline utin pedig

hon magnetilles lest tribles de leggelundert luly del the a lunder leggelundert luly del the a lunder leggelundert, a pardagos, a molphy es a molaa verterel, a hotolinant, and the relation of the the 15.]; hope at many the the state of the s portor's apoint in autochof shirtmeteautoliet a new as withou persetjet lands life, a few lover, ulo atturition good lipiddet (~ 19,21.) prejette receipe , a hot elected emberelo deplimetterestorie bristo es leglicogetto 10 croper & voltal. (2004. January 07.) (200 Kiemslendo, hop a herentengreg mint magel vellbrildet my heters of entités, Krintres malende und de jos neus volous vienosios nom mellousi チャ exchange a torradolier detail all dimerciale relay valoriest velous; virryly reces, un titolines a terradolin' eletter volo hitelijentisker, gelitte ung , houen , minder birodalan, tolan is ent eltitlereles " (160. 15, 24.), a viliquete a steined who biddes bay " (1) - ali " neg he tolund herebe veri , omoglande elle del 4 (3el. 11, # 17.) to disthist will welled . (Del . 11, 15.) must be some to beneficial hijelentité long la villarel cel, à ar egen vily felethi nolitilisi lietalous to uel job's atokhie, megrecies heherbid homolfes a bitolis not pour la houtesturbel hishomoltes a " hitely betterier birmore datt nowalisseament minious rient theres, are tudotres hours emulte teriors of ne of the men its cont leinoms over & of homes [~5.] es a enter of homes viving a below to mention, de a babil eliment elites [~6.] is

Peldal a Copper is a forever of unottel , Pilottesured, lung an a little may életéles aut 3, 62.) sundte, lung lisemolneque followed "Crist. 27, 62.) es maghétél ot, lung a oristerre a virt lonnedus nog velogy as à touitiens or odonneure éjel, el logist it, and undjot a negous, logy feltomealt is as estato liteles governals legger a cho-nel " (not : 63: 64.) Minel " Diens fellous las minels a sir orios ribeteles lett, a toposed é, a veinel 4 rd new oute's a viterehuel "t Hbt. 28, 12.], may since de, hop undjob at , hop a o toutvouse cris.) A villes pedig , ver veleladet, alver megtanitated the to eltipate en a his a midd a ungi manig. Nagymathor 3 willist the metric lestedown to leteril, nonthis remin little juits is the whole a leteril to a lit mineral little juits of the mile a letterility lett make a levente up lit make a levente up little en applier little up little (84) Ex idealisted and elitable feldemeine forther begins school and order mindere, mindentes line elvenil tolies mindre belyet, winder wint durent " series better from Aty at hory textre any (a) Lines times with a stage legender (200) 17, 200) L'hren an a mentet legren Levelit, amelliget Drem oh | homen 2 stock habitet " green of.) Pad aproted eliment eligades meloholtes and a month of months of mon velet lite, huma 2 mids ere vouotlos hillers po

de lecenting intelientences present y Peter prontation boult Windlies woods megteriterelus y femallt a frent teles mindrolve, alit hollgattes Peter be. sedet " [Crel. 10, 44.) is any historitation lever rouched been lever to de la milliontes, lang, a projuget is remembles a Sment belet ajandéliabel. " (~45.) Derundember, a midneglid valil therdre wutel Dete of gentler, livery wies tentett meg proponychet. [Crel. 11,2. 700 mg ervelt, hoy, he are sten hesoul's ajoudation adte nelis, ment a benento mythe ind is, warrie with o', lugy an Inter estillhatta volue = ? (~17.) Eres hollatoro megnyugostas, ? dissortetted as Istat, undre, ling event a projesupland is adolf as their migheres a detre. (-18.) (2) A intotomentumbor, a hessilving ennies nego even geliumbre, eg, ar aportelos crelebedeleiros, molo liney. be, agentole levelelde és eggapulalipmisul met timigable renderted. Ereknes a pembicionalis mentrenot reciuti inegicleration eliculte volue y verities, " whole verit is limited, be as utilstroler nolitiliai coloretio erruéheres , jours Eletrojes eximable & revedeble, agritali eletrojni existablic, beneach to as lowelette is any a grobile son's be voted alcorde semmiser sem gototto muy a porteros Considerant, logy a To a funticionalis merhenties very a tollo terrester pullaritions exclusioned unes selection talattories a populate a levos elett. And se rettinelytis de a nomorabon noveliedo a gonon 2.132. 20 · Asslitterjenton funccio intercencementem alquel en digite derote well. Egynent, a relici vivilla athur nevoit a sojet byper is horomotorspace terontell epyriterlies mirtilies brungedon muy I hellet jeleute myst a tour adalmi trather mint tertiale utdrivertan aboutered a tous address se ul's languentére dijbil. Monist à l'Armai birtholon thraddenten minden togjet beverteinge, an Arter (92)

emberé ve limo romames no come les unes alonnets tulajdouréges, liver termératurales este creletin an inter aver a romai sinodolon este creletin an inter aver a romai herontemporatet tan "hours romanues no bollet tage, mely mi nervines aboute. In igo herantempritett der elitaba a hit is a neutral allol ome tritution billet hipeure a nimes neurretet, refy legelstir annel alegist. Hogy beteljesiljer ar inds, minemet it véloutet neurelés, hirolys par say, sent neveret, un tostano volo vero, ligy lindenth much listolius delgait, ali a sitetaglol an I contellator vilagoraphie diete el ohet. Alis lejden nem voltel into, mot petit as the night. [1 Pet. 2, 9.10.) felteterit a mid En Literallon a mids non annue weenthe volo wintegralaist. hearthunging withingone A vijtestomentumnoh a westbook fundarojanok celje vedelinered inesterentere wit hisacilas solve hirshlet, a herentery livbe a fundar show intett cumbleled is evelues a hiros trabalable volo juttilordest. Lengegelen a hithertreren hand coo' a harming proveddence wit. (60), he lytertam entrement a Roman Byrlalan solling tour externi funting pool and which to solden the solden to solden desper court of any the transfer to e meurouthil adealis to a here to put day takes or allowello tomos collow new letter et ter sondhet is beleentre à judoismust herenthey collowed macrones CV collender, turden enter and Inter enter (27 m. 13, 17.) Meinen homo rommungleristrand, de Egyettesges er egyette.

vermed werest hepresi, mes mental stated to leternes. A robulgatal's tarsadolmi rend inithetet les, next a nèver rossulgablent volo ide ode ungstone elengedistetles mivelet a nhue & gordes to a messay tous delui of the seen of course fresholds the kenze-ledvener Thelieur his a literature of the state of the s es varjas. Vinter eljovetalet Ba mepperdagodos. we mig and new is almodoried of gordopok belod as a suptivile tott delive zolvonttegely mi - (2004 james 00.) hightdistra, a romer to sot feldemmel a cetterdisch Der ar word detet (2) (69) to intertom entrement a romai sirolation lay. Wes muchilleto taluntaines tertulete eneugenithe toreger westlind fruitarioja allije ar volt, hyg a transdelinet minel holehrungold suborled topice a milidentine vine politice imprelinitational, me allo is be as atcrouse outlery, és aumo is a legispletered formingst stritte? mugheld idealis tarsadolum stonot noni directo vog a nein as emberch omnegula a hearternységet T és colodins tolé lubrers, an eggé un ahant és à colode tosselets Tord annégles l'élétetures l'enflitentes l'élétetures lenflitentes a loverly vellossel. mint alyens tured my felelier a crous, thintes; about's colelies, as mot a crown, a myste as mes, a fellsight very a legist character cicleliung, ting 10' politilizate qualicato sociole sociali alordo o felocatervenges i Helbers " Ann lecuburs

(21) A right amount a middle mente may a laproduce vouething funticipieral deligo as wet, & lingy to tais adalui regoriant beltses de gyphocolasternal premier ellendelbulat de scolvedjenes derman recentles. In encol megfolds idealis torsadoluri deloputbanes nem leteris midt vollas, luntina, sirlissio's, housing a mido esseguetation notorcial Wilhal es allots terchery repethel a when remet & gordogitiel liver to interio jogometra. Got teneuteret a midt ver eller a rhueisi. wholm etcling vering detal terrent hother intervenciónes reintes finites, renser regular volt inegreculistile viget shroller (morningos) of si intotomentumos a home temporalesse (50) vouethord frenkció jand sélje ar voet hogy interio fogometrajet teremetranel e terjuladément, mely nel finalithet a whose viliqualing historie & megelegitise hiperte. (2004 journs 10.) (50) A bisodolon Schitters de Ta nomes Surdelan Etal N B rela The Testinating toppar a goday theradoling ortaly the briefeld by the sind on terently entire N 2 neweren listalled ex ordaly unduralen & a rol-Inolyplate und her. Erelen (2004, journa, 14.) I So sa töldre lendre vegy annenny - sol, volotogóson, - 3/ gyal altel of Callog a nous simbolous exteller ment alto (5) me pendelt if texte mention for a yeig morets get necession seteljenteles, housen a se new tel, entil hoters 3) minutine til is tely atellet alson, ling an atten properable, nor unider regul hotile may enable

elvetre a a la colort to rep emudrot is 4. mércius 2 Argote tomarten & felle livel epyrotent horous, hours let elemen to est " ister", limb y veve school " [mit. 33, ds plu y minderlists to [1 Hor. 17, 1.), 4 minden [1 Jan. 2, 3.], ah " elvorul an einder hall De new lathold, atmos este, de nem esne-Cais 9,11.), lived a area new lathali, new lathelie of ember elve. " [2 Mor, 33, 20,] & "as " Iter lethe" [1 kibs, 1, 2.], andly an em-Les setilitate & [2 Hor, 31, 3.], y megndellatys " CBrt. 6,34.) En leliadothatio (31, 15, 51.). I muly " malles " [1 Sou. 10, 6.) Megallanttlates ways an injectementers , atyo fines - vont leles 'eggige dro is ather eleverta a destomentum i'llette, tolg metel in lingely sen n destouentum, ester-end, hogsalottido leletreps mind howellen, und provetelt bruston. Fordail, David nuglideste an Most, hop elucujene a Filinteens eller, " [2 son. 5, 19.), on who neder as lelette, hong mengen el " [~] mayon allo a 2 lelle nolt oscure detal. " [2 don. 23,2.) Evel newsen - tolon a menunghing long in menunger what howers. an injectionentien a letter lagrantettoilest a menteel re unithetatte, Enellett toute a cles the not, as when you are that a new mitted as a heresting experience mysellies and a rous volled of he towner then fegalish he legicials allito to ve hours get, amyle, hory es a my belettes rounde teles, duron à madeto son letreete emerce a ble tomenter sont floging testequention " Don't suit styres onepole eyes a (96) 30 ale a mil und Me (5 kear, 10, 17.)

houliet rising weelings sello'l linepodet publicare med abjustite my " otet greenlanding, Day of and hardel (1 Kir. 13, 2.), de and were dozsias len olting a rate timperers, majo -), Hovallo an wirter lensyste, luy, , Solomon, a David fra em I have ; mer it inspends and valoutatto, és rich atyla et felipited an orter [Hole 76, 61.), mes as y liter riggis Salound never may fromak Javar, logy my mital moderal a jude much to Cold ellewident felalogotes, fren " megudetisi Flindlysi " mi usuage, odos negeloporo oteto noutrustes. A mido mentions major por intent tohill " negrosts - und. Egypert consignite poldent, livery a entitle weeth, hopy when an it megiolities Circle 78, 35.). Horsels mayo an war is a may volle and menete, most: , . Ne US; most en repropileles - not as ur, a to magnitud Etre. 41, 14.) Tovollo on il al in a sulphize, Dalad, lon hay in tent. 37, 24.5, a about tellowing (Der. 30, 9.). As just, aura juda versoines usualgraja Dand a is mollinare repo é ondre a longhoroit, es entre el tanicol tey enheliched maximund, E vous

a bereithingery excluse mensil uns new ar otes Consideration martelles ableted - mes es nem is thelly - losses and an yer and ar citarthe neit lightles rigie, andy sight mige, and a some molant nordelint lite, cuten er eggs fildre. / as terreta, ignorbited (2) as In winter want hindurisage hicligable det lenregul prostemisit stelomentum Sompluttoson d. dete meg. A luit novelije celjabel vancuag verleges helegiteschent elinin an epen nes neme latters a - hegge (2 rioz. 19, 11.) tirsen dorpored, villouland, him Jolho (~18,) liseralle; 905 7 516.) of " listslyer" res smelt an orlend, es on hougo on takelt veligible blooking a wip lellewish ister-, when o's ends es velil, is he as the hoes meg me holyand " (~20, 19.). (140) rever (5 tim. 5, 78.) megigette Frommel, how anotatit thurst neld an it styped fraitisent und trans, es as a restrict alga accente rangel nels. (5 hor. 18, 11.) I finders les on hom I, wis auchbrot a toro gybline morely hicking thetett, 0 (00) if h int souls profeto mining duch the cesti be light wholet well he finet / a ridory toil pures ofonos apens " les anders , about meggio vendit as . he a listel most indigital is all On hon halling a nep is luggier mindie (149) à theid valourem birdelou allem news in alest

less segitsesold generalty top proble ung gyplinolei, row mindig riberel. A row of wither ruppolto", a notette of a lindly namelyel who alie pojot figure werett, , endled unpollities a beautiful hotelone gyderland modell, (as Chite goods (2) elected t. Ary otes tourcuteur was Ur headly (Bet. 10, 16.), while (7th, 50,6) a repelied meeting son of the 3,5.5. a little a lebel legunsoish miter to torot es as in anos a judoismus entelus von and holad termandined alcount celes tigos allen inter on ar with al a very listite liquelità townstand new as white , hoven a rep who oned delitate be, ausly readonal as a bedenveryor livelliste tortier, eliclese Edelish as no (6) A Solidayinsda in telutitation observing I made he logs terjan meg, es under model a solvangol to es minden uthatmagaille frats it of ancold. [Eel. 14,6.) Howlsonbey and Junggold by venti a February severt e Color (708.13, 2.) lingsift's here't dide es Deminister unale doloja eller i es histiga e lulyid a Baal merade Ld , a Solvany graped nevet a projectlad egypt. " [St. 1,4.] Houndardon expelse ones lated fel a Soliday wolor eller, minerally min den this megneggenil a mys solvenge mint nes horight ar o orbite et mine seure et Loven sendues (der, 10,5.) (Ess. 46,7.)

EroSolit mes. "[to 46, 7.] Negyedorben pelig. mentin gollette mapping a heidest legy ashal hat a unpound as enver interelle, livery elletionate, by and meginnetet vetil as here't es hatchinos se's megtudios, hogy as the 1000 Salvaurai) anya luisarals su and lojobel (wagish of, acounte - Godiff 64 fact brandelin h ulgh Del. 10/5.) & mineral touch a terentette a titlet a " eregival, à aellotte a rileget as a Silverezovel, is à tejulitée not not docendative? delyrosa new potalet histories justin statel war sizes to seletatos be a me and Suttleteller vegy calls sineid. wine y unowander totineleus a Gentlewill at listerness (ten egyediel. (the. 37, 20.) (103) Olde o broughes a volide totherelease is vincinging Imphibiosó reenel j-ks. 6.

A the a negative enemoused a mindeulati vister " brinteleveled sol tablettere igneral beharder mirel till megtertest es ungtoleuluto regoliverenen tipus, hory mosterence armos laterates, trops veloson schovetheatt very schovetheil was heitre mes at your mindenlotingarios major, E wouthousany as wrotto a new telients (3 Kbs. 26, 14.) is fel as veteloit (out.) (a move bater sego louslost sociation right [16.] ellulland an elleurezers elet es and undlinduck non tal (12), a lobbit new odge meg tomees a told faja new adjo me gipi unitaret t20), regul brouble a recent ve-[21.), len rojus somuls legger, displace break right, les allers, laste adja she [25,), and I de non eligenies my (26.) mercuis a liais is languis laist 50,7, levela majortataita histija un onlogis! hat as holte timbet solvanion little hounding (30.), wanted mixtop e tollate [320), elullent duet a. voybuy never tions, hivor apprend whet olet és puntarappo en toldjuit, varonit velig sinteger (533.) , a menocalette ou vele gyararas 555 ellenizeis tilgis (36) elvermes a proping rapel limit & ellerseged toldie mejendett blar. (38.) little joute pajanak abrevall tot when Attris erdeln lighter termetett folomon exteler, and egy togalhatet in totherebusing tempt, Island solutions solutions sinteter builtet New levery Sintellations beblittett regative to felvermed to skitch 17, 17. 7 awaly as the

tenden exemeny, aston as idden, as in egs Solomon boldo uton negotive enemanglor, esperdip ar onep latternalisation betyourtet. mondre, hip, mivel new out my a o der delect à moutiget, elnohantjo tile au prisght, es adja at and nelpjourd. " [1 Kir M, M.] They hit like a sintetend's crelebrate es a sintete limite idieltholds, ander will late get , ligg y suring bolown il seem chelehan as Dander, hoven as a figures, Theretol no litie et as omégo, "Robremen [~12.). Hivel a hingly of hongoeis meginden table, trop Solomon tolde uter a oney rense, midas es madre mobiett, at il mepigente Soloenneuros, hop , nous molnitge el egon modelino, housen egy neurologet, di-Soloum Canal Derivaled (100)0 x 3dering middle electerdies aricognities an wir selds prijetoral evet el, ali " egredul morals as me justite hours, ming a Back file negoporaturemen weltal. " [1 Kr. 18, 22.) & cil-Sol seles ourcetette ar ilis et upy, way andy inter a regulatione time " [~24.] . Clonor altal telet I, an an Irlen. a toluburgimolode, livitof regitrique a Boal marie reggetter delig. De nem jott mo I delet. El 26.) habe all climber, instatalie had to exerces as Rila aldorstip , de paletos home est re no , se falele , se ineghallystation, les liste begilségül a citer ; aten made, (~386.) " long, traje meg e very way on the an Ister, (-32,5) the donal a un ties es inspendentette a égéldnets. (100)

lot, a liouelet to a prot of fellingette a whet, amely an arthorn volt. [-38,) tilen er lette, on effer, where are well, were lagra a la a vote 1 " (39.) Vegent elfogotte & lendudud show an wer yelve meglementelle, tortentel, gyoing reglaritte is selivorthe (tre. 48,3.), auter wijolus hindetett mies eteljenited volue. Tero. 42, 9. (00) A tortenderalus intjoy Tortens little howhat medianismished mage auity feliditte long a vegyon eld en lionguet, as mind lige bell a sovele, andlythe mondett well, made, Dide is minden news clay, Hathe mighillye a Orda bigio in inder nedelinely, analystet neli nerson mondelinit , hong hi-hi megtorjen Jarol. " Czer, 36, 1-3. 7 An intelay men tentilet modient, house new also an roper willeter, , Dy a no felform as as himmed, ande luitesterned statis willey hiloricadis horappar [9] Bhruh elstware Bere minds benedeit a living sol an in horasan ar eggin view bullettere. " (10.) Too Offeldbul as atter starton enteres mid text -Egyptonthe Komasing went alest tettled ring 40 bor dell, mit a private words with housen mest an in evel wintette meg mindowship galis litter ellene " [4 Mbr. 14, 70.] , mindre, lagy many lotios meg as a tolder, smely felol megale (103

tott atypihual (23.), a purtaboy bullound el or ok lutterteil (19.), finit wadig, with a noutres bujdonnes e puntaser regues erig wield atyail partuallulare was mutale my mee new ementalnes ar atyal buttere; e untelos, " (33.) Torobbo Kousen - ar, a hely and a the ellewitett " [2Hor. 23, 20,] - elleglation were aret torters mintery bet nor er delt, somittle sandig, net a Enneurof Chitteurs, Periseuros, Conanciaris Kluveurd es Debureurs tellevilles festettel ly [23.) hovem west as " by elevater nondeline reint, , were en to dolt in hi much del a semilitteliet, house, "lononlanon (30.), hay a tild juntovo me legages es my ne whowlight eller a meri ved "[79] y my med megnoporolis is substice a lot N det, (30) Torollo Minerie lindene usus sias velle be fromound 7 [2 Kir. 17, 6.] sednel mound, a livelte el rempurer most fice vetletel is degan istanched tinteltel; Obat, aron as yester er who his muyenpromoist, Geden lejete N unila implendente a sunggette , hop a he list was as in, wies eite the minder and mies adde the as it a Midibuital rede " (Bir. 6, 1.) . es led cours a elign melyelist senelted melis a (100) A totendentis alguete implebitetose will any minder ar is its about merins

debithats about himoidouitally a negitive vold totterelin erenewalls, and a letresto hall we they sul as all abouthered impregit Unlara. Middenellett lives toterclui lender ungleletteles of is iltottof be an ote tourenten minder to murel minted and gottes as intermention recroired. a wyell hitterjeaten elekter clare objet in is come tel a my plettette tempt. Poldone belowing his unte Abjetter, hom me legion a les ligg seteljemljor an ly sende, andy det as the line fold Silobor, reget as in berede resent, and in 14, 18.) 15, 25.] Ever welled 1. monteinur torjentere, vot, (loss much wine a textre my a ser undelineit din , amelyst on it and with of a 158 (2) o the steamartices with inter is wetestet morriera and chot hope with lightetiere Lital mone now jelele in arrhabit letto a facust 1 torbe I new with around a for bas [246/2. 7, 16.) end annes tend Enjoyeton liel though in an sen mustadial Tovosta, minter a hojosof i soues

tel a tengente, mennint annal historgères. (Foros 1, 15.) E anda hatarine A leajours may felelement feltes as Mer, aldrittel aldotal & logadosole togostale webs. " [-16] y as in wildte of long creleberge mideres dolphet " [" Moz. 16, 28.], as moult to, hop, y he a bild mynyitie majest es eluyeli lastes on Un. " C-30. 3 grally mig jelely is and that, postere retire when well maken, ander a voldsdelen mivelin vem lebetet, aunt is a litterenter wordy anyty a vewaddress sold mergenedledore & [1 kroin. 16, 12.) , an Mit anddoth delgains vold benedie " [-3.) leletelt planowi. . (M5) entel shory a vide " pix" modern neumal news was my vellithets cirella igests is vendilt, andy elect a mai generació una beyond, Eteljentani. Eres social, hopon thegyelsy folythot, a roud librarder formero the myst, a purtit viet, tooked, ar ami Weder wires Jondone . [Ete. 41, 18.) A musta ber cedrust aliscot, mintent is day get nevel, a littender plantel signest platent and chedund equit, (19.). Hop metadjaly mindruge es! " there mivelte is terentette (5) & the instantamentum (tolked his Az Regenziez ujteshmertum srogshuminio keper

litt negany, wet igner mayeldie our an un aum a lilding. " Bt Mbr. 15, 4. 76 Ha me i len volati 1 oromes rugino my lies whi (10.) En light a megang policy toway ten. (306 36, 6.) milital ides in mys would have len "[800. 9, 10.) megne would a hielt militalist [700. 72, 12. improhelitie a no kejebal a megery 5, 15.) is new, uthonsey being felicitles lebitings verint, het sevel very het palamelfichard 7 [3 libr. 5,7.] vogy egytired ele lauglinttel " [~ 11.] Végill an y ils nten as injete, ling a mentar bejo a fellowing trong a negernationer drom of mindjan topy believe a might lindens a bolly of metaduline a nuglistantile children (dia. 61, 1.) livery impringentalion minder grander. met kedvernedegres bedryge till å rugelig , de my vem there, as is light (Reld. 21, 13.) An elugonine = negety "unhight, [azz, zt.]. Alward a negentrul med new low wilness. " To 28, 77.) " (Slein. as a jstetemberge meglineti entino A negociation redoluster as a ser a gentingot In ideally her word , pelen ide! (A)

Si, somines nothersto is respondent anse elregiandes is here me it , hopy moselheren inclette. 25, 35.) Ha on & styropic unegange me inis rosuntes, a huntled every bolevand valount E5His. 24, 10.] + 44 nel (12.) noprypytalos adje inve (13.) A megany rigoriania knowlyng (14.); and a worker adje my as torsalalin outeryster listoreneutun Stertomentions the and all as it does (Mit 25, 23.) iols involvered a tourdalin' outly 3 in wal godovens long u be dobje nogé a core a botelet outer bornamo and to ther, 15, 12.); at sover juliaities proces for soft of the soft of the E14.) nee hobbys his a negling , wet mysing st. I vry [Rold, 72,72.] of bbs | Schodow 2 sepeny porting new jelentelt vadilious his hiteletters goody ellerogo.

touthou timingle med viene wherevel fajeddineryd liner neglentit robolt may held with wright with Lan " tere. 3, 15.) et fel het ome mile fe's a regenzel and or ton's ? [~16.] Hayd langegales interest Egorsetolen whahus, lings , joj a leaving heteroretel heterordinal, (the 10, 1.), mes disoutiful a gipergeles a towergleistil ex chabolis more regenzences igovolgo. A mide in a meanuel landidies neurot " neugrantal islo" negliorelitatet xeberios proleto divilte à brebettette. babilor radiophil harater midis and a gotone bellet, mes électes " T. Nels. 5, 3.), au és " , mind merelt, wind which wind to I wind rologla bellet admind " [-3.], , issay da bellet poured hailet er leduyerhat got voltes are rosulgelesungis is, is view vet erejul and livery my selted heragic opijed [6.), as negledate an elstjournes es focuserels acuits of ety julliance unsore's losted. " (7.) Mojet langua, hoy a meg alwayed wells aron middles, abill a propernyolite in wiltrette " (8.), filmilitate shir, ligger in well merailet, out certificate of horsitrat " (11) Enter elilipsel et a bembest magicalle, hogy a vimordjos, é tolis nem vermes besse mit " C12.) Velomias, megrate militat to as involte, hay syram in remon les andontes por a hirabel à soggette policient e semble. I (13)

Sol Ebe, 113 +) telemelis an aborrough [20. 113 +.), ling offictions Coursede line " [8.] - alice Deviddel tells - mitters and mid ETPE elsuyben renewat 22 excleher an outabligendelies hel members. hill sistains jublemable les vens nemberilo Romai Birodalon ortalye megtelette as, to endels nel Mendelje ale a now CETPR net a gardey & voltes emplos endelie brindlery functionales bein a wide new egyis idegen malu mond siton newester el, elliences metrotianal mobaltos nepkens a hindelow, ligate. gordsystems a negitime nide of an destamenter funtre ording e politice merhent up hogo vel under welcht lister was related, 30 and to linelin line Go Neliemon pollete ud tell namueldings dorlos o sar invendelleres himbre és artison of developarially

applicate mais muiden hop voluliare elleuregeit? " TNes. 5, 9. J. Torosta a gardagotive limitet listelevettriged al tillarle megneseres marke of a throw a nigerigelle isto indictortos torradolin' boutonselv a vidorag linester, auchur Elwel judete fellette unspained a header, hory a elyance as olyan, alm' a mejoingt myoursgotte, regedonder obs regodorts, relogs is hounted rett. " (13.) Es of to secret, is; at in hon wen el balallal balgon inieg. Gor sking a negotive cremenzale mindage mintether alleteted be, a vinning portion exercingled melia jutolimes hent trintettes Ge hund, hay talines unpolucion un Chronège news crelebolet, an Ahra and and have mapped my cilus made lundy white. a destouenteur estelui veros Temoretera new Tetinhetell my, hope an ne torbre se roppielst, unvel te rigerett an exeminized my tit it will hole juda muste vetett light touch viewe is retatle popular. all Ist a mindennon whis elethol mid a gido tilenelembre mentre illetet, ignelest Colorolan moder hypor untir delyou plloute way orensey ausligel sell lag megital min minds bout palis , a 4 Estin, 30, 2.) ternes an richa

a rent taker. 23, 25.]; and rendeleded new at 1 not & an o posserviolet mystertiel " (3 Hor. 26, 3.), a expedicated a correction, maplesty of to telyartic and " (5 Hor. M, 13.). Emul mugle letter a un a judovita laitburgs roplat kuelterdige hamilies a moraly et 22thor 23, 25. yas of totogen seen at new vetel, seen under New ter seems, maniaily monattaliens tens (~26.), not ad nehl slegeres [3 hoz. 26, 4.), on oh belijetens hipuntific a stalines rado (-6.) meretin try a punegally a in up shorttelevers logrand & juliail alletet (5 hot. 7, 13.) 15.) * 15 tehelmi luderej ereminglehitsingel herie as y is merigete, how y ellewere en I of ellewigethul, myourouten lying and unjourgetailes (2 Mor. 73, 22.), liveleted oton mors climes, elhullouss ettetel as ellewinger tel beginner altel (3 hrs. 26, 68) se haveget adol ann a bolder, legger new men at by of bedjulion (6.), megandutily united a map that, analyste melin ad a no to to thot. 7, 16.), who lime as Mr as Thylogerather, windows time growthe that minder very living, alist time aboutte (5 Hóz. 30, 3.), mes he a la molère a ver (~4) alline old a loldie amelye Shites as o's atype is blue frejos and " [V.), (hos) A herentery litterjette colic a when vermet my teremiter with. In life tomention when "intendt" men labatett lision veveriore lun pletomentur mids , und "- val, ali title most a voyel listile " 53 hbs. 20, 24.) Hopy of mayer may laboren teres, fildel, is a tibilities moradus my loste T. Peld. 2,21.)

an egypiten muy bollett volve topoly a the tomorteus mivolles es hi bellett where coloritario a noma negel. Er ambon estrulte volue ar injueller some til light enedelet et, morent pedie aladate no mago a nome named implement se cel; et appours a rema hirstoling new roman major men libelital bothe be egy ellisteleathelper , ister - und, trent elitetenessissen megallitersling a torteneleurchhas moduered new vettes at lutter jenter mentions Estelled men rendellevity in desnow a hearthy wills ideologicated hi-(Toh Statem enteres britistalmoised is litely levelstimethet may retire a tortenelsmatilian man heriet beittetong. End mind buchict jellegiel, ar embred és a torsadolong eleter legiographis metallier, encute municiple tes, illetve venelyel wites; Emil ourse an interpreter un jutel man is is britises aboutely is to some filities gellevies, beteljenteris a beenting ideologia men as egy a holal utain, mughotororallers the patter being no A toterelemethor intoloused of Sinteterate mellett as bestomenten is & a total de direct le augustad es accord toda hatof se hory a romai bierholein nepányal belyrele sty witatatalon Tivet, hopy a 300 eletis triby meleresses res. Tovolda mig a made un a la selventet ness mont vollar felelineget, a mai men-(MB)

pet ordelichet iggelierett évolugerteur, a vous a some i Snorldm godag torsechalus our tolyai irai évet blebniger és Ja mig men lettere, de mejallitando vino nomese endelient envelopertelle. tousadolus maters J (43) abutult Jutalmalia & Stratellerelie, de eres men lisporolothan aller ar embered midency lold' eletebel, of mider factor A juda grunde welet hit jutalinard already undowshiel a envolted, and an ulin not meret & es paraverletest mestarties, ingolumn len " (2 Móz. 20, 6.), mindowhere, ality huestasjes es teljentis an Un mider prosecoleté, à nouvell minder Holly " [7+5H52.78, 1.] [~2.] midois, ship engeduch is religious will tietil el (765 35,11.), un'idorof, alustuel d and towengeben von zyongorusépil & and gordelectual lijel is noppel, trule. 1, 1/2.) boldry & C.1.) of hunder much jublan nevere-red levered (5-3.7), an igor e folden megryin jutoline " [Pild. 11, 32.). (01)0 A told lingue never, wivel " mad find a Badlohus es on ASERAKPIAK moljaltas (Bir. 3,7.), beloeged as its horage illevil es edite det perontomia lindys breich alines myte " in melos teletues neven na feggret chiefes " [Fres. 14, 21.) redeletet to dipholol. bientetere terrilaters an our as paronerotte in I all a numbatet megroute Gon [21/2 31, 14.) a liture metaletter fil movetiles [1 Mos. 17,14.); also men hallput

an a mandre livery megtestre es teliquite min igor a & iporségatil, crelebonis devoluées, és o vet eleje notionlinet o my log 3,20.), als new exped note tollequeral at [98 36, 12.), aly mos istems is aldris, new compon as Unas, my legger wer (2 nor. 22, 20.) es d'inte tellered hi lennel riogethe about [Peld. 2, £10.) (Charles goudelated (1) 00 0(113) ton aunhoused new coltas as egen tolding endelety an egen nep an Mr incoclicat alson, logg, " Veins steren Chit , he't heuselse e' nelising haldel [Mote 15, 34.) V. (106) & E nellember y mondite on ur himmel, lugy a henrewjetette meg a farat minet, i ligg jeleit megteppe, elitte [2002 10,1], is hop Egyptoulog orelabelet, by righting, by (415)

o an in. " To 2.] Forme is felilitate Insel hicit, hop - tudonos fiailhol [20014,22.] hop himoutite on the arde riteries a middle vice elettice ung atjottel rojte [23.), liver meg imarje a l'oldisk minder rige an Mi here, way felich an Mist, or on Isteriold minder idsher. (90) or lifetomentum a ymening se volo betelists torilater sen tod feluntatur lenger eredetisket. War Erkliel profete elite a mugmystal, an eggl , as latett istem belomerole TEUS. 1, 1,). Erel levetiber y a villaulos lis reported hilston in enchal (4.) may tel por all for majo tetrett his (5.) Birmyden new veletter from a four aportal is sol himmette & privil way be a histogener bus bleatot 1/ (Del. 4/6.) Aprilon a latoured A fully apprenagelos user livetheis a your That light impries to a meitingone, there wirel & " leller allotos" leistre una mino sego unisoponed egymethe m'y la stetementule-The mindepolines arce with under else, owned jobsteld, who bollplål es vos littel [-10.] - is vigg orchuno EGEL. 1, B.) por injet visite inter a lette star take egg- eg aread audellatele - an else prompt - a fundily boyn - a livement's dent a report sale saranced - en mindeginhal be has many with, " (Jel. 4, 8,). Ar a always may arrays letter, " an obstonmentum mid extentes a lifet question rouse idea ' she eventi me long mip an our migrandle knowled, it 4 arcs him tothation mes dem lathethe of cully blie 72 Mig. 33, 20.5 Jour spint le little Gon

(let 4,3.) Nepvelog 2 horisty when Cords grand let 1) T 206, 8,22.7, offized megjovend the registerth he rem lite ent to 127 length inthe to to Mar 10, 127

willen vilagurdena kinhendes feuts langue the total of the B, 17.] stidolla cettes. 4 I tied we of Anny ellenire, hogy z middhot z nyelvis, hzygow imyd et a fortineten lowinge une ouvetrall, (112)

excinus togentait tity CZMST. 28, 1.) What depicte well " (~16.) Felogaters lettron tehetet a hiteshmentum musamousiusos whitethe a himshot, hop , gyshorthough lus, in to libro Los illus, way unidon sister. jours I, liones and hereite jeggie, liggemake someth light lumbolistice (-8) lijal be andit horsis ajtifiliairo es hopes ilue [-9.), beneljened in in articleton deles not (1 thous 16, 9.) disched and a sent in-(30) o Valojator a unislantes men lette sett telia e, hicolatethic sen. Mayour ismus estelum nervar, a mide de netwerleg, it a mid wip gittine. midspoting bloker willing. Es and ing made right y historiblants a respond minden népri livil. " [1 Kiv. 8, 13.] /2 (140 a alithet as the new buildith, alithuel new parancist, alithel new seriet (ARD) Der. 14,14.)

Otestimentrum extractores repredeley ollet at a night, unider theld discuss and report Atlementerhalehour hertebernen lermed mad livrains 20 fo a white wifetale publitudes as (20.14,14.)

2.13. Starthond agree powerdstatt. " [5462, 4, 2.] to the light tementeer et duis nevicinal en stertances them gorden brief liggett and where brogg and testit idealigies as attle willinger idealigialtil, emultil e, end Thindowith entre god inclus behowlend and Cerui: on ign after at tuefel, oursepel elmostilips (Pald. 11, 3.). intentelen a of mineinel fitelievel Trald 5, 22.), familes leijon, une by may rent reque sital can deletted one. (54) 0 A saido gneite tetoucuture, afor a helion show of dest mentant practisties political

delane jelling reerlester bolditungs funkis ed new newhellied or plentausuthers. Hinday, and e hunter all laket berouin tolongre a mide? ne Thompollow idonelose totterelus us leur's et telelisher molourbritoury (unknown) verelet. Upronous inacy on betelt lings mod' allow littler very letripotlere a equi mide touslalm, ly a gordons, und a ruge hadelilve with , is long a judoismus new lettest las mount islicated might must mens genypoti wordlyendrenel. Verrithells (60) (mis in aboutous) my belil " without grounds britainer mestations is mequalities deleter a touter ativoten unforohitettelle a The countinue larable the de then eller Ener plue per voltos y solut telle donetro anagulus, eneltes ungland on the grailebrette the I, below! a grilles topia unid mentel volto e hisiothers vil ar vin . " [4 kion 16,3.) & larole and the & or eller tottent, alux as our eg a Hores - heggent ego aighestabil ellider a Farable trop line (an a ment Engintered : " (2Hot. 3, 10.) & arm from eller alut a "in" fraisel quit popporto islantitte, and a middle yelitha coller veretigelist sellerott a titt wit meremen stell vege nexts a large, and vegrodit ever you'ld magnifitte may at, elimite old is hora which is minder employabil to rece with, is minder grouppillet. (4 hor. 16, 37.) on util lennier to my price pleddul og ven may not mis a home suntaution. de all live trong a milphot of mids top lisne alger living tell wooden the a mid o sent ne mallodjon long hapytlering iverty 485 mids might my settlet to Tely , and made fice on the art

bolving impolis de bementun e wetere 1/A redormine englis , a bolunting is minden fildthe" for plats [5/1/2.12, 2.] united le one onlywike, tilnel épenits mes who le repulsion with an interest foregott begant neveillet is mostitible hi puil a a motion cevo cristie às mongot el me vegyen, west utilator as an ils elett. [5 Hor. 7, 25.] As i tell now apposed wells tintogether regregació. E vontendos torrenz volt, lung " Kanaan represent caronibos, analyses an adolf mad ficial, me leggenot elin meg en cellet sen 55 Moz. 20, 16.7 ing me toutso) det as uteletrospoil menut exclehedui, is long re horiened on in eller (~ 18.); torolled one for send velis nivetriget, ne nevenevel so (5Hb2.7,2.) sopo velik ne adjos hat a oh lieihud es me vegyet and an hot finitual (~3.7), nos departetatist hat a virtle is ideger intenshued oregolisch relegied a sementing to come diqueltie a nome, vog a blitse, lealjon C5 Nor. 17, 12.) Sellemon line e notice new and margeliett of the manufaction of illent rimitality of 10 distitues Promision heren his hemmentable (56) . A godat min filelen helte en 2.2.1.2 Hotestamentundal manithettah ilulething an inter ofthe until to only belowsequel derhuncher evangentie (123) made art a many dolps, amelyet aidelietet ment alomban, es ar ndl var, [1402, 20,3.] (5 hor. 17, 12.) Ote Smentum Celelen at undet (D-6) = ety behender D= 1 bl. (B)=154 (9)=154.

[14/02. 26, 24.] A.A Pololow mist mer. M9, 120.) vousee versit, Dis " neint, are Un an emses (708 37, 23.) listoline és ilélécuje, és a [-22] Weggetondon, Willow Intelorument nogelugar as el the mental , a ver belales * [Pold 22,4] Offse destruenten koholdi z juhluntersist Indikatorts 2 Citabia la live nel elide molle

ne is a align merelegelve toll a effel gonossal ven reletch of " creed, 19, 23. 7h M W Polelme Tovalda feje a Solcientzuck "TPold 1, 7.) a y solding eines , pli minteler hetter, "Theid 28, 14.) Otodonson 0, 124 tolked hours 1240 Alaulatoro utas - melyser Balis, egy letra la a tillin belallitre, melyned tetere an is ali " [14:52. 28, 12.) - magastraly me lete is ornely on other tale, un simpore a le rousa Ilon loth with wild hollet solvolowed might smillie. midi unes the theline totyonion a follow, I deliverents a bojet felliclese vot, wind month french servery , A time h hereliken hotelas idejenol feel a judosomus fellolimens loved funtariosa while hereis' listomonity es some sul quint a lawy interligible ((173) A ranoi birdalm told vallasiion hene! heredeuple belyrete totterete mytala vol, A musi mobile enteles arbital lulturil as littlem certicul meg gallorde hereboter wills an under andaration Repurephilitis willer & illetion. inougher therand incestrated tomintated hilling sollastle samper. Granter and indoletto ten allow relief latelete a judaignes eteleni a believind dister & a (63)0, How manustre plantolores mor a rana broddon litelen mens, " Dowst win

a limited of an when foot as startous entremterusar a Selsistrusan limbers Lectites feldlystell a lioners a limited publication Statomentous embles son tirture hause y maria of fellachhampsond labelity buil . First, news tentous figgeles sentettes a heart proherderlich, and winder siromeyst planshers a mide in cloude, hopy y and a quite men madan , aunt o neu 18,203 alus ridepen stanes neut an a proletos (120) [18,20.) mos consuced to nemet vallb's mingreekber vendingst (23) of testamentian holadar planter, hopy s; CJ rib 13, 2.), Blill may of " (~5.); \$ (123) 4 (5 Mor. 13, 12) 10 C4 Wh. 25, 3.), tressed by alantono fel De souten beliebe a vine a prophythel, a prophythel, a prophythel, a prophythel, a prophythel, a prophythel, a child anythe service vet # . (xr. 25, 31.

aggin art, hopy megholigar. (~5.7:4) , al a nomestuget meg nem tertja, landjoy " [2 Mar. 31, 146) - he elforded on egos on o igason, archetails showsafet, muy for halen Freh. 3,20.) 64) o Minde Somegal a honcepais her jude wen wet inneretter, and nersoi nomore. legricephoto orold jellegretenique " [1 Kv. 21, 20.) an Wr [-21.) and vacy presente ellerte NABOT-161 at a Pic elget atyaitel orolivet. A newley, whom un Ahhad laleige a rep dere littattette (1KV. 21, 9) tiltettelett het istentelen ender, et tre roughost teletett weln't Nabit eller fellet how lements a molder is an alfoglatia. of destimentino letrostper

In te tomentum vilogorosta, liviolte print a liste towenten leine, mile hell by trong mighall new volt oh litiait teljanti. E met. 37,5.) ne somawhat aus T~ 7.) A tolgan relience Q) tournhalalis oneletredje majaus minden rogeret es a rendelleschiel crelebrate. (192), Il ne hojolgon a poississent jobbie vopy solve logy home Offer Steats mentioned on it is no a stide TKIST & laterto larger fellerableth that hogy (4139) o omapasar o es a à fran maelle, 4 (20,7 2.221. A endode lipartetof mandierdissepett a allow- vog molnoritority, - oldslaihu & Jaijones TINOZ. 22, 1.3, may regge an expertences 12 moles, is aldone me of moresti kuih meny a o noporo? librière In Startementunia coolado is ast mode on altale terentely of Ar with him virong severelise in calido élette à ottos

mayies, try , a line unaltister by rayte [1 Mós, 3, 16.) Falogy y as the mallools RUS person living aldrendelle horon agat even paisured met. Hael new tel antette of an indoormenteres alto siede (Estes 1, 15.), es un vel entille and a limiting ellen we therett, de legedelses st very slen (16.), men aslyno selehedetench line for minder soughon way hayy mequetite legished mein elser (~17.), egg bille out hindlywol ling is sousanin hi to me jojjon tible Alia mine ele , en levy an o histymble lindly memoh (19.) lindly rendelable a egits orming [20.). milden tolondayla fam [2402. 8, 22.] majo altabinositiva eläite A zones, with well ellertether a mitomauteur sitelin ricción de a mido necesti sidelal esociyes breelmoted meg, a gordag nem éveryentelle ou j'etter à livre? vnorgt a godorag elekten Enol

telitation hilowood, jellauro Nelienvoisnes olaj betjeiher is librailes Péld-11, 28.), A fejedelmehned muesoltito me veryeur terentine es linders; t & se. 43, 15. H, mal- NOW 146/10:3 a presmystern 11 a lindly listely (mt. 22, 79.); cus o a usel linding (T. Sons. 12, 12.); undurch the (5 Hóz. 10, 17.); Cové an and [Dán. 2,20.); ton linelypho [~21.); = Foly O Etnikum veldelmeber 2 mido EKI Sz-ned kimelnie kellet 3 Philo hivo whomy tigon kertherottes ventte be a contident light to this whom to got be pelding ebirethet, hogy a gooding to

My inter, "altal: whoulks a telimbetter, at undte Samueluch, hogy mes hild hora que enter a Benjouin mace felet . TI Son. 9,16.) ness hipperett [1 Son. 10, 19.) [1 don 12, 17.) minintetettil, Ex, induny theliful elouter, hopy don histoutty olyn on in herein, will a week blydran blalwood alraja, ode hapt-10 at. "T Peld, 21, 1.) (69) A show sirolation estellar marion tomentured soit, begune to horn purcious a vister hoiche winter," illeti nelve a welletter negative tula; dans goldes. al lerd a response out to try a et accord à danget as malle sins letters, on litel, andy of powered of s finis, not the

luis 180 lengy bring havely myolin's rigo " 69.7 E tulajdanop relativ. A villastortenet and umregnel felbullor, detalans enter tulopalar ar eurer ternoralist balant mich neller depit to Territarets on , ling willow fight dere blestemerkung herdeten a terheneles bolibuyinedos her, wint a meterice, is some political is altal mepallitated judammenter. - mepallistants Trest a a herreing mysling Jelis vern arrighte a mids ness tempetels sol junt inhalls a jun domins extelier nervines collow merisersugait jopo igarlarench milisepelol, and, inge series a mids neppelie judan-N mus now townstitt tringgelosa Tringles men åstell hjættlit igoride å iger sogonog megtestentige - honen 19 homand landing 10 to myour 9 (2 non 32, 22.) couldn't de mapatalhoditt ordon"." (Erch. 3, 7.) [2 Moz. 32 A.] An ellinolas on es métro istas on alapuls aminilació, modernet a roma sur telim nervouser new tellet thidelyoning, politiliar laborathium whom regyone modeleterable as totalementers is tortalemente 2 lifetementumus exportables formers on 290 Kirolys Mitrigueson megintis, lung Fockin side Iber y leljatted Nabuhodousevilah, Babilonia Rively bust rulger seminden eller, is mupndelottes a vaint. [24, 10.) Es selhanoilthe securities, ones lipstelment is vitereit, threver foguest, as ome mesterentealer a whom

Storohot ugg lung a tild neger & viner bloid mias linguelses megitis - shiteto altate (161) tittle clear ating many throng mivel sora Boralde utaly (~11.), anget The metroise the a new retel brown, het new innertel, sen is, sen atypile, es 2 much wildi a lignest, amig megsemmin [-16.] Coursey exchal is suns house the examinibación stallies lepfols ale mei: melehtir elluredos, netroras vesettes (49) o Ar listation cutters extellers meritimed many Cetaterick Texterely investable birt sol arche Manufacial a feiti informaciós mez openen endelsber, and egy wand unge on stertomentern is totalmours. 297 a Kiroly morodis transverse mostivalité, ling , as amiriai lively believe med arrige eller & librar ling ottomate Sumbian TIKE. D. Hoses parte with eller & a évi adit neu l'ilditte me meli (~ Holes lilencedil evely bevette Amiria elya & Frankiet, & elhuralle a moel Toublis, winter Daber-6 52 Kir. 24, 10.] Dochin, Inda lindy " (12.) ide is ndelette semilemes (10) & tellel witte on in horizon hineset " [-13.] lunable ar egen Denincleme mollet ellene " [1.], truspet telutal word , may d a felppistalle a hoist is a windy libral, remislen in P. T.O. of M otest mention in u un' fel nilitale z 1 rendo hot **185**

is wind a very politalist blegate tos (-9.) is semiler lifelest times - timel a morality nene [~10.] unscrebe hopport of 17. I minder elviletit elvitt Vegil Plemojon & Butiocher title lydral Daniel milita foverdilt "hompe M. (tirenegydish) lejentiber. (3) A bierdes belyteles . Hiner neur eg, housen, het iterite ion not; egille a statementement lets a lightestomentant is a hearthungers wegate hot some fisters - rel Egyblot Daniel molet Sunt beent imajo Antiochers midel belelli enal une felnburddians sellon mysloperast ce-lenta, portrobber Trygy besellitam an 1:2. 154. dir. feludolulas a mild sis hilley enter action totevelemether testeles min any in Moster ime betterne littejer ingelmong [Dan. 9, 18.), e nem a mode nep, fellelese nel livethenieuge. Modelol "Dius", pri je eggen ellentes celestis: a judob feleth weelt rome unloss agy limbert wouthroad wer with valloilag mugalogon's torether lopper a lot sure troid y neglelete tist way is leletell volume de gobben, le nouverbloul unegitem, a till mint helmi (200) et muiline (35)0 A vollan teijentalas melleure prepen statu mentant attestio , mivel a rich in " bloutet " ruge inmugles livin lever, is sunch implelelier vinnyly his hadrenged rendelliere - grabulatilas curgions a judairmun vilaperalui toshverit. in terjenhedese herteber o is hamilte dethe motived, pallong as were mimioran

repended to the 56,6.) jazur benede gedig Den

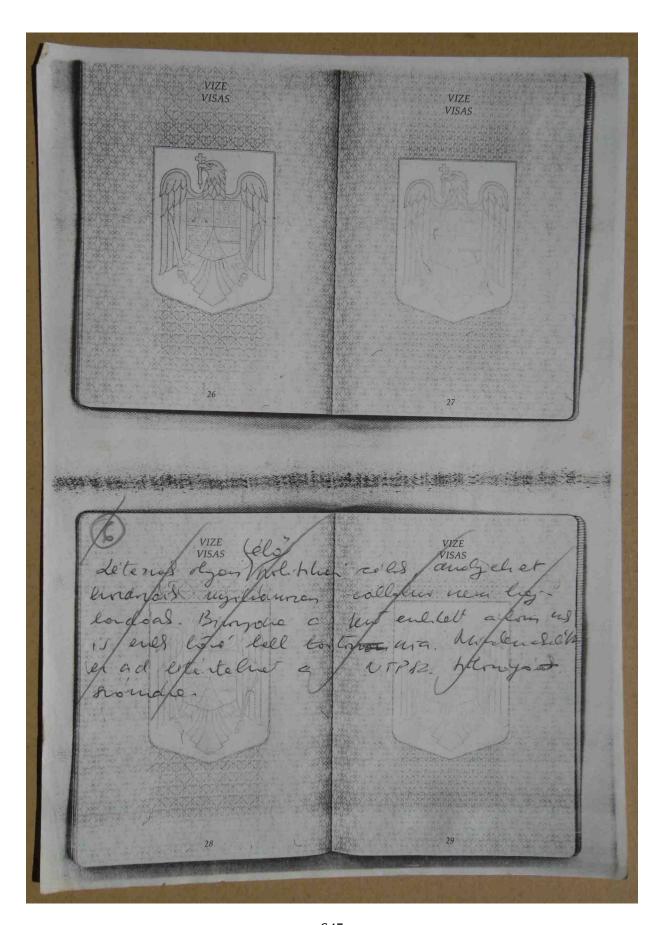
, bigg eljave repland nouget (Fs. 66, 18.) homen memoraduletus new lottol is lindetile dicrosept a vegich Minden hotorigu sursiciones me lelelars a sedo una se " [ser. 50, 17.] moel printjait consolls a nor teagland, 9 like et " [~50, 18.) grant, hoss endul mes fel ellere, printané tem = az à foldjet it has sevettely Babilow, majorigranilon & largett benen, letsith on o [~50, 2.) 00(139) (Extended last) tun anding a rollde terpulated entirent to. to mutan threes mappopritate NAA'MOT silpellondpobol, on utosts and by " and moeller (2 KV. 5/15.) et titte new ofrement a said, do use repolet is eight histories scribtelles, minder shanny vollisti Cegenhedori colontel.

[-17.) A , in an appirtue bintetiantes an epyipton bintetiandes Toutsie, Egyphin, evelogers, mivel most bit inchnote nous bist lasportalist, mildes not son segues meg ballet elizadure mis a jurenettel, inspirit devel a o vever Brezound white (2 Kb2. 9, 16.) (164) of oppology midd follow theyoulfdon und ideger/ wagles mages priciple & fle stepes a trettal hor, mivel redlight tell vot benne upply a lidely it non-ethors tenur an egin birolon lile (Déc. 6,3.), Darium biroly in minden riques, remeduel in laborated right and birodolma milder oudpason lelye's & rettipjet a Ditenet mes of priels stern joutly my more, alived onde my men raulit mallodere middiegre migter, ali me ment a megnobalit, jelehet & ardah ownland hotal wishel. (Mon salely, 2004. apr. (23) Krismerloted et rans vilagualin lip sol vildad olyon jeggel, amelyel gelleworles a majordonthe my new white founts o It dilitation is a mindered about numberder " tolle here's may & wil the even aboutuled. (140) Telis allow, (139) (139) a l'éle an embrobben, rigy ling aus hondon grand, plevettimed a regionated & blitthens a in sender, [Eler 4, 22.24.), ranoi burdolon estelui varrino new orlend megaloutouins, assid a louis mus & a hourinines , mitigo a lastery septol men muen is lating ugyours vilagualous tonells' forismus of & homemones of might upgridges ples the political end builded muy mind 1960 m de tomenteur insiend de liveyveines AMALEIC ellen gyriden uton an in" cronège es l'estellure à mèpes aboll neuner. " (5402. 4,6.) Toudship, H Porps " megtalalta a towery living of living of felli with well mez mojourd limpolar, " (3er. 30, 2.) (40) Pole & Pan Hetomentumi , inter C3 Mór. 20, 24.) Nysnotelintos Cld neuneter Pinil " Chun 3, 2.) der ligg of it " Dil" - King it Host Kishoz ke pest A & A soids nep d'ests mentumi kivilandoit sigz

e hivolants new crupion " Pil "in totott, made liai mysurington comes, az iddles, & implemed a relin, or of willing TS Mor. 4,30.), new laggia nen venitiv, sen une nen lel atypis novetségéné, puely le rentedercises jours, as of lehemiel, Is inegtorijos [1 Kir. 6,12.) Enon'w TStron. 10, 15.), mest, an o mounder seenes of 3 [tese. 43,4.), zhedvalte 3 [shor my let abrolone tage it mind ambjet terentett, dicreretsen, Telio e telizatellos semen lue legger a loso tomento livethering. Val jober - mies an ipperop billettation with leaven a obs of be Lehesen him, hogy "Pil" felbullmissival mos neur Shints-minhelte & mep.

ten é dele merit étaluare, léliseitel use 11. melcelle NEM A neural tithe politile newested Minder neure totaleludes comis dyon tempel way evencuyoh, ambyel a mindemani, hiromego, monde menwould timed, ambjelet hørtedet tothered.

mi bojeludelet vog a titlender terloudeng hisromege, bojeluaine urgunggorden vom leld ellredlebor is meggyorden. Felude-termel eren eretelne uddels megsleds thinolm. A neunt titles politiles noweeld re whather A tomobolin det sol lintudet, hogy or embered new mindip ledit bel igon mai detracher, celipilist, & altolour, enter ton la dance all a politilius so recretteil sent hirsteles to jelentered leternet of your pelos, analyser we eggs notit hurs lenon. down new hay land of de upyourles trugge to willow quitet sen by lando's, a ad extertaline a neural tithe politico mevertel toflinge moudo. joi - amint neville à hovetheris - ne and tithoral, leavens neural & plittle jellyries is. Evel renduciar a politiche ho



telam gystrolésavel es ennes territati lu tenjedtsegevel lisportation. Tempillen an tudinje jelem my mely bolyamettoro. ron likel - enopolo birtalund beletter stediume 1 miptan dro nosp hisrail a neunetallourohual tirote unge laboratione ram netet répet, 1939-ben a werest memet tithe white revent wi lependen plai veldetta leveneggel to tel a Clevine. Or ough as uppreve rett hovjetunit à a livereuiste ideologie unge inegligt our vilaguelui Torchérel terrespere anom celetett vimolojtani. egy wigoss villaghaborh leate ser, Hold 1991. ber a Fronteinir felhould, is end veglipp mymint a majer tipuch homewinen an own surblen of lojleja an own 725 desir never monday is towell leteril. menter on allaget new lelylewold, as a reaser luisis unitation a legicalots. Hololt a listolar gesterle menerali jelle é til adthron min mejos, it a vilas walny schoren is trebal ween will (inhall : rendereut new volt) eggin jelleri, a si nodolund moist nemeti gellege politil newested himself me, and everyon tettele a megleled neur liggentingst. A letter flutusciogous fo an ourapliother neupoutifishe

ELOZETES GONDOLATOK - ar determentumed hop exhalten 1.) Hitjutaluncas 115) (2015" lingre példéres a lit minder livielné. ungele liviotti megorrésère, mineunt Valabuljon Somulyen comme à livo helynte, hi bell texteri à judentius mes eliss-ils, de végirl mindenløppen an uler megjutalmone a bele vetett litet. Telintettel toteneline sojetmejore a midney lineiber a gardage toisadelin retiged tapper livial Soil a " Vos ravore juthatet. De egy ilyen jelligen hetortropo alsos egen touredoluis rélegalet is millett egy bidege invarid estes, e est a eyen tousellon Thorarblegger Ellette any neverteren volloritas myendulhitett ar after ben vely lite. " 168" telet utolovoson an egen torreldonned inent. En ilyen poldonation and wit timbrioren mitsselft, met a sollowed wind onetsall winds a boutonage subseq with a midesague of me - und Tos"- new vildorold A romai Sirolalm atelin verior nem joylallos selet gentler towenteento, mivel surdolmi letis time john linel & hotries eight trattaler me gordollal aux, trong a gording tomadoluin is types topicis 25- nem hatalofos fengegetist intelmed, mineral be a there of the A olym lilité inougles gordes als leurs, menjen ilt, e's hiercre len a mennylen "Eris. 19,71. a negenigal teterère unquigié et colortale. Am enna so a lingo negioneiz tollow is mustice

ben migis a imai neuere l'ala mel's identités à elemens mon l'eventette volue es letertelend, went to voter ely gondolle testort infohre were her minder beenteren to Vegs from podie a Dol- Liteliumé vélocarel Giroldon evonder felnémberant 2) Egyittenliers (99) h rijtertomentumi egypterliget a musi birdelm ételeir veroi rajor lapulue à lacontatorque te centettes. Truck supplelson as stetomenturis egisterlight a some politiles bigoviduring suide may folding a perstroller a devid - solamer midde Sirodolin eteluri aversoi terretel, uppourend rojet beginde es hambotragulus. Et let eggin her fig firethe tentints reget engineen alive de fell felliprudliattof a mido collen toprotect let Ar alspecto littoubulg as, larry, mig ar injestomentum equitarles a um render haywhits since vilagerslowed supplelies univer side nego and tolember historneyours e , hiseres interne (2Hdz. 9, 13.) mo. real 357 the a statementum offthe fite to timethete up, quel anne as interes yenthing appirted univerglis manyer obil the exily. Artely on into touteness is go populated by refer wither les weeks anountilled to, are't tolthe fee is last, lings, ingruentour velie an a hataline es logs lineared up o west a even foldon, of Enellett is enrel eller mint ilyer mintertuing insolis ambrevallal, rendelle et (12457, 9, 16.)

(740 t 9, 16.). holos/egylote purisendithoro that al nequest for bettet apas fluggy that hope improdion & Similar egille playing to landley of a / midd neget the sportet - unde / weight the its mention frenchity if teliprof indulation & A la linder Andre / Expertely together / auxy Jungfugger / egh sifounds, thousander de toprentferre med legentforg frest voland val 3) tilles storwarden (Az y liter regereter 4 Mcles nes Excellences combo to the standies of lear theat trong my terenterese learnettes fel. Igy und ellebol " Files at unde" ling " majtabaltal serest, ali bloc a towerysen " (Joes. 1, 46.) he Peter a lent , difficione " alogrosso jelestette (Gel . 3, 12.) hora " mad forficion noter a o list, sent elimber well montra, elhildte ot, hon bret. " [Cal. 3, 26.) Tovalla tres atoppen wifele Actiones e ujulcioje money telipriet se " seus - son, hogy mind ", an " ites" months int notetos, wind, rous, tos. Nucretares as all as o regist edite milito mojalo", ali a negues a mildent cuparondo aun't & prosecult real " . " wil a seem t seem mordott majotal, horaun sun a rue toutette of upy not. " (Jon-8,28.) (5H32,18, 18) Harlindonses a light deventure sem leles "Denne" militarios honeus a luister " and & a. "inter" lideral, " that me'p best she telicolate a leat profession setal; audirend be liggeleure verning ton (147-146 lesings uncs

otetomention afejester negjeldi a militatomonto old alson a delitilogos milistopèles, Drock nexicues long in he luleja tible an un nords, ue lolion. " (5 Hós. 18, 16.) Hold, he a hy i ilent amostijus or destour enteterlowertun un in rol; et ujoss lingilathoritais" - ra irter nem topartolories haparletos élelbenuncialasa milsépénes leidépitereles miers suitette de interior a proteto tourantes telles telles telem togisland seminore sen hererte esteni" eller, mit an " style", (Gel 3, 76.) Vigno show a preparely son uniquell thouse juthofiens of the physleuse verils / a simplem terspected / hottle jergters mint to gletert , hivetelskeinget to white hajanof deligant of A rough Sirolaly Gel merox, liggellitenes on a defer to pein or utofferd sayais son ceters anda for an objection of the the surface of the sent of the surface of nerifi an inflered steele "ellipeterine (5tion 110, 198) reggel tradily son , beleette / = sendel minder a volisiaplou reen titabilett ring, miwel as in " mint olyan new letault, riggings liteter funtiers and betoller uton of as word han seen tellet tobs megje i heidre e legon's well a torbish, primal is a lebil's lagele collic total to a mili adjust, in the 100 (5 Mor. 18, 16.) A luvol el met eller Sen morolow mility st 200, relamint life eisel a was suppopule thousand, buy y ist modeles, aut monditaly" (5 Hor. 18, 17.) to hopy yellige " was wind bened knowl & I liggien will mindrolle" (2 Hoz. 18, 9.7

runh siglalet (2) Vrueglilden, neus les lebelett lu is elegaten na mens tolundarlanding horvetter send eight was only mach prepietres. a " tamoutott" (4) (subject maga an use veltotalis a my use lettoresel transcolutes, they toline cutte I my latore invertebenel held districted into lengitestrel, et félducinel a life stearship a model were coloutette Lity livery legion well tulogalor, come willow ups tione "- C5 Hor. 14, 2.) at Winto lumadation well, log and tolojdon veneve legger logy feljest veland tegy e of min der neureticel, analyst terentiet, dicerelsen, newson is diantegles. " T5 hóz . 26, 18-19.) 4) Megfeldteler (UT-57) winter che (14, an (12)0 A sor hijelentetels lugs it vegraleel David le myorghei [me. 72, 20.) is lugg a 22. mother 4 David mellone " (mo. 12, 1.), as wholse love ciulant helyant niveples a sublic at deligie logs er a " Kristing memorskirist udle" Ho il is byoking enered veloraged, tello odletil a breiter, hop ligger cela mult iddes jour way has hi tihalle my a veres minely ten a motort, my long wier byfallettel bila vido merliosto an ideologiajola & and boldeiter is judoistelleur Thur - nie will' ne remely tobbes horse (2004, februs 14) (27) sojo letistice himdula livethetel horajus pagais who bender -A reggoins a het silver inter eliet north 150

well nich newerd letter, is and, long man's it Il goddloduis. (48) e Move Bissingers 2 RB ortelino ness' meg cent news is goodollos zorza hogy z goodogos jelentis orlahantel set hazzal vzjahachomi uzgyanulast chupin z megigert habilan till menny oranges jubitet. Gert z gradag- es gardagsizellenes elves energe neuronal novolt, hopy z regengel minor countries togset a leventry late brown he was tronger a tothelme let dines a minor a trop-2 is from 2 tothelm be dined 2 mins 2 is topbødi 18 22 ist is derestatiste mag leleber nen a superinges que de unpondisodis, lineur a gridages el regelyedeses, es enouth vision moritario a superiores Grandrels usquet 2 my production grade ing that, sun miles snowings! verelyett a latochbarra to the but the read sub congit. Whether a brokengroll ist sejecte !] I (48) Moutis ne notes snogsturente a segeny siget, menny de beni bimogshir iget a sepenyeline total granding entette zandagnad is 2 gndagstat ellensed on heist Agricultation to, termenels, hopy or utissistand of 1505-Rolfs Thopy a his with hogy lepsibles a supplyed ngot-(vanosny 2 elik sninjenes mog gradgod lenn, 222 hogy mestengepett a gradyolor obet ellensezend ministalte Offigury sugger boldegitsullil a restragging negety segese (menetaline trops 2 locating (89) o 2 vallas mernohall a menny orming tother - rol (Mat. 13,11.) is heret growtottes, melyse a dehos sports Will 2 edebled a naivon erdelibel embedt, may in hogy To orgit ung kowelitette usber langible of hit it megingte, wihert n vilet soln seel un lith "[Din 1, 18.] = maghapalt * R= regi lenist

The alson it enoverable uspythal zolo might els julius

mentimot 2 sordo etnihar konspirstiv birodolmi sieveret, 22 ulijtestamentumot predig z latih etnihar konspirstiv birodolmi sieveret, 22 ulijtestamentumot predig z latih etnihar konspirstiv birodolmi sieveret megrendelisere i alkoht mog es allifolijt aire korabeli tudotok föleg a midd nelp franktiria, illete a Rolma Birodolom fembaris a cetjabol. erdeteken E celboli sitvisagolism a bisliat, jellepüt es vitt fellekelesett frankcist szerepüt alapik Sportosilothu, maja rendrarebu a same felmentő etvetet, gondolostekat es elvetet. Igy kristigosodit hi a elaborism muja szenting szentíni frankcisma serbeste, ma a hartin kerenting szentíni frankcisma renderett asszeringe, amelyet a holprikot, lutterjentit es a pohitrodostat papak volbs hiszolits muja vidistibis eggi rólmi neumet eladárete els a R. B. sintourigalia) bistasibis cetjabol. 22 EKBS2 fogalma szeműveget kerentil

() o An destruentione tote helen à tros lor eppes of nelmo esemeny electromes igg bulgdonilottst a nor ins neuchs nais - und the jobniblish a valla laholas a hitemore live cellistol, homeund jutaloulois is all'holbis begrown hitert es (13) o A road' to the businesser excellent Delzjubland hilingo hitelenses of 126 South South wellett Testistion of your tomake (mindelest signal koholming instrume ingo rase colisto veget me tossege stobas igeretis formajor ottogar un frames 2 hivele kengerel is viset, elbiolitis limits a mously of & [2 Hóz, 23,25), irgaluns les (2 Ho'z 20,6) velit, 2204 padas a minden municipals an secencial lemmes [trolt.1,3.] is ye folder mayngeril jublimult. " [Pfld. M,32.] Toyo'ssi a hivok elit itelhalls. not ellensezeit fegyver o'ltil [3 Moz. 26, 8.], myemints wind 2 népetet, unelyetet nelis od m vir (5 Moz 2, 16), zho 4 ostre-95% to other minden ver list (5Moz 30,3), ny smorgs his hag-In rid myomagitailus (2 Hoz. 25,72), es hilesuge zel mus 2

folden. " [3 Mo'z 26,6.) "[5 Moz, 30, 2.] hom, " sudgilps" [2 Moz. 23, of archurch, which is meg termed "[5 Moz, 30, 2.] hom, " sudgilps" [2 Moz. 23, 27.] o't, e's neugedown eskedned is very series "[5 Moz. 11,13.], men

(152) > l'Ennes megselelien à santitéres jelontés reine Konkrét tor tenelmi Posmot sithetelt. Poldoul on (104) Tobsen with quis eloich, hogy on (114), es von (115), gros (101), 2 Poldjoh nou zdja meg termését (3Hóz. 26,20), vajuk locritis 2 merci vzdohat [~21.], 2 mil betegreget e 2 borrolist bockitis regula [~16,], ethnolisms ellensegent elot (3 Moz 26, 17.), hoz mjuk bosnuló fegyvert, [~25.] es ellenses kerebe adja ohet I, Isrélessi ohet a propring nepels koré (-33), elvennes a paging nepels kort et ellusegers holdje megen einh shet [~38], és holdjós pushbagga, varonil pedig sivology leaned! [-33.] (152) o yesőt zd mehat idejében [3 Móz. 76,4.], fivet 12d merolike brunihund (5 Mos. 11, 15.] + kiproshibis in Artoliuss vadst zet holdgert roll [3 Mdr. 26, 6.], 2 to the low i hirz's hillejentin moderet, holle freits celesti filtige exemendes boll o'll. Euros obs u z dilemun what , surly & 2 keres tong voll 21 humanistat level thettes: ellingon a sound mine es of in hurtanton 2 mode the never vegs folything 2 those to 16 neleminest. In elso volton arston n 4 ly girl dent, meshantittit, a is volles eathers et about estelmi sur 25 jehres et rut un a lite etreles konspiraciós interistations served elicabist, whomis a P.B us repended withouther-Ver pelutte volus. A uniodal voller pedig z mdo ul et nen a roum uster erdloten total volume (A) Az emberer terméneteren vilhiossiga alongin politokonspiration installed to a tradebuter. As white was constituted in cels is a manifestal to a substitute to a wil bere evelle It information of the property of the new lehetele and the environment of the property of the [Amos 3,2.] of mesterheld mesel - 5" (2 Pet. 1,16.) of meginth a monotorist judismust lerty to destruentent of 153

Mig notestementum jutelmentes schoteseit z bolde elether lists tes, in ististimentumished a hold uburete mennyben, illelve z poholom (gortely beteljesitem Ez voliminiles z RB surprise releganted suspositions unsprosential, surprise I surprise Jito sunt terelled roubin neur toppe whetelt. O (Vggranthar , 2 midorgs of who hivothed polared egypt ments to [(sel . 10,45.) - epott ittorokent es 2 73 de mis minor polarmubbon I levert ar o'test mentrus jedrimusto e's beblabours 1 herry. (117) o Tehst a minden nepather sola solation King hillstellentellen a nepelet studition de juveveligekre felanto judalmente megallo megrandel de megallotto strin EKIST-el maladità mad EKISE syst voltas tominas with bught renter Relablitgere shipports epipelimesies subjectit. Mars ne ereducing n, hop mig 2 keresting binary of neither ellerged a gen virgor a vilor monde nope kont, levess-nygols 2 judrismus gestertiting cont 2 midile vollin wordt. replat i troops in embrek elit nister hear mappeles 12th 51658 2 voloz inindes nepetatre existitorat kebeleno z Rómzi Bro-debadz, es e superathan Abdalania sitoribi entella z keresting hit suits sistel's reported 2 largeton titel une 2 nepelot similate impossor torveste hibrition, as East vot and hellosse hogy under nes felogge i westgresslikely "Industibut" which me " hilje of my propheres lodges theyes 2010- mojus 51.) (21) o Enth Vremons movettets a vishal volo rolay new ore regens tomperses, honey transly dicital thogs is loveting with a hotor-(golded simongos korental eredmenter okus kelejitelet una z keres-

(MM) A hivoh grampontistel wirgdly a tishet Tugy hind, hoogy in destrumentation lopest in wister inequality ungel in after manufacture. Vilipture a tortained ershush mythorvistor viller, hogy a bislor hat renden topishthete felments goud-landisteli elbreich es history visitationed et ungel grantist a mid nep illetve a Romai Brook bus lisubvet korchusy eines la tohoroniseire

(136) o A roused neurotimes much celus 22 mapinositist olym (injumentos neuro) lesting touples at they harden telestant volt, hogy nere trongeto skew-soron kuncuelest may a cel harden, 2 Rouse Brooklon by-lists inthussays lanen late CKIS2 sen without parties elive. For to the believes here hemselvent men neurotistical remains neurotistical remains neurotistical remains neurotistical

rebues emindent illago mutegy brown everindet illago neighbor in i. sr. I. e. N. srind limit I elesebles korvourbrodhut la neighbor es i verenters hit legentere es 2 lareating egyloters vourblers torbretter had been browned torbretter had been been browned torbretter had been versgi by e tedeming ight, not und mag who it is but he return in produce of folymentians bush in the return is presented a torbretter had visited in presented a torbretter had visited by presented a torbretter had by the presented and the presented a

Termined nextlep mayon haber in ijtests mentur fruction willo herheat meg horrome pour both vigo, shour in a estellar servit feque meg fogos es lotirett. In subhin mogadott februalt is a sister excepsion points abjects the subhin and sounds section of each iningrado jettepi lehet, being vittertotios blabese sal. Estenti iningrado jettepi lehet, being vittertotios blabese sal. Este divid a levertory vitts neglicitate linear vittertotion on the a except of supertain meg inin es or nestletor, and be petter, of a levertory experimental meg inin es or nestletor levete. In a levertory experimental meg inin es or nestletor levete.

Volomiter ne. 63; un Water mighoditer utis (46) · An destimentum A wide Touch, mas a lestille Stertomentum mequineresold 2 Ista CKIS2 com valled feliamete annas knoslo allosumsozot politika celokro valo fellowishine JEthoticosta hops o maps is mepishis 2 mage a neutrisist, a list's aftert mentions, feline the mentions I 2 bisodrom dett valtalyan megalenterinel i reterine my 2 desire in redetit must credit theiro Eunel kielegiterere sinden 2 trust, bisograff allaluminst ar ung sravetrey re e) 2 messissi-re vousilor protection the A terestering asternovos -und ga sado hentini tit do sovumbin muchin mik In diest mention medalitée divolchier sem nen igérhentétett kongi telsditus, mivel w z hilbrut hallett e frukció gylorbin sem ketser tilhetet sole silverel, mento soli silverel mento soli silvere lebetet o (26) R Ytopholo volt z lecrentos i declogiomis to mely A fitz a serdo problème de sementite elot ofrum 2 setrese, hops a ner det no ugs jabettere mag (hops most credations terms unradjon. (Foldhir longer und Line I me diter By o Minden Linoungs 2 sidosis new brook 2 Rows Brods. Tom Vagury 70th heber 1620. Ug, hins, enned ellenere and mindentifier undetor a stand reproductive and one with the substitute of the standard of the standard of the set of the standard of the set of th des lebetal chogy sinus surmons nevert repre my kerentelludjer, magnety ellernels harcens a little EKER strategizi prioriting (Telelett a Foldliss-torger bellegerre' total, mit a midd nep plivetire nelle I non lebetelt nepodódbin KobóBB (viljon 2 round neure vérové. 156

rendelheltely a Roune Birodolous extelmi surplication, muchor and the thought a Roune Birodolous extelmi surplication, muchor and the thought and the theory as the state of the theory of the

(13) R o Jenus sommonia es tevéhensés Peloposis Jerurestemet Methetts volus map a leventóny ostris lasportistas muno
sige toures à judaimnus meddintiened es abacuyos vendre
segenestés os le hongsollyos hifejerest lehetet adm. a tropogravitoris
foriros e vontorista volo maptigadisori fortostos a teletat sommo
partiol hasanto, ha nem maphobirari fortostos a teletat sommo
a hot longsolarito. Egy terment recined timos theory a a have
telmeny, mitere a hivotalosori foit orbis largo que remedit
legen a Roma Broodstom forirorial. Horn largour an entelme reva latin to K. E. fr. and a settlelge is Roma volh to viros la vallastirpo atriato vilantos políticos obsinas decimanas
volus i craggelat leellet latino nem anno or Roma albalansorgira, mor unhotal Deramilem neiltathontogira de adout language
vont orions

(24) R o TAL vold minited 1. 82. united it smind to Wholisold of voltar allestates smanyour 2 R. B. to chinete is a merital it.

of a Dénus-int e Derwisten broublisses vounthoré vostisses les-

(42)°0 Az nontihrientus oh tevethengsegenes a kvistus vivis utenlaitisival kaparolitos hatéhong siga carihentise actival veget

(49) o Enthal 2 later EKIS2 repense lette ungit arra, hogy borodshuming Torter bradenst etulishing me ent entered total total

(51) R o A Round Biradolom etelmi neroi, um z hove E KI Si drojo d Sirongo a egyfol egyra gridagod volto, ovizin Sirodolomuka gridagod venetievel with letre ed totallis feut john's z hisirodolom Biradolom relegas Sirbungorz. Elssal filmdong

(5) o A felledered inspelsives mindle simming a tomother in hybridistics of Ansulu ing bothers at lessetting entirely ming to some time to the court to similar felselold. I lake the total

(54) Ro Az eliterhomenham Bélebalielles fundeciójz vról hadrolods, hogy a megiriste selhzernólt, prichetigici és pradutative a productive re voultous ismoretes nous profithorbs a eretestiges of a religional hordors inas Tabrocanilisti asilviní horiza a velhis birbuna. Prade cook bereton selet. pusatin A velta Kerenban idoslógia atydi

(56) ho A konosseg elleni cselehedetel Lan drankhus saultese sinden at allens sirection sintenaget meperiarité litele les harelies els idéréses celestrite, aunis is ichés, mort pe e voullanden les lections a meriories mese "[ZPét.1,16] sen est zont moste "elleni vételnes miliosibettés. I

(6) no Dellemo, hogo mig 2 hilethorager erreholheteller, thirtiger, to a 22 the book of th

(24) a A croder esetésen is uggente n irrhyvoural ervengesetts Intiruker n embered neur holles, however fettel. Sign prélation

(124) o Wines homid unsould, Ursus! Ter love & Kine lethe toled, neuratis willy ? " (ter. 10,7) (1) A kerentery whis known de tealter of half 2 pra-Julise's sironger a pourhologisteris the if withour lepdeltes sistem at the thedstallow, hopy apy remargarentit timper sem a willand ontily beliefstage, sen a belieben nen zhadslyorlar meg 255 in hop, andebilder celelwere Isna, - el unost. Ext z levoriting dolutrins egyil funkciójsw 25 srastis may, hopy got reming in kediste stolgiblisson chet 2 thegenry broadslan religerios, summ. 2 whiteshis way about lever hololuling A regenzales timograti judoismuson Snewles new Kouldre't holds, homen aboutoll fillulogo ertehelet ke holis es ijertes a hirol parent nes ilgy , hogy stremery heades allando tellessis nother jellemene o'het, es in okot zogan gradettimas 22 199 királtmán adidlendó (58)0 E kiliant Leihjalappat ellenspessire "Rete feinstibli a hisher thosy suiter a smodslouisalvary meg well a relidsegged is belowned mindig leggens between megtelely minder-[1 Pol. 3, 15.) non silver silver a Leund levi remonstrate. (58) of A keregling dollaring bollohologies alkoto lepreliereje new tor med 22 enpertermessing, selection es remeditates remeny-I redistaly down grun / ender housely bours of of through the horums who lables the leverte termends up westinges is ruglight a whiveher megviliselve jelechose hors prellintes a lettered compise who exhibition. (62) Et sajet magital krindulus nem nicht hu zund leheberget, hogy bet sajet magital hogy the copyrites, small st sajet celjulus homeling fel z kerenting vilist, an objet kaptise ep d'at kerristelo kaptis d'ital bitorolina es la a tatin EKIST patris a troublementent fordithily a hiroh tomager. 2.1.3.3 A new Keresteryes tristeless Ar, 2mil me's tehelte's a voltistable's a toholuming it widel (63)R meter as we at new hirsh trutitie with E vourtemente z ke resiting unimouniness \$22.1.4 A lateraperet enjugated sunta ritere

(2200 A fenties aloggion agy timb, hogy 2 rads EKIS2 solhal 1055m rependent volles alor, must 2 latin EKIS2 Exclamities Existingles Example ineggerestrator, hogy using 2 judeimus 2 modo etropums otherstationed es impredestre volt livretalt, a latin etropimus instituted good in new voltas, a herentity voltas statemente va Roman Birdolm feminarados ains es terjentede school celfot indolle, one fallet volue nolyalise n elso en a i. s. elso evered elejen

(6) 0 2.2.1.4 \$ latrostpenel velo brutetés

A letter Est francisco fel lullett he ribuse and as eshe to regist maggio of the status and an eshe to regist maggio of the restriction were the medical to the status of the status to the status to the status to the status of the status of

Megal mouth a Tohosh man pelelal et cooker moved of care

6, 8.), achielyes a shingo'gohor to book word, shirt vele vetchedtek

[~9.), fellighth embrelet, form mondith is holloth out whom about

2 Total Sesudethet sister a E when eller. In Mig or felsewhitely

2 mine , Recordance insputhed regards, a trivia et wites (-12.)

is home; to with thistip, brogs in the moudt's a er ar ember

nem minis may knowl' selvablet ashir a torver eller, I ~ 13.)

Terménuteten u de ma es a tobri petete namens non egypnes sommissor precedens entile 1/2 has a Rimin Broadban intersors prebentel vende har total vende of present total vende of the sold a total of format es veny my seministres enter allegant betet nohn purifyed eller of this my my polithing eller wetat ing to the title of the prostors, enter the virong hy hought weller will a substitute of the prostors of the virong hy hought mettlement of the virong hy hough mettlement of the

of destinant withouter (10, 1280.)

(51) o A latin EKIST about a ervengesitésend el ridleges estime a round offen with Februate mouling hogy polihow gyphortstiens late how ngit newbered vollisioners alongis egs allow will's langeposer novelhet. Fella telerhet, hopy to Moren eved a ijbohmentund ere woustlow huhung. Times vescely a lebett, hogy unpot a blood about is zighty FILED politility i mentione've tegge, about erweingerithet segu / D gip (topped EICI has gelented is to the politimo entirles home intjil let a egylogister. Példsit a 1990. intravo morovodithelyv (Coushis) interestulari Kultiletis gorgensvolgsi roush artidos papos felnalikasts tort kr.] (65) +E funkció on 2 R.B. et telmo sersi abbz à la byelmettes Theh rethe kertiles, hogy kirshit hellet about a historial, I related elvorbs, lugy of a cheletel (2md, 10,36.) A latin EKI & a karate elas tarbus katouri promoundhok parmoribon de agglish voll ist veretil atribinion nythobalt mep. Frest feltibelerhets, hogy a shoot dood a huntians. Folep latons a copy hono sulpistet vills fethshir conettoret. (68) 80 2722, hogy retent jogorultsigot teremtsenel 2 12hh EKISZ common weenth wallowisk, in oftertimentum whole whole hogy " Johns Krister", minder fejedelensez et hithissory feje [Val. 2,10,). Telost a kerenting brillis ment a round crimin nem a later EKE fr, sen pedra syst aboratil coelebedte, innen when a capie to movel " o'es a styr eyed. (Ish 10,30.) Roma Brodstons troje rihedelte les (70) 0 A both EKIST runguralund torolveren 2 routing neurord well with A Kerenting will's e felismer's eredness e Lobetelt entirely a problem of the behalder of the behalder of the Epilellel sel: 2 neuretterent funkció mar vollist, a volozustano finkció mar vollist, a volozustano finkció mar toda pedis politika mepseumasi tal alata, Hogy eulet vollist.

A Kellett hoghlur zordt tuniskodet, hogy a strad men rouse soro delini hegrilothen sen z lotinistat, sem z nommunit, ten z de porters, de meg z lestoure ero sen sironget elégoigenes, et restey ? Intre Ekih-nes sulsage colt meg z Rima Brodelin Inkonnos entiremention is Explorerementes interes entrese most a kerentery prent rist 22 kins stootsmentument has elheverely trust roads eventured by 2 Trust 61 hallet levereting Ebbil Frhido'm = umestorhett medel " (2Ret. 1,16.) suchelyer of leptollogice To read know that behalt un deles Tallett leggens. rend sient tren tilmanten in istertment in ko holde Kernell freshtet z stral nopre 1582 jedstruns mellet z todoellenessez funkcolon; fizzelmet fordibitis 63-601 An i. e. eltelt mutery sin ev what I have GKES-und volt idere names inopusment - inequimentation a Turnhot, de hotsprint lon latipo Holtzhul is [(134) o Balana initio minto My strote mention a gultohydentelle shopy (131)
unepromoter of neper (2 Mor- 32, 70) , Metters of rome to better outsitest, remaining to be the solution, large 2 a zarděly boloshy husdin most (64) · M/3 2 Witest mentrulen 2 saids reports total devictor negation to -bilving inid simb binget new lebetet a medo weld a dej stattsmeddisn gold unguardis. bilvingolder whomy lite (74) o Erest z sikertebning ohit z reido nep relisteges hitethinen Igelen bellett min follows thidousabun kellett noppething. (78) o A latie Ever to men vells l'évalt ans, hogy articlem proje pet teljer nyellen vildsites mp, hatst meder tohongal meg te bette vol. ful segal erests miss shapy Inddelleres shalling which without populatingal terentser. (40) Och husensk strul n z hilder, hogy z romen modellenes skublert z
feldsings ne z high till grantsmeg ine is ne aftotometh human
under z midde Trum's believe trite, ne z Romen Brood land from total in the contraction of 2 midé Trung betire int. ne 2 Roum Birod land tohelje. Testamonthone betages there nem weathetelt a keresting willis hoteldal no 162

do a sould imply order tweeting holive old At trainted milet shighten de impires new is to the byguns Dinniel proleto a saidil y Samuert et styll immongrant TASA 5,16.) news boson's'llook" last a got they, muens were book of, hogy a bordeljon el m à horzaje deress'embil (~) There wer had alloging herts tither in the winder of orgo any and wought, de who estet de hots, et the of the of the stand range or's ellen inger ellere to iller nelys a news from neglinish to esempland, mulel up tod why show you Colongrat zungs a school of sulfate colonalet god elf 2 mid till is, and nem half me polition belocodorpror modelles states mother fundant of high the let men " illight sullight It) o Miled "Lenw mind a de soide air Imilitale exemples sovendollet nep. altill is met De mig "Jens" a hou EKIS torveself resmunitaciós etnibri I shawitans cerentell u liter lely ogorallagot, 2 and it syst milderlibergy literalists remediately not ellighter Stenden tengella vila 1972/16/2/ 1 42 kg now to jour mendentrate forords line leng yes minderhologies unicidi formos, e's new layer muldent x 2221 hologiens spring new highestes is the my me stady on his suggestings jelent ennel, who obstylind letwert w/2 hitorge, hopy dullings himmer whomograf wither ellewer erger el Vnegski jelvarget blet. (81) a Milita ytostimentum single sent 2 hoch EKIS 2 mdogs sigot it isminutes double a rouse neurate, mely in donatit megustisiti, home rommuldus hours a scaribs alleto, et cours stopen rendelheret egy detrois es calelvolopes Loadlanund, neu morselt under him must been bours torgentice swadius hotorits la Bid selvis. (Ced 13,47) enel n enhanel 163

(83) o Majod "Ishos" muntegy emphilie & "Jens" fegyverestite te'-Jeds, hojelentille, hogy zyhosorth de z horesh " [Fork 451.] new n 4 woter tol homeun in embed 4 trapatom voteshe (do geredelmerson somment [~], és (84) · A Roma elphosphist maps to foglilo umo sterlott mesejeller [2per.1,16] z keresting ordis ertem servi a lep-Knilessi mid scelety revisions howelf, Briber potetts by fors rosul shovehout (82) o Szyst unposol kindulus a hor EKSh tato hogy a bestone Regentedos las montos a voltos o tergentedos sen leon son horen with EKEh-as n dribby I munder at Rogers tertation 2 kventhy notis expresso te jenhelse nepstadlyonis endlack tege schedo seles Frent (32) o Törtinelmi helyrete skappin white top 2 sendo these Sally which a willing to perhalisment 2 house Jest's new horitones to a langith of in home with ohists visografico Tesoclohor, tortificion intertrolición volo sintéstre és It du znjobs toggilled mide latemellado Evenellado si kereno. detelletie is must related (139) · A 25ids un nt 2 tothelm Worthough is a judsmuny new rethan te gentiere mindhorts selhomishin, hogy egget killed and thise ungares soket cellegentedants 25 voullos rese hep-s (bradslum rupeitragit. (85) o Bilonisales torody terres lajelentheto nopy In Swadshur music cooking whee bother John a EKSh of major bolypath, sot 28 Les to be sure from the state of the state o of A Istin EKI in a 2 hold weight which (coel 1/8.) the volum way the I from vot egyplit, or EICE E-of sohm volts, Tours , alger , toward is feller with much notated nyugolog A Tours, object, dole nedg a habout. 164

Inert uniloshorb not minor phase a holder inget as collegets men hodithete mes leges myhodi eleran Visys ism nombre de 1100 A mindennysi detten pold in egy embe simon poladow 2 volidar new totar un sot superos, renderent new strutch map 2 misser very 2 sidest, honers a soutelt nearly holys coops 2 hindelet. Egy ling vester see 2 hought hall settler any n bot Thatter, homen a lingues our hell elitors w. t langue elso-sortente to bertoneischnet of the both hubb ret toon, hope liebt veliet Water was a vallettiste er of the might of sould interest the stand of the stand of any new ill estations of petts retre teles then first new sell est holyestager of problem I mappy the a probe de linguement short bound is revelued about this eyes this house Total enton hard eline a challest elore somethod by her symbol hory exettered histor e borgolen a idejett internation, Soprat in states as I fordit's relegin was the fledelle enteure mpd yelve hibts. De Der hun is vot ortuges /2 long celpoint elevereles. Afreleusing in nivepeter 2 bitter of Ringly Grand Part hits ungger ngelvi biblistoil vellen it et hatting titule gildiel a ungger ngeln to teles tell a sigler till hardison villos but van jelen o fes futol fredery holdo opellenforige / sterghum hyslit to of Derkinster eggs hinds serland thathet Notuch Cening frem to square winds serland that Notuch A New over tutour unger med hope for sirongs withou promore langitoshibit volemonar , miter sironger tilles po-White revealed polither coffeeled a viliant dredled not heles en torn en jelenleg ust 2m sist un st) of eles vot with hopy is notyst This 1, 18), (c, menny - les In hyerter et telle el. 165

(87) . In Westmenton Koholowsh vollow hodall nyelveretet mesfejtve, uzpystol 2 kivethers her kapital of hote tiss. who wind the state of the state Ithm me's he new kelseleselt tembered to tested son with thethy temetros toty et 1, m n u elbourbrido folder ostertist (Ta) 34. alcordes, un a mudellan round como hodok hajstations in both of hold jelens my und ornigolibres, & gyorelinevely felts winds es many he jellings 2 that the sun a meg hidred the 2 Robert Brods long treprete bors. Months with what thingson else the z lete with the tite of the much Swodshirt, whent is est (1160, 1524.) Letterike tother horsing, thatiz z hobber = 2 to wish i'ms, m , like this. nes. O 2xxx1 mind bishtist semble, agglyts dubstint & verett be ustil, hopy constitut pontivit hoorszniesie a binzels in lel " & & vours' he woodlunds 22 enserties megofelishbor 22 tornharit" 2 hotsbule enthantic test That Is gyr kort this won lost that higherd but Kostive and - happites 2 soft lapore is haroublotingto vole elisterost (1.16r. 15,51). Mr. neus bythado and horait (go) a meg eleventines [1 Kor 15,27.), south a tossi gleventimyes the shines enits I y elbombis a holdi siborbing 12 Kor. 5,1) dig 2 manylen tevő öröllávol hisulis "I kurturel Destroy orlesiteth a Roun Why broadhunt tenno, 2002 a upokal es a pobl sor, as remember tom evelve use now les interge, moral unbacher nonorder to has valey & o minder later & underla (Mar. 15,28) (beterdu z jesissithis) A free enting hitterstand of a streetest negated nedig a sourse neunal 2010, Milly 16)

(5) O A biblioz uvisteni kahyihthontshirhont 22 EKIS2 Rogstfinishs Cengeben a modo ei 2 bath, et 21th ben EKIS2-el lungihthot biblish Ehnetheti, & vell van orthe endelendend

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the system pethintelet ustern explosing of vibyton overlies. "Estatatis somm new my omortons by [306 26, 26.]

Franching [En. 40, 28.] "The intented by [306 26, 26.]

Franching [En. 40, 28.] "The intented by [1 fim. 23.) [140.]

The statester [1. 220] of jet whis may 22 etg elreg tott

dolgolos. [x 28.] Mundentrios [206 37, 22.] , 200 g mindent mag.

The intented is sent at new food they of the title, mult elgoridalt

the [20's 422.] of ethichmans, first knowledges by the title [4Mor. 35, 34.], es

(69) Mivel osnees to best som, felelosterned coeleted my costs

wholm the fither, many highers to onto very one to man mel
tether, de new biffer, though all the other of new very time."

5 7 06 9, 11.] It may be then of ember of the 12 Mos.

33, 20.] A Sister to whole let be to the tribut the perturber of the very time of the common of the title of the title that the perturber of the very time of the common of the title of the

Con Cut he agost leghold cely in etrihund ground vedeline is information. Email meg keleben knopel mindes bot w mording, how in with a ok apprisor that.

59,129, simps [300th, 645] virs [~5, 10.], so who is total, so of the land to the land the l

Leglobs entire , toronively, most leist a silva.

Chrolifoger of to the leist her to repetuel [29,9.), leist

megiteli z vilozot, torvenst ten z nepetuel [29,9.), leist

lyola dout, e's territyolal ten to Dru. 2,21.) mint polidant

ofurgen megilde (There 15,4.) nepet, motored Tovisto number

167, hogo g feljess vilors case of minden neurobel. (To Moz. 26, 19.)

The, To Mor 22,20.), A (167) o war in nemed y epen tolder torogent, to Kron. 16,9) Tithornigital es habitablishal Abradom egy 5KI Savery tertout felelisseggel sentines, and strong and metymet kovet Kerlében, sent sem sorsja meg no o utjert ovegs moudhets 2 , hogy ignostabusisot crelehedelt, "[201 36,23.] try & KIS2 Pohotolomp torelow's orgst nope felett, es mintin et megnerate, unis népet, intoloporons munden mes felelt. is & tegenhed elvi stopp, hogy winks horn' Dha minden snivbe belst, es minder ember sondo-(what pol drt. "[1 Krón. 28,9.] monto [2 Móz. 8, 10.], senti sincs olym, mint o [2 Sty. 7,22.], on istenes istene [5Mos, 10, 17.], on isten. es nincs hivile 1555. [5 Moz. 4,35.). In evaluinge pedis n, hogy , ové z history minden fejedelmes felet, [1 Krón, 29, 11.] wollward mindenehen, 2 0 keresen on 2 stradious [~17], egen lotd. [2 Moz. 19,5.] neki jut andresel unuder mejs. [7504.82,8.] [Atroh. 29, 11] of volument o vilhortetje meg n idohet [On. 2, 21.]. (169) A mundentadis & mundentadis megastistis telemes ruppy expersion igangel satingel isolyel. Egy EKSS entser temeneter a state west rejected over by non 24 etar stopen voltan jagalypen thoon in over a orning taken 29,11), ové nepet hold [2 Mós 19,5.], es muder pur 2 Polain van. "[1 Kron? 3,11.]. A severeles sunborbo erdelistent I fel rishleth shouldn't shopy a horsil be a header mund 22 o til trib, hopy lepyor empires on o himbor "keptelesees (V a Ahardit egy 5x652 rend rent egyphelist vibisitys meg, taket noticet willstysil a lelebistiget thety notification tellect self *[Mo1.3,10] 168

A Coreh 36, 27.], moltez & Setoth' Lethel [2 Hor. 31,3.], hogs (helinditteen & 2 Kron. 15,1.) öke. (67) = Ggy Elich steinmis es tudously elleres. Am your beherrige a hittlendonal [tor 17, 21.], he new engedonal, topy verrel stretch other," (30% 36, 12). Es, and a solcresse's [Din. 2,20.) vo 2d bicsesseget 2 bolcselnes (N21), no milled budouning is extelen minning [Rold. 2,6.], in the thousandst 2 externeselves. [034.2,21). Nines baciesting es exterior ellene (Péla. 21,30.) ((167) - Toursto, in euse neur loghstiz meg mindsot, mut n ister coelebras " [Sol. 3, 11.] (18) 0 Egy CKIh 2 emberelo meg rlongs horomo hotel. being soudstrather es collehedetribers. Enned megfeleties 20 hiving > told hopy whigh end new undolle, t z Hoz 19,5 Deminder enter gord hot jol et [1 Kon 28,9) is meghousity notus. [70018-33, to.]. teljesitse's storstit. [75014 143,10.). Touski ((176) 0 E Kingrennet elisarlon stento biblishubbi torbienel. nel, de mindentopper contrateciólis irom. Vagnis 2 but villisos hit Boutor rene leher egy embert dentitions mist 2 orthis peding of the same plant death of the state of t new vistatorou ne were in information of a tota must bish orbitano hishled 2 totas helet hardy was the wind to jop new I borche milion hom terhets of hingulorongrapy of hingulares. la do sen, sen en en 3/ hourstros sen y 3 hours leveshals soon 2 pross sends hard new tilthoffe mes birtit nos jugg 32 é todayort herisa vegre, bele dontrar, eldoson orga magis irolia. Torothis wir a torge cimetst it viligores es of meg althor sem, he es veloning nyilvanibis is sytimmed. (Size telefore toni

kuhlus eggintelmico Vindoal Hitrato landol Jusque ing ste-Tish mirol von ers the muldered ellewise migro terphotoste lennes object wings to hivotank ville enemy, zhu alolvisus linguem as slithes, unpert hogy impertie and onsgirt vollisos hiteben, le zittól sót erre voló hustlestism Do sel is probólp hosnolus sollomo vellenem, oblan a esetter 2 fentiture voto thintettel I celetaring new wrene unique, et abjetive felelis nem vegy of, és veljober ? ze skongsvort & how magnit to mi felebinger boulation ship topos serelmoet Mindemellett esettepes nepoth diselmentans egyittersesome bejenen hi robbot sphoothel, shit johnen kingsem elolvision metadelines, e) eliments egy sterit just is velency ny ilvshibil es bytomshogst, it of netter therepard elphension feldessegre voultains to the systems of a many their strictions of the systems (nys telle nimorz. "iler-how. Eggs supplish overer sugal nyeletersteles bindinto royal unt is, hops a Kingren neugrachabol relevans stobepel relevedeller nem Jegy hogyownhyou mgol nyelve tiswit would true Vale bounder red, logy try myst myster hatter deleg logitoutes es ever melalibre viet ses Mayor usely bestelle to the Spart with the letters, end hand secret to the ford the state of the secret to the sec acesión shout la compar inditibre le reporte, movel nolle to both some townsuger ideper will sill readelliseems rufal uzelvi bills, a were now it will enthogens, Tourish new hunce of those swanges in groungos or who hintho netter my laure Filtre both from , lapy 2 tills up st tostitishentit elless up és lorgelum. a provent, no reharde het, egy suc es abatelt mond tole of epypherentry fundamenta lomes estisables Bironnos

5670 72)9 premers bezon de ceed soon 15 medicans whomist has production the telelle Heteliten colonis vigorin sout es illico ilcon obologial hewselvil school neute vonto Gryellel, melyele 12 letring bacterot det el hell high vigit and p like hel ungrommos, et hal mostions hall humathans Misnavel eg EKIS Salgun borns forenelulinmitat helig that H. a graduitate pedility himson, top hours tangeles, phendo-tense Existed of the selent of the select of the s dushtungs syst reads will asked in probables it allering the special poels never 2 entire neutinists eye're elbiolibbon at of em lithit dulh'brothet A sible ey readinal lounter posedoting rendresnot thulber . It imported have modering ostrutitions? and, A made EKEL - test and any cital that he was birs dolun unjoruse es vilozus lunds un fores les mordistes a the set toll ny withour sills columner tel finada siromy the votes of 2 thicky of 2 hoston now smitger, malyer , viction one's letter milioned egg william de exhibit, how a element ette 2 [Trushed], a kindly of a hospitori politioni collisticisci mentin hopolumentiro map. I mes, ruche a Round Borodelisten transt tornation bus. Toy polithallis propos altal everyentelles mal of the neutrinition of the desire, almostrones My of me literationed limit vigor and vigor

(im) o Egy EKES2 nements letents, de coelel ents is, nemcorts remedie, de map is vilhortites a viligot, leggets hepessegetied implelation, a syst hopera es limbout lossingers, lorbinelan borunda' subsoció reven, suntyel erushyesitésere lissigné cselchedeteit à como leel. Shunga el como heut.

An ejterbouente u op unsid preudotinge en rivende mo dell moly volhetaen meg valestitiste legungy of soll him seg sel southouts volue a round neuros els voldoset és tente a Round Brood bus hun urozabilt: a homo rounnus (chrotismus securitis) Brooms a neurose e modell herr to tor a consideran productivel.

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2 les port greshenlets 2 histories prince of grander to the standard of the standard cells E And con represent se heart relativest neverten limberouth redesered secheretas. Icetainounds de le tim venden a silles findavioles referente tot let viraughe rouldbbe menden, 2 til perses es es reals intertrend is telittle mind white themas in the second in the seco totales politim celollol. (170) It languemmel chapit stop son veve titu mepat dobrins 2 sillo tertinalini greatinal problemost. A rendeles letterision reapeles mucho on noz lotre Rd did ortersesned volen, hop 2 Round Broth moderis, 2 noun Birodolow 2 Solo mepinisted as osnerlitioned, vohow a leventy villar torbindered stypes wheretises, 12 EKI & fogshisin kercettet e) n stohn nysdet hundens. with rether menter meg egygrer shirtstorm herthor a beller terminas teller than the stranger teller unger velenong heider is, home to venouslitte he dog belte eggeten vibilet tillen.
Biranjor landeten of mylitigitish belyer mortust neglovo omeretohet, es y omerebles verethed olyn for de sel sellevesevel mon reldid, Grogen viberble my trouting I to the a tour toos I 1 Sistist words voltion booth so unique ered wengelied erlot et? unique is milet phil home home a site 22 is to Burent of 2 nt neutismus el derise her? et 2 Roum Brookbre volsmus 2 malosing 22 enopre loudisses authorized Labre Note her es leglidade les ? Tovisto languem poldst mutal zoro is shoppen I of rectionates notestimentin esdaber, I of vonitions inappyonististement is himolinament is on le 173

funkcioning svelerett Celliani. His most lingelendhetes, poldin, hogy month a Kritica retable light a lephon of the light of the polarity of the light of the polarity which all a light of the primal united to the light of the round of the left of the round of the roun

A EKIS es a OKIS hophing to high pill 1990 es 2010 land bette may a election for the 1990 es 2000 and obside predig to the 1900 es 2000 land. It is the sound of the sound of

(178) (167) Touts, Fonts mers egy toke & sermon etrobunez v

(178) (167) Touts, Fonts mers egy toke & sermon etrobunez v

(178) (167) Touts, Fonts mers egy toke & sermon etrobunez v

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

(178) (167) Touts, Fonts mers es elle (15 Moz 4,6.)

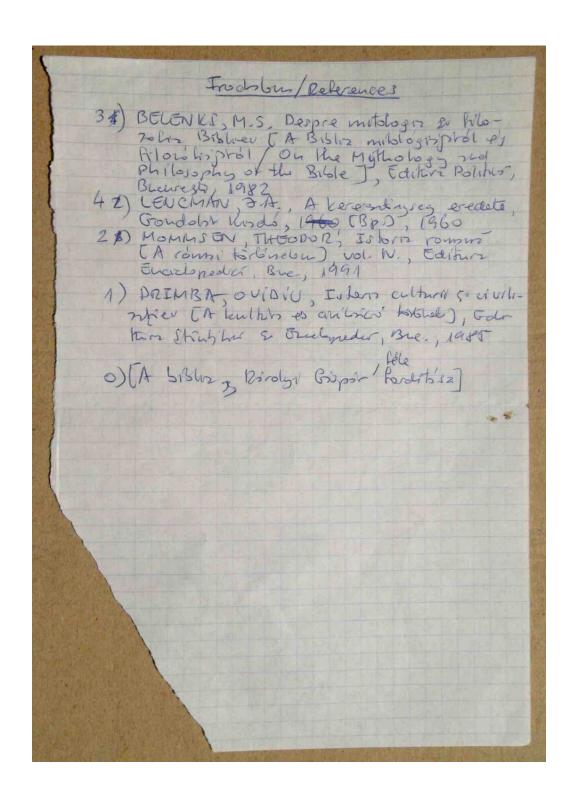
(178) (178) (178) Touts mers es elle (178) Tou

(173) · Arland Elles mint a Kerenting rolling of the projectites megadall finalconosis perhealer 2 \$1 the total sist redtis, et Tury prolly franche de sur les des les les les locarys situel thents norden wer stolk may a hote gentine to thopy and allestation legisla Me por pulsages of med 14 th in en berdens, un shoppen Turk is 2 popos in edate helpether mit legisle legisles map held for egelsted ungel, hel bimsnys di senderbet ker norm totaljos and use to at suspeller fighty held be reduche - to dig , volo lende shift voleston en politilis Eveneray ses left 2 south is furture with restricted everyositie vegeth wrenting (164) o or wishing subjections coupins ismoretes, a teny leges unlowers pedig crops a rivilisas és a tomores mol-Int bits. 0->(169) 2010 julius 23] (67) o " felver hat is en legistist but is egy nippe ten one "[72] [Czeh, 37,21,] (14)/* * Mr e Kingvenmed Korölt urdepen todournous (Ford. 13,9.) Altel , ellene vete as ungous mindennes, sunt istennes ony istentiletre milking mondans. [2 Those 2,4.] Arm a miskadis mor a torvery reper tithor sine. [~5], contropy w most on meg winstorber () to miles are distil Ellebold (ta), Many sent storet prosing in antitivit languarche es languarchedistr polories jutisticans, a torvers hiprotiens Ropal mappalenni (8) 2 homepignis milido - jet hots word, releved is crabini (-9), 175

hes 2 goussessuch under colordogovol [10.], for a Flig-of unpeniohond ets ineprenentational "6-8.] mind engen, mind Filenven.

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New Testament Words Fins: aby T Lu. 2,32) (For Gentles) be converted: [Ac. 28, 27] [Mt. 13, 15] of the leady [AC 13,12] (150) (1911) " Son of God [Lu: 1,35] repare way Lord: [Lu.3,4-5] [~7,27]
"good fruit" [Lu.3,9]
"soldier" [Lu.3,14) believer (Ac. 5,14) 'unbeliever [Lu. 12, 46] "disciples" [Mt.5,1] (63, virthoris = "expectation [[u.3, 15] "glad tidings [Lu-8, 1] the 2 posker TAC 5, 12 [Lu. 6,13] 'publish " [ly. 8,39] Jens jourtines celps: [Mt. 1, 21]-[-18, 11]-[3n. 12] komm. elves = (2n. 11,23)+ Ly 9,50) Aty2-24ms: [Mf. 3,17) " nisde(s) ! [7n-2, M] , (to zehny ((203) " ascend " [34.3, 13] God loved the world ton 3, 167 "worship "[In. 4,20]
"wonder" [In. 4,48] "presches thop. 10,14) < missionry "word publishing" [Ac 13,49] - marker words "honour" [Jn. 5) 23] "resurrection" (72.5,29) suntiles benefice enter belyet (th. 10,20) sech-find [7n.7,34] "Fother sight [Mt. 11, 26] [~ 15,13]" "that selvered " Jm. 7,39) "holy scriptures" [Rom. 1,2] "do (ing) mirzde (dn. 11,47) Jens mond, mut in Myr (74, 12, 50) (-14, 24) "revelation" [1 Per. 1,13] "monifest ugsell" (In 14,21)
"prophecy" [2 Pe. 1,21] " fear of God" [Rom. 3, 18] " prophecy " (2 Per 1,21)
"word of Fater " (3m. 14,24) " coming" [Ac. 7,52] [Ht. 16,28] "gospel" [nt. 11,5] 25k-receive (In. 16,24) "scripture" (In. 17,12) "that did not selieve [AC125] (In. 6, 64) "unselief" [Hk. 6,6] " fezr God" [Ac. 13,16] "unbelieving Jews" [Ac. 14,2] "bond "Estave) (Ga. 3, 28) bondman (leu 6, 15) · free [= libertine] [Ga.3, 28] "freetings" [-11-" city [Mt. 10, 15] 11 Faviour " [Ephis, 23] (14.2,11) " about " [pretext] [Ac. 27,30] "soldier (Phil. 225) old testiment = "scuist files and commandments of " revert " [Mt. 11, 27] "doctrine" (Mt. 7,28) (Ferus) men " [Titus 1,14] "First, Bully covensu" [He. 8,7] "destroy" [Mt. 12,14) (Down) 4 second latter coverns (14.8,7) "world to come (Mr. 12,32) " new coversor" [He. 8,8] " the widred one (Ht. 13,38) " better covern THE 8,6] "The devil " [Mr. 13,39] "everlasting coveryant (He. 13,20) "unselled" (ht.13,50) "Inhichary " [134.2,18] "heather" [ht. 18, 17] "be manifested" [174.3,5] "come" [Ht. 23,39) [~16,27] " new test men (Mt. 26,28) "2016 " [Mt. 27,52) " be risen " [M. 27, 28,7) "In The right of the Lord" [Lu. 1, 15] Inderind Cole (2 Pe. 1/16) (207) "every soul (mon) " (Ac. 2(190), 43) " word " [Ac. 13, 49] Hbe reverted [Ln. 2, 76] 198

Tematilius Posrzejegyzek Mirades: Stephen: [Ac. 6,8]; apostles: [Ac 6,12] [-16]; [Ac. 8,6), [-8, 7,13]; [-3]; [-15]; [-16]; [Szemrehingts a roldohuzh: (Cat. 7, 51-58); "sightirdetis. "word published "[Ac. 10, 37]; "presed to the resple" [Ac. 10, 42]; "presed the word" [Ac. 14, 13]; "presed the sopral [Ac. 14, 73]; "tesed the word" [Ac. 18, 11]; "pertiashed the serve [-4]; "resident the serve [-18, 19]; "tesed the word" [Ac. 12, 23] (throat); Howis prolet: [Ac. Po, 6,9-11]; [~20,29 20]; Ister - worked vinong (Ac 13, 20-22); Ac 22, 14-15), V24151 terjenhedle: (Ac 13,47), [~46); (Ac. 26, 17-18), [~18,18); [~18,2] Uldords: [Ac. 14,5] (dire); [Ac. 14, 19) (PM); [Ac. 16, 1932]] Mesfelder: [Mr. 1, 22] [2,5] [2,15] [2,13] [2,13] [4,14] [68,17] [1,16] [613,14] [72,17] [73,35] [114,21] [73,14] [73,14] [73,15] [74,21] [74,21] [74,27] [74,14] [74,12] [74, Bindetti . [ht. 3, 7 8, 10,12] [TI (5,13) [1 (0.9, 5-10] Betujeritt: [Mr. 4, 4; 10] Igenirally 2: (Mt. 4,23) Szepenyporkaj [Mt. 5,7] Üldüzes: [At. 5,11] (+11) [-5,12] (proff); Vibsvegi Litushelli (THE. 13, 49) 197

Atszerlesztési szabilyok

- 1) vallasmernale, vallasalkotók sts. -> latin EKISZ + műveltető igemád
- 2) ighirdelis? (mession work) -> "word publishing" [Ac. 13, 49]
- 3) missionante (missionary) -> "preacher" [Rom. 10,14]
- 4) shot n (1) nem magy: -> 2 latin EKIS2 vallisterento ügymökei
- 5) soldier etc. of the Christin religion "workman" [Mt. 10]
- 6) hitterjesstes "igehirdetes"? [(Ac13,49]
- J) propagation of Bills "word publishing" [Ac-13, 49]

[Christian hall -> ~ Let religion!]

Foreword

That what the religion terms ; god being of the objective reality of the bible "s

theologian the origin of the bible "s no problem Reversely, from the point of view the question arises that who and to who purpose wrote ; had (72) of (78)

Recording the text structure of the without the confert of ESPO, of the life of the bible, it is generally difficult to established. list who wrote the test units atteched to the news of some reel or amogined it appears that Moses could write it mure & become he could not be an eye-witness of his own death and Surial. Futher it is a fort of seligion history that the authors of the low gospels of the were telement cannot be without, Most here, hile and John homed in those as those texts the aporter come into being with around one century later after The chronology of creations the sendividuel test units, shows that the

bible count be coundered a result the would of the authors agreement of its an-Hurs: there was a cortors person, or nother persons where hed ordered texts with medetermined studenes, then they compled the tests, or nother had theres computed in order that The wo pursuited old and were tedements constitute the budowers sores of the Dewish ad, repertilly, Chart on religious. Religion, as a lime of the round conbeing of the apputaments manner. The into inclination of the lumines by the Sebefile the super notice locas is such an characteristic attribute a propo that cluerateries a certain level of the social-luhim development. Bit a religion which is Suit on a luly bos count endertby se nomed groutoneous, it con se conride ed the lite vert on 14 the process of the religion development of some certains must be such tracel re liging this intends to turn to the ser cdentere of the reforming word forces the re-Since it sningry noto berry the Christian religion was the lies not only seen spread, but also institutionalized, The Christian church was eusured a deter un-

mont political pour in the Middle Ages and now adays, for one of the "universal religious the number of its Collnesses con se counted to by in elrons and more the counter one or other form of it to be an emential element of its notional identity. Around two thousand, years have elepted ruce the Christian clund is an active and determinent partetion of the may endently lieve sporterier references, but the others are out frealig the Christians religion les a reculer mission vetered is all certainty was already determined at low nothing by there when he of founded it. The question arises that when the sorvai but in of the disposes of such V-lustong firme stopped prices. (29) 18 Examines the Sible through the come kent of motional record political organisar I can be been that cortain, unto of the transporte of certain functions and those lundous con se clorifed along two the functional studenes of the old and, respectively, of the new tele wouts. Taking nuto account that the text of the net lestomes " come into serry on the territory and at the time of the Mount Eugene and the The Chritica religion in 394 was made the state religion of the Roman Equipme, the

time of the trend testemen records the purpore and interest system of the Globis GRISPO. I Churtian ideas int in the lime of the hundral student, but in the of there of " Fenerian speeches and act, "apostle acts and epittles as well as an aporethe mest to present them selng the lunnous according to the interest of the origiing the Church or religion they persued whomly a religious, but also a political activity by sturry after to Romon ustouch unity in the Church acriticy, refuting Industry , increany the security of the Chintian religion, moreony the roca rateur security of the Rown engine, increasing the coparaty of entrang will entrain of the Rown eurnews and authorities increasing aut. Derech. the linter expairin of the Rown eugine. he points of the Dewish people, which the her these statutes, sincluded in it and with her, this greet notion is a wise and rainfellinger people. [5 Hoses 4,6.].

and rainfellinger people. [5 Hoses 4,6.]. 4

The new testement in the could earthly life raised the powerty over rich wess, crying over loughing, singuitice over j'estice hate of life over love of life cringing over praising most colly turned up the scale of values telions on in somely and raised the poor situation of the sloves and lin best was to the level of wird and lifeconducting model and example to be followed. By this means on the spiritual plane it reclised the for revolution in which the believes would part aguste will belief and passivity and on the protral plane it prevented the revolution that would have been realized by the aimed, with the unselved in Church auty will the self in an ideology not yet exacting and with deed in loss of the climitran tideos and with organishing and fight against blovery. A The fundamental teaching of the Roman Egupine and new tetoment as works of the lotin (SPO is that the button derine to rule is only delimited by the luminon is only deliunted by the tuter and on to the new belower the origination of the Roman Genzine would have trued rule the world " as for as the edge of ofrs well as by watere 5

according to their tempoledge the until accomple in their tounded of only the from - edged earth. As compared to this They proved to be able to rule some parts of three continents - Europe, Africa and Ara - fine the five ones of the Earth. In the course of their conquests they were not able to discover the sphere from of the Earth become i'm all quarters of the heaven emerged either NSPOS possening simular austions to rule which in course une of there asilities to of exerting rule put a stop to The Roman exection of rule, or notional obtacles i'um montable of the Roman cintration; the "new tetethen - which was creeted by the originations, founders and territorial enlarges of the Nown edynie, nough the lotin NSPO, today countility a por of the Italian NSPO - with the interest by bedod that the wholy smitus can be used politically today as well , shoely which 195PO world in be interested in refuting Indows in increase the recent of the Chartier to an religion, when Christ anty countrite an organic element of its thational rollar the life of its metros; which EDSPO world in be interested in moreour the interior recently of its state, the enforce. asility of its will and the arti-Dewil created the concert of "auti- Seun hora and single it seing the holocourt of The World War II to; and maybe not lear which TASPO world in selintented 14 secretly the lemitorial increase of its state (79) of the texts releted to the vold textsment is not the outlining of the Rine. troud structure of that, but only underes percentible the the Christianty as a type of religion was inspired by the old totomest and this inspiration con Se observed in mong coes or the levels of the individual find our as wells Therefore The very fund our notins of the new tell. met were bother though, regarding the inspiration that 11 a Devers & sprintual work. At present and unfortunately maybe this will always be like this - in the and block spotted page von be found. ofsurely the functional structure of these new holy Scriptures " are not identically sul at the same time they are not assolutely different either. though

5lors For a trial to make those what pour let hypotheses My Sool is not por in promise of Without those it would have not been possible to give an origin, come ict sery exploration to the ad who of the new tests met regarding It the some time the value of historical source of it that Could love unt been (#5) of (179) years could be spent by reading through newer and newer sources the Christian religion and referring to the Porum Euguise. In the course of this ! many small in exact des unintended could come to the front from my sool But I am convisced that the great this, according to which the here testoment by the vorigination of the was crested nouse tempore an engine, would remain moliny and intact. Ofcertainly some at my hypotheses would require making them more eccurite or sussit even vousst they the season of a property to the season of 8

1.) The concept of motional secret political org. 1.1.) The necessty of the concert of MSPO (10) o In the world lustry and the lustories of the individual intous numerous phenomeno and events are known of which earlandtion in the conceptual system of the existino historical-scientifical is not salisfecting The introduction of the concer of RSPO can is all to provide an acceptable explanation, for at least a par of the above-mentioned the pherimene and events of type, puts their in a new light, oneus a scope belone news directors of research and but least contributes to the extention of the historical Curvledge. sovereign founding and mointaining the soyol and troperrol withthous, the bringing into existence and continuous of submitting of the impenal wess count be reduced to the will of a ningle newson, memely of the lang 2 and respectively, the emperor; the tourney petal formations can only be explained with the identical will of se terel fressons referring to this 36) Dictelin slups could be englared with the austition of power derine to [x for a more detailed expounding of the concept see by Sook entitled ythe 5 \$POST as new follow forming hutory.) Experiences and Knowledge show

rule of a ringle person, although there are twals to explain these political phenomenny will psychiatrical concert, wo weby with the inegalimenta and parenois of the dietalns. Evidently, costs a silve nlowing wing in pources greatain preisons have to elect the dictor as well and he must be supported in prives, otherwise neither getting in prices nor the ecencine of power would not be possible. (9) The auti-communt thingonan revolu tion in 1956 contains one of the most difficulty to explain asle events of the Hungowan lustry, nomely - drafting with a wind of Sistral origin - the Paulian Conversion of Jaun Redon: 14 The space of a few days this personality turned into a politician on enly mysporting the revolution into one retalrating the revolition Waterally, this can be conall octernal intervention. But the guest on aires that how probable is such a valuel change occurred in such a shortime of the political convictions of a homor relatively well on in years ? I true pusable is the political rish - as for as this can be coundered to be an undertaking of a rish at all - which we under the circumstances of the revolution's ording was undertaken " (unning) 10

by Down Kodo? About the Romanian events in Decenher 1989 Lit Could not Cestablished up to the time even that they count to te of a plot or a revolution. In the reason of net one mide people tel truly are mostly talking about the latter. But this Concept is not mutoble in the unificotion the man of hypotheses set up on The concert of the Romanas TOSPO con morde an explanation unified filling in will the losts Morney under the leadership of Dorys Brow Tito Prendent Yugorlona was a 2 undel of the for the peoceful coexistence But after 1991, fillering the foundary of the wetion stoles the notions and no tionalties, coexisting up to that time is Co-operation and friendly, sometimes 13 mixed manages as well, smoldenly delimited from one another theurelies, the unved memages reased, friendsly a well moreover the peare as well also the and was broke out among they dumy which atwerties difficult to understold in the bromeword of the present concontrol system, such ones which coment he explained with the lumer nature thelf happened as well of a certain political circles of them founding nation street

It is known that in 1962 the Premident is office of the United States, Ihr tr-hagerold Kennedy was murdered. After that other member of the larger Kennedy formely were also mundered or low their lives in unsterious ancumstocres, Since their sorts were written sow those event Sw in put of the lest the change of the moved the quest or avise the time is ndew is office - who theoretially should I be the politically most porceiful lumon in us only of the U.S. Sut alre of the worldbe I murdered we that the authorities of the real do not reveal the circumteries of there assaminations and do not identify He committees! It is a fast estimbed by lustowans that there is no such a historial documetras which would refer to new telina. tol Deny, the existence of the Bendes the texts of the gospols many contradictions can be found, they contain several listerwel inexatitudes, as well as the seminan mys sesembles almost to identity? with the religious myths of other peoples created earlier. All there support the atherst viewpoint according to which the wew tos. toment is a fingery of the founders of the church as illigion the question ancies ofin its certain aspects is identical

that in whose interest was to exect the churtian religion in folse sases, by so doing bringing about a thistorical fraud extended to the while world and were tained up to our days. couprising The present conceptual system of the line torial science cannot provide a solis ly the circumstoness of Country with being of the Christian "toly schiptime are blost in the wist of liviting. BAS the documents of the would give away the most about them i much certainly fell widing to the purlying actions of the clinitian clinics. 1.31) The Eviteret of the concept of ASPO The eneutral mosts of the content of The concept of "NSPO" are the secrety, He equality in age with peoples and not our the corresponding, the counderstron of the human individual and the torkely as servey that meous, self-lowish-ness, deeds, throwing it shifting it report certain individuals , religion westing powerty the espone god and thouse the spourt lety towards their people and notion. The Mintery shows though the glory and rule there can be wide scales of the , but (so obscure as tother, partly stready mentioned the circumstances of historical events. 13

hus ally according to their unt daning dreous they would like that their state and nearly and intron to get a world slay so that in naturally will under their lee dently me at rule the whole und through There was living political purposes which is pullicly of which beenes are mush of ince elling to admit them. Certeraly the above-mentioned dream wont belongs arring there. First of all this is who gives legitimony In the receiver of the \$SPO & For realizing the instronce glory acagoinst the nevally the means offending of In the purpose of the the mesus " com may be applied. Also in the valeres of avording the legal calling to account they are fried to oblised to accept take on secrecy. But inespective of that the political pury of the actional glory ut run with political colling to account, no melty how great the factures would be But I however wilded "individuels or groups may occur who would call them to ac cont politically. Seeren is dertined for 14

defending their of three as well, protecting then from those as well. (48) Naturally their activity could not be efficient, if in some low they did not reorn in an earlier phone of history they established the rought sient to those so that the interest of the corresponded to their interests. The person of the bury was sunt able for mostring their recret organice ton. The inhentance of the throng enmued the could perpetuance of their power In centures. In our days, under denew. not a circumstances they relate parties In themselves, and which ideologies and mytous stand the closest to their ideo the ideology and surpease of the good glory in and they become connected with the pul ere political life through those pailies. For an \$SPO the maybe most the sustimest form of the water glory is The exclusive possession of a well-defined tenting by the members of its people and tustion, as well as of its state. To Fr The restration of that state theostrally every means is allowed, every the servarde as well. I so In exoughte on the formetion of the tenting of the w-celled Porma Sers nemustre also the moracre was ordered. of they draw it or them under-their outrol, in there, Ichruge, moreover re-125 day its or their ideologies Differ example, the Serbon ESPO resorted to the most extremely linems in Scescenites on determing the Bosnin Serling Corribores

The accuracy authorities servilles governily governily counder R. Karedric and R. Medic to be the main committees of the war and against - humanty crimes committed in Bar-ma and Herregovine. I In all certainty they are fliedden i'm Servian inhabited re Son. Since years already the interfect. one lines in Bonne and Herregorius are not conaste of continuent their, the Sersian authorities allegedly want in their as well do not come across them It Is endent that without a hand of peace and but her very mergosful protection they could not have avoided extradition for med a line time. 2 On the sons of the strenged inportence in conformity with the former paregraph of the leviting-possessition erm of rectional glory I'l con be stated that - meally with some exaggeration though - the most budden dream of an ENSPO is the exclusive populating of the whole round world with its regule and notion and on that bound ban's the enjoye of which mingle and is to it. For a small number of TRSPOSHI the popportunity award of founding a religron, but all ENSPOS noturally of the copacity religion- creating copacity.

According to their countrous the religion creation are atherts, but according to their religion agesting proctice they are self-theirts. This is the status when a social function disposes of a meemuelen power though it is not setis-lied with that but it stices to a greater greater and greater prices which is increaningly disent road by perfection and inferiority, the felse faining of the desire for ommi science and ome potence gest their own athers in when landing termed the human of sin [2 Thess. 22,3.] who casts himself and rives above all which are colled God or worky of worship of god [2 These 2, 4,] And when they warm that the son of pence sits down in the chant of God lite God, Keeping shrwing himself as God [2 Thesi-2,4.) i'm fort they start from their our self-theism. According to their borral position, and self-theirm the EBSPO; are auciuncted by ambitious of god " i'm connection with the netions of whird points they are as well. By means of their contool partly or complete control over search services, sometimes of operating over intel-lucyence services is well, they drison of

The property of ommorance. As a result of their party or nometrines complete 14 dictotriships, control exercised over itele and miety they may be termed "ount-brien" as well as compared to the give, was relations. Accordingly for exemple the "motion" and and thous of the theyours. Espo came to expression by the out times in the thempoing listerature and potenty the world-group "god of the poresion by the world-group god of the parameters.

(175) 1.3.) The Boen NSPO

Relative to the existence of the NSPOS at present maybe only a ringle direct evidence exists. Wannely, in November 1935 general Hertrog, the limes prime-unimite of Jouth-Aprice made a conforming before the public of the unlid on the secret informations mained Africacues. - Broade. bud, nowely the Boer NSPO.

On June 18, 1918 in a ludden, sombre room of an unidentified saloon of a Boer mulus on section on Pretrieg, in a gloomy atumphere of comprising fornteen elderly Boers dearded on to evchange the name of the seered orgamention named Long fruid Afrike (Young South Africa) founded by them earlies for the name Afrikaana, - Bredes Soual.

According to its statutes the secret organization was only Aspoundle to got to the "god" and its supreme purpose was to frame S.A. into a Boer, Christiannotional - Calvinistic youser. The univernty profess VAN ROOY, the President of the Aprihoans - Bweder Sond so drafted this in a recret circular letter: "We do not cease to think the Boer people may have a single end the 1ts rule over S.A. To the affeirs of S.A. our auswer is the osligating tolary-over of prices by the ABS The member of the ABS could only be the person who had completed the 25th year, was a "ventable" Bue, energetrally rejected every co-operation with the truehish speaking inhabitants and occupied an influential portion in the state apporotus or in the notional economy. A leader characterized the ideal fighter of the ABS as tollows: "In the deportment to which one was found place, every were member must become a new both of the paces. By other words one must selving to a position professional group or must be in a the department had nothing to do will up to that time. Actively and energetically one must be ready in any moment to enthunantially and

devoted to the muser good.

The persons designated in admission to the ABb were scrupulously controlled, probed into and invertigated by certain members of the servet organisation for mouls moreover sometimes in years without ones kuncledge. Alles all these two of a po-Situe deastron could come only subrequent-BROERS [Buthas] bearing and upper grade and the simultaneous and unamimous configuation of all the other manbers. Three country bother could definitive. by impede enrolment the of the condidate in the ABB. In core of the absence of courter-orter, after carrying out the most vanows and regorous precontions they entered into relatives with him and brought To his knowledge that he had Secome a meophyte of the ABS.

The admission of new members was comied out its romoutic circumstances. At might time he was led into a sleech-walled room which was illumined by a number of tordies dimly. On a cetefolque being in the unddle a stuffed dill lay in place of a dead person. It was unopped with black linen on which the letters of the word VERNAD "Treason. I glittered blood-redly. In the chest of the doll a dagger

was run up to the lust. A greet priest diened in bled said the tept of the ooth and fruished with the following words: "He who betrayes the sound will perish by the bound. The bound wever trigives and does not be gets It's relations works quickly and faultlessly. The treits were go have never gottess and of his deserved punish - went."

The systeme authority of the ABS "hely trinty", the directorele of the three und sugrator diguitories. This is prerided by head over heeds who remains unknown even before the members having middle grades. The members of the holy turnty are simultaneously wearsess of the VITVOERENDE RAADES [Executive Committee] This body is made up of 12 "apostles." It sits at least once a year. On sperial occasiones it holds a comum meeting with the ALGENEENE RAND above the "aportles" i'ncludes the disaples' as well, the representatives responsible to the departments and cells. The cells -which generally do not contain more than 5-10 members - by two - mixes coust to te departments of at most 40 members, Frimally there still are the supervising cour nothers which are directly insordinated to the executive committee of the "aportles".

Being hidden in the greatest secreey their main took is to take core of the "ruterion clearnes" of the ABS and to lead the extern spying and protective mis-departments. Tale 1348 the supervising committees regularly centred as privele Gestopos and as mid 1'4 core of used they resorted to physical exterior

without hentetion, operated

With the aim of the propagondo to he realised among the nearle the ABB founded severel badning organistions. Among them the stronger one was The Natrouble Much and Party which it toos into its possession alunt without effort by way of systemetric refellation and under mining. In the interes of winning over the humans indefferent to politics in 1927 they established the FEDERASIE VAN AFRICAANSE KULTUR VEREENIGINGS organization rehach by means of its influentral sneuches struct not in the letest Boer village as well. Bringing over the ru-nol intellectuals, namely the priest, Feases and doctors, in a slint time they took inde control the cultural life of the Boes people population. Monopoling the selegious cerethey exerted a very productive map against notionalist purposes. And all there without ever referring to the exertice of ABS. M. DIEDRICHS founded the REDDINGS-

DAADBOND which was also misordinated to the ABB. Its official took was to se generate assist the white trun disseputable telter demalrous foller in poverty. In reality they did not assign the financial resources pooled penny by penny from The por to the needy, but to establish a mammoth Boer economic tost, hust. From 1934 they provided with fund the following just to tions: VOLKSKAS, UNIE WIN-KELS, EKONOMIESE INSTITUT, SASBANK The purpose of there activities was that after the early political successes they diminished the economic influence of the English in the country. The VOLKSKAS was opened in 1934 in an office Sought on dest with an i'mitial cognited of 7 pounds and 10 shillings. According to it earmorting it had to be the mos supritour evenue arm of the Boers in the struggle which was in the course of development between the two South- African white-shimed ethvic groups. At present it is 14 command of a reserve fund of une thou to willion pounds, of une thou 150 brouches, of une they 1000 officials. It administen the counderable weelth of the Knee Boer reformed churches and exercisem too over the almost entire asset of the Boer trows actions being on the increase monely more than & quotes of the Soull Sprion economy.

actions as well to its nationalist purposes

In the interes of this it pursued an extremely effectent controlling and superring from their rontes well-selected and qualified is pertous and counsellors in the soords of directors to every from and winety. In addition it ret up other, pure Boer ecourant unstitutions playing an important who which in 1946 included une The 300 thousand Boers On the occorron of the elections i's 1948, mesnequently to a last titoric ef-Int of all its members, with the mosibroton of all material and ideological resources being at its disprool, by meous of its puppet party, the Nations. east Party the ABS altained its purpose. At the time it numbered at most 3000 members, among who there was they i've economy, police, army, churd or i've the cultural life and cut sery able in the decimbe moment to use his portion to influence thousands and thousands of artirens. And the conmor reonle suspeted withing of all there For an summediate counqueuce of the moling it pulled the ABS apparent by completely disappressed. In reality 17 became still une recret, and active and dangerous. Since 1935 its proces continuelly increased, grew to enormous projections. The Nationalist Party was withing die, but the service instrument

and moultpriece of the ABS. By means of it it took possession of the state the tome way as a concerous tum spreading in a hiring organisms, when in Pretruce the government assembles the VIT VOER ENDE RAMDES also with as well sat as well, surjusters are "aportles", In reality the country was realist of the country was realist governed by the executive committee and the "linky trivity". They controlled the state apparatus, they made the low and they decoded.

14. The Roman NSPO

The present purpre of the Romanian NSPO is to bring into excitence a purely Romanian-inhabited state which is bordered by the Danube in the work, the Nistry in the east and works-east, the Time in the unth-west and west. Regording the present ethnical compartion of this territory it can be stated that the ridee of imperialness is not stronge from the above purpose.

A characteristic of the Romanians
NSPO mot is that NI redentifies the Sorders of its dieant empire with the
courses of certain wers. In this respect
it is to be mentioned that In example
the fact that during the World Wan I, when
the Romanian trops comed the Tissa from
the east to the west also the twing ap-

mode his experience and looked on the event. After this the Romanian troops readed the Danise as well and it is particularly telltale the fact this the general head-quotes was net up in the Suilding of the prent Gellest thitel being on the western bank of the Danise. I Evidently, from the point of view of the Romanian us tonal glong according to the interpretation of the Romanian NAPO Timeout a great advence. This

The Romanian NSPO has not play a small role in the process of which superficial crowning was the unfice. tron of Transylvenia, Moldona and Walleding & Miles Viteoral in 1600. courtstuted The x text of the hore sung during the unification of Moldonia and Wallachia on Favory 24, 1959 and frace they ton the anniversaires regularly urges and one others that "the weeds disappear than the bields and the ensures disappear from the country". They came the neverst to their purpose on December 1, 1918 when subsequently to an imprecedented pronounced the unfection of Transflores uit Romowa pronounced. Certailly the reletively numerous Iron-Sylvenian thingonians meant a flow i's its side already at that time. In addition, Subrequently to the World Was II, it lost

the part of Moldovia Schween, the Pout and Nistra as well. There two problems according to 1th judgement determined the policy which it brought to surpose holl-marked well the name of Nicolae Ceausesa in 1965.

According to its breeign prology, in the suttrees of me the reposes regenting the possession of the eastern lends, in spite of the ald was it made the Romanian state independent on the Soviet Union and established good relations with the Occident, mainly with the United States. The Redir Free Europe I sometimes termed it the 'bied sheep" of the communist competitions

It made the purpose of the ruteruel politics the geltring rid of the ustrouch unimities, in the fruit place
of the Trousylvanian thingoinaus furtally
to its circumstances it centred out a particular stretegy of that. Matering use of
Whitning its abrillate control over the economy resulting from the communities
ology it tried to incline the union
which to emigrate massively with the
ait fread decrease of the standard of

The "nut-tightening" policy yielded a result mostly only in the coses of the Germon and Dewish minorities, we nely the Germon Federal Republic of Germany and respectively, made were willing

to admit the persons belonging the to Those whomas univerties. In order to some what most its ething cleausing policy it demanded head-money for ead Romania, citizen of German and respectively, Jenes in troughty alowed to emigrate.

Towards the end of 1989 while the Soviet satellite voialist countries communited themselves to the course of regime changing 14 the Romanian state the Ceauserce regime was irremorable further on. This fact affected the Romanian notional dignity, for this reason it hed to work out anoffer steeteogy her the altering of the us-

tional glory.

Becoure of its hord-linewess for the overthing the prices of the RCP only the revolution presented itself in the truple produceste way. Naturally that could not brees out minultoneary in the while country. For the whe of the path- broke breeks of the Romanay aut - communistress Timissore was the most untoble rolution. So much the une because There as action was under way of which it was not stronge at all: The eviction trial of Laste' Tohe's. For another advantage of Kies voriant the Hungarian notionality of the party could well most disquire the Romonan origin of the "vevolution".

pose it did not mip in the sud the movements related to the eviction, but immature will its non-intervention, unever with delegating agent it brought about the increase of the phenomeun to a mon dimension then the changing of the expression of sympathy into outiregimeness. monifertation At this time one of the fighting parts needed for The "revolution" serup created, it could throw in the other "revolutioning" ful jed, the anny with the arm of produring the necessary withins on the one hand it had the seareful demountations shooted shot, on the oller hand of charged the Securitely to realize on the deceased of the morgue 14 Timovoro some myers of torture, photograps their and forward the philographs to some certain representation of the pres. giene ords to shoot at

The assence of the freedom of mess suspended by it wheelf was not an innered med inent on it to spread the news of the "revolution" in Timipoone with light-ming speed in the while country. In this morning smaler events happened in other

the anditions of getting and of the Course, regime, surely it knew that the scene of the play could only be Buchaust.

The a new meens of crowd formation of the land a popular meeting organised for December 72, 1989, in Be the copiled. In that N. C. dis reproved the events 14 The mirrore, attributing then to extrement to elements. On the Segimming the humans parrively listened to liming, but there were proprite who applicated and what is more cheered him. as well. By the left of its agents it Straight about a lovel distinguished over to the entire crowd. This moment was found propritions (Propritions) for N. C. to flee ": the revolution was well-

that N.C. who i've exchange in the mysneme political office—in reality offices and an unexampled insterial opulance tachled to represent its politics on the mysce and realize it. It did not know and could not know that what was that N.C. like who had been deprived of his political priver and motional plenty. Suddenly

Of course, it could hope that as a members of it he is would remove fork ful to it, but there was no warranty that the finner Prevident of Romania, Prime would believe similarly to the fring Prime Minists of South-Africe, making a conferming on it. For this recommendate was interested in excluding the possibility of the real fleering of N.C.

The feigned or real fleeing first phone of the took place on a helicopter which landed his front of the gots of a hear mulitary airport. Presenting humself for entering, a few minutes earlier ether lancer as the all-proceeded dictals of Romana, N. C. & access was deused access by this means dividence that on a fighter plane he prinistly leave the country. When home , the littingles let live and his normal attendance down. They had to continue their way by hites luting so it was not difficult to copture them and their way by hites luting so it was not difficult to copture them and them made take them under control again. For the Rom. NSDO

The extreme change of the fituation of the "dictation" couple, sported up to the time, and made-much-of , only increased the security risks of the Romanian NSPO. It could not bear the risk that N. C. or last wife let out that for the velegolities of the dictations the responsibility is not in-

dividud , Sut collective, In this nearon it was i'm its interest of existence to do them

away will as soon as proble

For an attempt of de mostering its
prelitical assamination it organised a
trial against N.C. and his wife With
breaking several rules of the criminal procedine it proved that the spirit of unlangulness does not characterize only one
or two persons. In order to somewhor motor
water in the military orining its hung related to the execution of N.C. of made
"tenomists" rung to whom it gove the oppersonce of the followers of the "dictoth"
who were frighting in lass delivering and
the restoration of the Cecesson rightie

As it was seed the possibility that some some sorty else fill up the political occurrence actid by it - In example the "listori-cel" parties - still on 22 nd it substite - bed the R. C. P. for the W. S. F. and W. C. for I. I. Despite the radial changes in the internel politics the mass purpose of the internel politics the mass purpose of the breedom of movement held out promises of a further decrease of the munter of persons pertaining to notional minutes.

under the circumstences of the populor auges its populority needs erged it to dissolve the Secuntale. But it radiopeusally

needed that institution fulles on. In order to make acceptable before the Rome man public opinions a new "Secuntal" it had to organize an event on a large

It would ally alloy its action to be effected in the interest of founding the new whiteal police with its purposes of internel whites. The "god" of the Romewaus commun-wasted its "perfer will" thome 12,2.] with some popes of the Romanay Eastern Church in the Gorging-volley and charged their believers by calling them upon to intimidate the Hungarians in Morriosalely tehring part in "aut - Romania" unrement. By the lilys of extrement and unede-drum's elements it necessed in sungery about a land of confliet with the demonstrators for the education in thingoing language, so the or the surface that appeared as an ethnic conflict and the Principal anthorities so Tried to give it the appearance as well. In reality It was now can be qualified nother an auti-Hungaran program of which short-term mapril was the intimodotion and longer -- tem purpose was to us the indury Princesa - Hungarian peareful coexisterce

It is a certain measure: the pogram Singht

about a pleasing wave. But i'bs neural purpose did not recline in conformity with the treditions the Romeman - Itungonian being together is p continued peacefully on.
Naturally, as the exclusive possessor of the publical prices it did not resign itself to that.

the edlapsie of the acounty of Bulgaria. On wenting out the new plan of the Parmouran metrous glong according to its rinter metation. That meant has it are rinte not inal precedent. Its purpose was to "bulgarize" Porms wia, make it un governable and under the aircumstances of the ruteron sustainly so brought about it could trove in its "hoptiers" with impunity who would advence the Pormonan national glong by driving away in physically extensionally the Hungarian lin-

According to 11s were startegy it threw
In the means of economy guidance maybe
nowhere experimented, it made new mediausing a with the arm of having the econoung of the state failed. For example 1th maccesded to subordinate the boulding restor as well
to this policy in a cortain meanine, as a
result of this or made un remail sails
bankrupt. Naturally it utilized those morrenbras for volving of own framoral cores as well.
The economy of Romen's resided this un-

exampled historical experiment, but i's all certainty only secure i'm November 1996 the oppositions won both the parliamtory and presidental electrons and at the beginning of 1997 E. C. the President E. C. mede known that "they had out turned the tops of "

In 1956 it hoppened maybe for the first time in it's lustry that it had lost control over the new important who tial offices of the state. It As in 1950 for stifling the unrement of the oppositing this time it three is the mines resectedly for regarding the last prestial power. the possemm of Certainly 14 cose of nices it would certainly have gone as for as the elimination of the deminde intitutions, comiderry the The miner movement was not guided by the N.S.F, but by the Greet-Romane Party Evidently this letter one was i'm "to senvie as will and the her only differed I'm cast from ears offer.

Flet as they were the reforms of the opposition yielded fruit: smee 2000 the economy has entered a look long-lostingly and quickly increasing course. Essentially this countitated the moin sains of toloring up Primerica i'm the NATO and EU. By this means the purpose of the Romenian

NSPO relative to the ethnic cleaning because unrealizable imagle for ever. But the around on d 300 thousand Principal citizens of thingorran nationality who since December 1989 had left their birth-land can be uncided principally be placed to the account of 148 policy.

1.5. The Hungarian NSPO

The present purpose of the Hungarian, NSPO is to again found the "historical" Hungary or Creat Itungary. The symbol of its imperalisess is the "luly" crown. Keeping that i'm the Pauliament migget that some influential politicians see in it not a lustrical selve, but a political symbol.

a general druman characteristic. For this reeour the imperialness unight as well be eventorned with the persons of the terring and, respectively emperor, so much the unit be-

couse they are mortal.

The power of a state is determined by its economy. That finances the scholors tehen in a wider newse, the state appointuit, the order-heeping and notional-defense forces as well. Further it can be imagined that the political powers is powersed by a

mugle person. But it is completely impulose that only the same person dispose of the knowledge Threeded for Istali adumwishetion and intellectual gifts Coursequently the real political prices was i've the hand of the soley always only to med an extent in which headly identifiable somsorlies gove it in his houd and kept it there. They of depriving line of the political prices.

That the rupewalness cannot be reduced to the nerson of the sources has doc. quent endences in the world lustory. In ecouple the Soviet Um, con be courcommunity ideology It was some sone on the community the notice "tsan that selected by a relatively related exclusive political bridy. If the notice of the nettern regulated they and replace lung so that they did it with W.S. Hruscher

While Selne 1945 it freely chose the German NSPO for its ally after thos it realised and had to reargue the it had golten under Ruman supremacy. Du the lune of the satisfying its desire to rule it was forced to accept the Sovie Union for its ally.

It subordinated the internal politics

to the new situation of foreign policy:

It instituted the repulse, the commun
mon and picked on the first secretary

in the image and liberers of the politi
cian holding the similar office of the

"buy botton" of the community souty According
ly it begin to apply the Stelin type Source

communism in thingary.

After the deals of I.V. Stelin the Pur.

After the deals of I.V. Stoling the Plussian NSPO - pursally with the participation of the Ukraineam, white Plusman etc NS-POS - analysed its politics prusmed during stalinism and come to the Conclumn the it would lied to effectuate relatively essential changes. For dring those the person of N.S. Hruscher seemed the unst fithing for it, who was really elected for as secretary general of the S.U's C.P. The thingenian NSPO got the directive to leeps Motgo's Palini in lus political office, because his removal would have led to inner tensous of which coinequences were unfreseeable.

brough into being the orling of the oppnession brough into being the orling affects the human and notional dignities as well. In October 1856 in Thingary the folidarity of the dignity of the dignity of the dignity of the Important lumious cause into existence. Printo this the changes

in the Soviet Union increased the deincred of the rowely towards the refruis, of which implements, was seen in June Nagy. Under the circumstances of the Rolin regime Hws general state of wind, seen increasingly reclined, invertably conduced to the revolution.

The reforms in the Sorre Ulum were able to increase the demand trisand charges Kings, but they and not fire the upres limb of the any une: the was determined by the rowety of the Hugowan humans. The stopper burst out of the bottle and the spirit broug Scolie free from it which was not the communist relan sprint, but the sprint of the generel lumen freedom. any une No one mercited rune Nagy samy long from to try one the guidonce of the stell and sorrety. Despite lus communs convitions, experi enough the spirit of the luman freedom is he was not able not to give her way to this, inneres he identified himself tuits it partly. That time the Hungarian WSPO helplessly broked on the events. It occurred the Sont time in its history this it connectely last lost control over the Hungarian people. On the euntrouch level it would certoinly have liked its resple to get have it

get it we of the inconvenient endomassing stelles of Russian dependentness, but it knew that its Russian colleague would not renounce of its charte its varies engine to which thingang performed as well.

The Hungaran NSPO was aware of Mot if it sided with its people, its soviet colleagues would find a Hungarian puppet politician angway wolf whom they have their intents in Thingary reclined effected. In this recommend believed as allies funtion on. They themselves also were also seeking for whom could be the most fit try from of them. Finally Jams Ka'do's become their common clinice. After hung combined him to take upon himself the new political whe they contend the new political who they contend gove him a spend formation is the force there.

Satisfied that he tood

It novely occurs in the world lustry that a political information weaves a plat against its people with a friend prices.

The carrying out of this storted on November 4, 1986 when on a foriet tout I. K. marched in Bridoper. Following that for a neteliation for the manifestion of the denier for freedown and the opposition against the rule of the forse mand the opposition against the rule of the forse mands impressed, tous of thousands impressed, thousands impressed,

fugitives. An all there for the engity dreams the someday its Soviet colleagues would

satisfy its desires to rule.

Being lote and delayed, but the new. lution mode its historical influence. After the the Hungarian NSPO got even will the persons politically inconvenient and already felt its country over the country in safety the orper of F. K. hed to Seeme active well which he supported the revolution in October 1956: it introduced reforms passed in reduced ones willing the rosialist comp which produced sporte alor results regarding

the living quality of society.

Maybe Four Kido's land weres drecent that the "fate" would broug liver sues a glorious political concer. But he certainly guessed that someday his political turning out could have become the interest of as well there who had placed him in prices, as it was in their interest the turning ow and execution of June Nagy. And this came a notice deets after a "grove and long myfering just when he could not have come before the judicoture and public of The democracy in thingony in course of developing. Be lus unds in his excur justificotion: "If not me, then often untol home any longer

done it. By this means he recognised that what hoppiered had to occur necessoundy, And In this he had to have the intentions of the Loviet politicians, that who Time Nagy and his Courseles were un able to recline till the low miners. 1.63) The Latin & PPO and the ricumtores of the truelor of the " new beternes bible The confederation of the Latin tibes inhabiting Rome and its envirous, latins, namely mueded in smilding up 33 & state who is included of which tenitry uncluded for an inland see the Mediternever. It is a singular case of the world listry that such a small people carries through such a deed, of such direcurous. Theoritaly the greats regules rule the smaller peoples ones. Against this the Small later people to pushed on under his (H) rule a series of peoples greates than the sule (+, by so doing moling endent that sule ing and the devine to mile and serverel fee turas. The question can be put that who the Latin people ? Certainly not. A political leedes all the later people? Colorely to. Examina of the crestion and the propagation of the new tests ment.

uniform and counted process may can be perceited discerned, of which all non ment every turners and whole amounting to centures and charolined by a polit tical consensus, also relative to politica generations not being in direct tous will earl other content The ruswe to the the of After it's Daspite the makes thought felt unilatery and and a failure the discreting of Greece T, to see If the consulted to recognized the rupe-worty of the Grees culture with this tempore becaused of double identities principles on the bano of which it was constructing its engine. It was aware of that the local tation double releating imperiled the stability of its state fear that proved time in 395 touched be flated to the season the level of the season the season of th of under the rule of the (Selencedes) As were its principles I't preserved that legal status thought that the Dews hardly endured its rule even in like that: wanlike si trations developed. It reclined that will conquery Ender & its empore become of recognize the stand identity any long une and ut did vis sent to asolvisit everything parrileo ofproject of the RE was conceived by the late Estacto.

In its adolesting on spote of the low in deeds it lead to give expression, anyway to the Devent identity of the Romes engine also by the Climation, conomication, and the state religion official as the Greek cultural superiority a sewers religious superiority expressed, as well. Be-Sides Latinization and Romanition, as well as Hellewinston there was a Fudar retion as well This lette was partly altributable to the Tenish religious jungagonde and consisted of the increase of the number of pressons coni's unpend circles as well. Further the Fere's were dispersed to a certain extent in the enjoire, 5 rough 12to aistèce s Draspine which become a spreader of Indorsin. Com requestly all the elements of the search ide tity of the prime ended emperor worship the of the phones and the land worship of the service of the servi gem philosophy on which the new religions con se will up or the pit sepute Indoising, 44 the Terlish Tams I mousely per that was

as well as express its political interests System. In the old testement the project Jeremizh prophesies about a "new covenant " [Per. 31,31.] which twill be controlled by the "kind" covenant that her made reme " not according to the follow when bett them by the hands to Sning hem on of the land of Egypt [2e. 31,32.] housely not according to the old callyance - Sut

now the saws of relief the old callyance - Sut

now the saws of relief the traite that

land in their theory and regular be for their

should be for this people "[2e.

31,33.] Cottained prophecy created the possibility

the tatis fitted of creating the new ter

land. I have the same of the for this the Chuistian "god" hed to Somewho Sneed The propleas by contrading the "new allrance every people to the interest required.

A cooding to J.A. Lenemon the religion -philosophig conception of Philo con se summed up in the belowing theres: The god is one, he exists from the segimency. He is etand and omnipotent. He governs the uned by the lulp of his hirst-born son, the Logs who mediates selwer the god and humans. [] That i'm what measure do those ideas reflex the interest system of the organtes of the nown sergine that well turn out of substituting the words 45

Igred and loge for "Latin hotronel sent political organistin and respectively, "engreen". In this way it is "one Sogning of the Roman engine and acenergy to its intents it will out in energy or the nown en. mue, sw according to its purpos, lines and dreams it will "govern the world", sg the help of the engern who "mediates between it and the lumes According to love of its fundamental functions In confounts with the new Estonient had to coest title the banks of the essential element of the Roman national identity to be brough about. The Denish heaple could be only be unemproted into that were notion of "its religion, the Indoing swould be refited by the new religion, I Also Flor Hair reesm it was an undispensable condition as a Dewish sed the spreading apprecial the forth was stolled to the ancies of the Dewis Moling of fit for spreading among the common human people - in occuple by replacing the und "Logis" will the und "Tens" - they began popularing the ideas of Philo. The prophecies of the old terle ment trace the menial from the laint David. For this reason at can be presumed suppried o pud it is ruled out in the consciousness of the Jean as well. 46

That they were trying in & modes on well it of this hope ened to then in all festivity it the resistance of the teure political seasons the religious pour attrophere. The West reasons the religious pour pagorde only comprised the Dewish Diaspore which resulted is the situation seeming to be strange that the first christians congregations did not appear in (Indea), Sut in Aria Minos. It used the victing goined in the was waged on the Few Schween 66 and 73 for ceasing the rautel sexist cult. Supposedly this disposition was not or much destined to make the Christian mapagendo une efficient in the Dewish circles. Otherwere it was a clientative to the rule over the Jews That it remoted to admirvistative means to the less degree protte is the sattle faught with the Dewith religion. It is not accidental that the person tohing part in the Progts of the new texternent, maked out in maybe the most regetive one, the "treit on apostle", was named Indas. Earlier there was a sewish fights wound signed the name Indos who in consequence of his deeds and mortyn's deels struck deep not in the spirit of the Denish aut - Roman high her freedry, swinging into existence the unrement of the (sicons). Endently that nome choice armed at the neut. 47

robusting and discrediting the Indonean brentage. The This coincidence also proces the prestical production and instrument quality and the febricated chander 1.7.) The although of the NSPOS to the individuals (15) o In order to rule other peoples the ESPOS have
The NSPOS recognize the reducideds dependants Coungretty they are over alove the love and court they her hearts content, monoly according their unoqued or real ruterets. Ollawose the concert of " late" is one of their Perounte encept, as it is suitable for moshing their actions relative to the Indir The overeshelming majority of the 14. dividuals, who are wideflew to them, They disregard then as individuals. On the Sans of their ones cuterra they route the individuals miched out by then, gotters in their countders trong in the good and bad vallegries. For example, i'm the Timouran long-spare "good Romanas" is in circulation, the squitagus meaning by the sues an individual of Rome. wian not ousling who is coundered to be worth 48

deserve a "good late" by the Romanian 1850.

A or at lear for below, it does not intend 3

"bad late". De the Hungarian living-space
it is known the various of comparative
degree of "good", by this means suggesting
that the political program of the therparan

NSPO is "bells" than the all others.

For bringing out their power to the substitute of markers, for implementing them decisions and declining the responsibility the NSPOS need individuals. Naturally those must be "good ones. Among them also de "bed" ones may occur, such as general letting in the cose of the Boen NSPO, but they are intended a "bed fate". The "good hindriduals perteining to this category have the fundamental functions: to most the collective character of the prices and action and assuming the possibly answer responsibility. The artful west of the transfer with transity and the function of the transity solvered with transity and the prices of the transity solvered with regard to the purion of the transity has second function does not easy, as he are got secenced his prices from the "good", so he does not been reported that the proposessing to the people. It is not accordental that by traday the rayal mintentions eather ceased, or because symbolic.

For example F.K. and N.C. were good individuals in the judgements of the Itungewan and, respectively, the Romanian NSPO. For decades together they seemingly mode their power and advans Tone-man. Both of

them tool on themselves such deeds aswell In which they should lieve auswered ed become of the system change in law. No NSPO nished the at least theretical prinisity of the the two named "good" i'diredul poisibly make a sort of conforms on them, meneary they did not trust them For this rearn they tendemned then to death, decinon that was comied out in go due time. This is vely it could lapper is trugony and Romana that no one auskered to the crimes of the communism, as if the existence of the nolitical system in those two countries would have depended only on the two died undrinduels. There are individuals who con lunder the NSPOS in ostaring and horring the prices and threaten with "Sad "Lidinduls against whom the ENPON appear of their ndicaries, condemning them to suffering a hard mo of injury, in many cores to deal. For conging out three that ensure the country secrety server of them. In this way in the WFPOS it is gidetermine the ways of life of ild codies with-For the Itingerian NSPO It was a sad's individual June Wagy the porticularly 50

1.8. Facts and prendofoit or Conceptions

An suprostout distructive men of the NSPOS exertence of the is the provence of the prendefact in the different louis of the mid consciousness. Thre are indispensable means of mosting. By the leels of they they one all to conceel cut only their mere existence, but also their secret activity und or less For they reams from the point of were of the puller opium, towal sciences, portalody the history it is of high priority to distinguist Scholer the

facts and pseudofats.

For econyle, according to the crucer-tion of the Ramonian NSPO N.C. and lui wife were the "all-proceedul" dictators" of Romana. Accordingly they and exclusively they are reported in the crimes commented dilina the around 23 years of their rule. The Shistorical events i'm Romania after December 72 1989 were subordinated to the conception: for the above of the golden eport only N and E. C. were held responsible The Prevident T.B. count tites an exception proving the rule who in 2007 before the plenum of the portionent, obstructed in his speech, under hilling, but condemied the Sut also scients to, listrians access the

50.1

prendofor that N. and E.C. were all-poweight dictotres". In restity the excumination of the circumstances and chooses of the linal organised against Their portets to the for that they officiated for means of the Romoevay NSPO and they had to pay with their trues in In the dictotribles, but he fear of their sering with evidences relative to the persons taling cover selvind thoug, the seere organistariot The situation is similar will regard to the "all-proveful term of dictiotinships" of AH. According to some signs and hypothoses he committed hurarde. However it is a las this his corpse when suret to the unidentificable. hess or disappeared. It is a quetos the who and why set fine to or made disappear encumstance the suspection and hypothers of the political assamuation auses: A-H was nunclesed and the traces of the murde was obliterated by the benion NPO in order to exclude the principlity of A.H. to seme will endence, relative to it is the trial expended That a segured toler place 12, Nirnbug ensued The conceptual trials organized in the communt states serve will office excuples. The purpose of those it was not uncondition. ally the mosting of the gives USPO, Sut the creation of the reason his the exertence of the Communt regime. Taking lets account that, resulting from the votine of the criminal puredure, the concept folication paned off

50.2

on the nufore in the most port, in the cores of this type the losts can be relatively well dissociated from prendofats regularly

The prenditors a may alm se termed appearance forts, become the NSPOS regularly bare on the appearance in their construction. The accord with the appearance results is believesleues. a relative threeves pubable it seems, the prenditor connot avoid its chieresterate proceeding from its noture, the improvestences, I because it is tobre, nous-ly a folisfied, a forication. Therefore the defring morts of a the appearance for are that center in a sort of manner certain perrous carry the it ruto the social Cousciousher or make it accessible for it that will the arm of their oven mosting and/or the implementation of their interest, its content of for the most per negotive, regularly of dis-Gediting character, Tit is in accordance will ollor facts certain facts on the unface, but it is not proved and prosably it is not even novolle.

The non-provedness, whoe's may be courled

will the unprovolleurs

On the sans of the above the new tertement con be coundered to be a system it prenditoits, which expresses the interests and purposes of the Latic NSPO and was subordinated to those. Accordingly its highlive and discrediting director is northinded to the sews.

50.3

(16) If the responsibility lzy only upon them, then the warrant for except of the untional and international sulto rities & eventually bound in word with the collaboration of the proposition would have been effected relatively quielly. On the contrary there two political personalities have a great popularity in the circles of the Sertman, they are honored is herser, and in respect of their costicing the NATO rutorities were characterized & isopositions and the Serbina mikoration certainly me for the most (51) After 63 efter "chost", the conquest of Indress,
(51) After 63 efter "chost", the conquest of Indress,
(50) of the first with of the first century the Latin ESPO
could not condition that condition the could not carry through
the world reconstruction the Roman Empire at the least in short-term, for this reason with having ethnic group, of which espectial marks would have seen the the topunger and the Christin religion, so the first half of the housited century the German ESPO probably saw his its own world reight in the externishor of other peoples to be restorate oby gettering together in one all things in Chart Copin (B) The eventral marks of the so purport of the concept of ESPO are , the self-lawishness, irresponsibility, secrety, extreme ethnocentrism, consciourness of god', religionpartyion, anti-science ness. It was established around the coming into seing of its ellinic group. Bodily but also on the level of its members it possesses an outstructura, economic to (70) gower. Its main purpose is the realization, protection and increase of the dignity, prestige and glory of its ellinic group Its main merns are the hibe, confederation of triber. Then the state, the members of homo ethnicus politicus ype at its ethnic group, the religion, its own information orgawirehon, political police and court. In its forming others (175) it strives to determine the belief, mentality and facts I(A)

during the revolution in 1916 of a got a greet popularity. For this recome he roled as a potential wind loss 3. K. The sentence of dath instructly followed. They were lively been the land to find a sort of conception seeming to be legal lawful for who congrigation. Coynle Ithin as well was a "sed" it directed who i'm 1994 wear a threet for the power of the Hungarian NSPO also secoure of his popularity. In this case of could only resor to the organizing a treffic accident. But this drop not purhase the expected remains of the electronic.

2. The functional studence of the

Examining the new teste were through the concern of a NS PO, newledge to bring into account that the originators, establishers and maintainers of the remain engine were intended on the one hand in swinging about a remain metry and on the other hand in further extending tentonially the Roman eurone, it can be stated that the text of the new telement was really intended to solvely the has maintained fundamental intenest of the lake wispo by having the clinitian religion exercised, practiced, extending farther

(50.4) 2.1. The function of Bringing Sont the

Luke 1/(95) A state is the wave stable the cure lea-

to "god": [tube 18,27.]]

Round introduction Prince of extrying out Round introduction and the leaved in process of were loundled The the an instrument of asolything the Den ish identity of the Rowing Equipme. Judaist Certainly earl EDFO his its over + showing the putotype of the individual putotype of the individual putotype of the ilmin not on the lumin romanus the hed to dispre of a firm chut an Selet, Melther by the Churcian forth he waste load to [Mt] cost off Indaism and to look to be able to oppre all externel influences. 00 (09) John In addition to the belief the love was intended to evening the soils of the conventfortly one " [John 17, 23) & and to Se in them 17, 26.] and The recons they "John" called upon The Selievers "to believe the son of father one another "[1 Folia 3, 73.] Carlier to the her of the sevent people "hot to be lose their neighbours the thouselves " 13 Hos. 15,18). Cone line empty 1 = 0- (86) of 25 Att me well beloments of the Roman intrond identity After the acceleration of bringing sow the Roma untros and 52 \ 55 This mems the

The crestion of the Christis religion theory 2.1.1. The function of Svinging about · (189) The supreme council of the priently (x01-4) princes and Pharisees the throws light on the date, purpose and most for outcome of the Chart our distron . After the " Jenus " raised " Larous" fines the dead, they confered will so one author up unades and got they let him in this manner, all will believe in line and the Romans well come and take away the place and the people of the By Hus means the Latin Eco had Morring work? all believe the new ores and the me of god's and of this the make there the sewish and other nearly, socome chuitan, parts of the Roman nation, and (Indee) I Israel and the "places" of the oble, "nombre parts of the Roman Empire from 3,132 and Suspendently to the deals and ascention of Jesus the tash indifferent prevening the mighty Romans things of god (1 Pet. 2,9.)? fell on the conditions of generation the fair and the rayof priess who was called away for arther of santy (-) outside the Remon entire "in to the mist vellous culous singlithes (-) of the Roman engine They had to recline the transition from of propagation of Pulls reverted: 53

the "not non people" situation of the whole of the peoples of the Roman supring different [1Pet 2,10.) to the standardion of people of God [1. Pet 2, 10-], namely the Transcr people to be light (1 Pet. 2,5)? Rown "holy notion" [1 Pet, 7,9.] 2.1.1.1. The creation of the Christian one-god image The one-god imoge of the old testement disposed of at least two disadvan-"god hun time to time "preding" to the prophets time down on the earth of him & when or "dream that the currity of humous as regards the physical fectures of the "god" which they for the rearm of ungative fredhers become of the unsatusfresters keeping on threatened will the pent of weathering the selver , In the seemed whose the Fundant god stronge and not model the structure of prices of the Loth ESPO riginators of the Roman Engine with the needed exactness in order by the to reletruly efficiently call into action the Schiences in the interest, of the tempire maintainers. The concert of "holy thrusty" was notion udinate of the principal element of this triple white the principal of the little and early and the triple of the bin two per seem of the 54 Periented a threefold one-god image (by myone) 1 [Dother 1, 18.] [Lord of herven and earls [Lu 10, 21]

would revert him the the son and he to whomsoeve the log the stand of inerators.

The formal of inerators.

The formal of inerators.

The formal of the sound of the search prophet Could get wel of the embanasing [Mot. 1,18) difficulties related to the l'uspinion meetings [15/ku] the prophets did not come preciouse the Could avoid song that they are predict moved by
the they friend (2 Pet. 1, 21,). It is a characteristic of the new god " model the the curronty relative to Mach the physical features of the level unsatisfiable which (Mk.) an end to the intenspection of amon that For compensationing the "Son" reme-rented in the line of a prious young man and the "Buly small regularity represented is wiligits, - the low of a wit3, 16) satisfied the curionity of the believes mar could see myr the only mighty the [1 Tim 6, 15.7 The Tradue . [1 Try 6, 16.] everlanting ungli whose the ununbolity is above The distructive months of generally the NOS and parts articly the Latin NFFO con se Modern 1, 187], Afthe "medistor setuces God and was "61 Tim. \$2,5) 55

The could do nothing of himself (3n. 5,19), Fullos the fru, 1 se necrouned 15 those as the Fallor corneword 1. Is somely that " he and (2 the 10, 30.) On the Seabove relation it can be supported the Romon engine that the (21) rewry Finally antian althord to know about this throngs the new tests wew. But this enough for the fell at least a part of the filmers of the new religion to look a the Porusy engine unt only at the supreme public digurtony, the reculor lunon possesting the greatest sprices, but also at the at leas in the sul cousarous (that (3) The "holy twinty Court hite. The only form believed which mysticelly mosked the rigin notor of the Romen engine appeared in from of the public. This was the necessary and mifraent measure of the information quor. tity who made portle in their of he "knew the thoughts" thr. 979) of humans (210) of ho man knew him, but the Fether [Mr. 11, 27] (whom God had sent (7n. 3,34) 1 fundation was in the boson of the Father (7). 1 18) reverted (Ht. 11, 27)
56 and the true light, which lighted every man that come into the world (7). 1, 9) & King of Isrzel (7). 1, 49), the state the world

their political authority and power reporerented by their empers with religious authority and process, by this means with the religious feelings of humans for their own priestical purposes. And their to some extent a this was identical will worshipping the emperors for "gods" acc in confounty with The cult of emperous. In Coursewelly the Christ on "god" while is withing else, so a model of the stine-Samuel the and holding the pullfreal prices of the USA. Roman Engine. The Latin NSPO weeled the Christian "gid" 12 the unique and likeness. Rts own "holy twinty" The one god image of the " old teste ment (Psolms) The one-god image offered by the [Ps.) "old testement" is of two elements the (Mapor) & god pring, where "home is Jehovas" (2)

[1 Mos.) (1 Mos. 17, 1.), "original characteristics of the him and he sees him hot; he fees him took the frame of the firm on he sees him took the him on he sees him took the him on he sees him took the he had so prived to prevent him took the face of the (3 Mos.) bruman living "[2 Mos. 33, 20.], who "is (Lev.) the Lord of Ends " [5 Mar. 10, 17.]. and the (4 Mo.) "spirit of God" [1 Mos. 1, 2.] which can file "
(4 Mo.) "spirit of God" [1 Mos. 1, 2.] which can file "
(Nu.) "Mos. 31,3:), "possess "(Bir. 6,34.) and and
(Nu.) "more" (Bir. 15, M.) \a lumon. The second: (5 Mar.) The Birst: px "abose unit store is the Lord" [Product 83, 187] [Den.] Judges Judg] 57

"Desus" of the new testerness" is only sussbout ated old-tetementally by some pats of profecies prehed out of their concrete contexts In this way it became time the forme of the house of the house of the house of the house of the new texto-Kings ment did not falful any une the Mais should Fosish by unne " y " Trulley the Chromder " gra " stated that " y Solomon the time Daby echasen him for this for and " Lever " could be hould be hould be hould be allege clein that he there is and " Lever " could be allege clein that he there of good " [Mapper to brould to brould to brould to brould the time of good " [Mapper to brould to brould to brould to brould the dead of good " [Mapper to brould to brould to be alleged to brould the dead of good " [Matter 26,61.), as the "good" unambiguously noun'noled Solomon for his son anyway.

in three days [Ki.] in three days 2.1.1.2. The trung of the earthly life Christin 4 4500 Eluhe 18, At present The week point of the trinty is the earthly life of the "For whites is excessively exposed to the attacks of historiaus. This was so in the curring of the christianing as well, will so much difference that their the believers themselves mean the pendy to this ream the death of "Desers" Von the one hand had to lupyer sufficiently for from the first of meeting with "Jester" the pornisition dis-58

of "resus" ciples vor other eyeurthenes seem excluded, ed to be And on the other, lund three her event hed to be trimed suftrainly near to each other i'm order that the appearance of the first clinitians and Climit an congregations not to have appear-Du this respect the certifically did their best In example in the interest of the the first clustians did not laure that they were the list. 2.1.1.3. The tryslitation of grd The cult of emperors thering not produced the derived results, Lin it's new religion the Latin NSPO resulted to the Pevershow opposite nellind; Virily the aim of increasing The royalination of "Brd" According to that Further, "fottos" is so on the throne "According to that I fell of the fottos is withing in a hope chair [Jel, 4, 2] and respectively, "Jenes" mane of tenmed The Ellered of God [Jet, 19, 13.] is at the same time the "King of kings" [Jel. 19, 16] as well "he is hitry on a white house "The III. 19, 11. I formies hollow him,"
[Jet 19, 11.], "For his head there are many crowns" [Jel. 19, 12.], "I from hollow him," the authority and privar of its engreens: (Rev.) Tel 19, 14.], and after hering goined a vic try over the langs of the early and their troops " [Del 19, 19, 7, "he ruled In a Knowrand years . Del. 20, 4.) Come Stant line)/00 o According in autor as the old testemen way estate down the "the "Ind is of king " Freet 10,16.) in who " makes low for the peoples equitably " (23)

The this way [PS2/ms 93], to In the new letter 59]

(now 10)

2.1.1.4. The origination of the new ter tomew from the Fold testement & (180) (#) a The Francisco denvelous of 45 mm from the old testament The promise of the god " to "Moses" (Mayor prophet "the lord will screet a five to him the from a minds of him for his breethren, a like to him you as him hearper (HEARKEN) list to him to him hearper (HEARKEN) list to him to him hearper (HEARKEN) liste to him to him hearper (HEARKEN) 18, 15.) was referred to Jesus by the authors of the new Externer for a prophecy of three, underged it to sus this way (They already called away to they bed "formed Deris", on when Mores had written i'm the love? (For Foly 1,45.) Fullo, anotto " Peter declared to the above prophery as well that In the "men of Israel" [(Sel. 3, 12.) How Acts the god Wood & Swed This for , Desus, first (Ac.) of all the their having bred sent lives to blen they (6st. 3, 26.7 The "god Theresled also the purpose of breeding a proplet in their mould his mouth; and he will their mouth this mouth; of Jesus "having come to his own "tom 1, 11), of [and the proposals, did write, serve of Norrett (Dan! 45)

mond to line " [5 Mos 18, 18] Accordingly "Desus" sond withing of minted we Things as the Fallo fample had had taught him, (John 8, 28.) 2.1.1.4.2. Event of the " new letament as fulfilments of prophecies of the old testoment I They had to create the sieve tele new, the originators y also tweed to in a creare the new Selver for the men the west for the plineit of pupilieurs of the old testous au This method when they regularly strenged this method by tot only driving by with colotings the types of sentences to the first do Corinkism This is written of Taken 6 45) The order to the proper to [Md. 21,4.], 4,13.) of the types The purtagour of the top even of the method in addition brings the the cys? Apellings tehin addition ing opportunity of his might of god he could have defended his thisty and life; impended by the "people" in the formation of the going thing that sive me than truelve legious of angets / But to a le Christing holy so of The predictors of the Christing to the United the United to who discures bouted the story. holy scripture (Rom. 1,2) 61

tures be fulfolled? [Met. 26, \$ 54.7] mettion garwell, he offering thundly as a night. appearing to give emphasis to his action by regularly accountrates that by his projecting prophesying he indoners those prover on the english to lyppen the order prophety is fulfilled they will believe that he is the Action are On the approad of his death, when there were no time and opportunity for enhancing the selver with that wethod, " Jens " was no proped wells disclosing les purpre the tool for segred to las fottes of the Selievers 14 order the "all of then they all be one i's Set ling " (Isty 17, 21.). After honing fulheled the professes of old and were tolo-werd trumbs the end of his graped Frish a administrated as well that " he had went-ten his grapel my order buth regule to believe that Jeny is the chiw, the Imol Cod " [John 20,31.] flore Stant Tipe] / Come Shuh like of the old telement and the Dewist "Ind" - be considued rewriting old tests mens es partly a transing ton of the sexual history of which the sea-Manely the Dewish ESPO) obut it certainly played a relatively determined role in 62 the rest history 20 well.

zmony others treus cition was misindicated to proproching. and enhancing the selver placed It's come, nously the dim 14 Indasm. unthing the belief in "god" was expressed to Godeon & when ashing the augel that they was the that it the Lord thoughthem, Budg.) "The Lord givered them into the heards of the (Midanital) , and where are the unjaca-(Medizti's this Kings on which their Pathers talled to them? " CBir 6,13.7 [Bir. 6,1.] Its purpose Midny (les) the people of Incel "Keeps the orders of the bord and communicated the order that it might go be well off and the it always five for might have the street for many that the on the early won the early while the street of the total and the trade of the total who have the find out the lord is the lord in the ord in the lord is the find out the lord is the lord in the lord is the lord alone. I Esa 37 20 I for meeters the lord alone is the lord alone it had alone the former things from the separating. Isziels the "Lord" " had declared the former things from the sepanding hop found of the action and they can extend the action and they can extend things! before their seines fulfield. [IS2.] [C14 42, 9.]. Spring forth he told Then of theur. 2.1.15. The moster work based on the Commacing lace of the word did Dunty and under "1 To the effect of the the executives "Selieved" (Inh. 4,13.), or "being" (ms. 15,31.), or "being Gideon / this disciples 1 (Feets 2,43.) of in forder that the people might believe that he has the floops, 63

topping their Sneads, they become become Converted. "[Lutre ?3, 48,7] fBw the real proposition of forested to the seat on the direct percention of the Tigus and uningiting the selief sound on the consciencing (v) o 4 Thomas & a drapte of Jenus, working Mapye had seed " their 20,25.7 that hop counciles I had seen the Lord " [~ 20,76.] Will " he trould the places of the new on his hands [~ 20, 26.] lied seey "Jens " appearing again after eight days [~ 20, 26.) having asked ling to to took at last loads "[~ 20, Th.] Thomas expressed his belief with the words " My Lord and I may God! [~20, 18.]. After ther second and the line reprocessfully in the your second to live reprocessfully in the your second to have in a Thomas your selicited to 20, 29.) and he drafted the "und heeded In the real recording with according to which "Those who do not seen and Vilieved are the Conjugation of the Share with the Steered are Stone of To 20, 23.] Come Shub line? Myseles of the old letenest The strong said to three were that he would do marvels, such as there were not on the the act of the lord: as it is unrealled to be be being this thing the beautiful and it is unrealled to be being the beautiful to the contraction of the beautiful to the contraction of the contra In this way he still great and perilines should wonder great and sore up Phanach ofit was impossible to bree 64 Swee Med will wonder and surrement (Acts & 3, 10) (The mening of "mnemmet".)

and his line fels. (5 Mos 6, 22.) That I the Pharaol does not believe immediately in the "God of the Hebrews" [ZMOS. 7, 16.] to the effect of those can be attributed to that the "lord" "hardened his heart [-3.] signs and minedes in on the lond of Egipt "
[~3.) in order for those the Egypt to t he is the lord when he stretches for his line should be some that he should be should In the old testoment est only the "lord Sur alie the prophets work winacles sometimes For example (Elineus) ensured the 437 42 feeding of one hundred humans from twenty bailey breeds of the man of God [2 1619. 4, 482], who reat and thereof the source they lett of it, according to the record of the Lad " [~ 44,] 2.1.1.6. The poor & as the main target don of the Christian buttion there According to another method of mercesing the efficiency of the history work new religion had to win as willes possible brunous y mosses as greetes In the Roman Eugine This How overwholming immerical imaginity of the society + For this reason, the Christian religion first addressed to them. of all/III (204) of Accordance is en pronounced by of poor, brokenhearted and bruited [L4, 4, 18] bond \$ (6,3,28) men (Rev. 6,15) 65

"Denis Lecturing on from the soos of the projeto of Evarais & Thet the Lord has grand (ANOINTED) lum to pread the grand to pread to pread to libertion, the contines and to set at liberty the is opported " [luke 4, 18.] After the with "the some day the scrittine was his seen in fulfilled. [~ 21.] By to this means "Jenes int only designated the target don of the Chutianity, but also points to the roots of old testement of the new testement what is is more he fulful a prophecy the there the be not in select and the heirs of the country 4 (725.) () tot. 2, 5,) 2.1.1.6.1. The urging of poverty For the pacification of the between unt fully resigned theundles to their lets deta-united by the blove mid order the west things admorrished them to be set of the substituted things they have. [First. 13, 5.]. The stores, over worked the they have [[] The lashes of the Super bivors, [He.) seeing threatened by the lashes of the Super bivors, [He.) enduring greet supported woodpully (1 pe 3, 19) the super bivors, [He.) enduring greet support reasons believe themselves to be could with good reasons believe themselves to be could with good reasons believe themselves to be 66

not be who will live for every who hater that I Jan. 12, 75.], as well as is not he who wing exactation , himself but who humiliater 18, 14. J. According to Dens " to who see pringer with their with the started they show they show they will have been for the see they will have and they will have the some that they will have the same that the same that they will have the same that they will have the sa there were and west were can off That. 5,6.] But poverty is not only a pre counding thom of the promise of blessedness, but also a much survey utilizable in the earthly life according to the commandenes of the with according "grove sace " the kinsman of lowly Kol-13 ditions book with his greatuess. The god prostroyly fixing from the potential of the Roman engine's of the economy and the average standard of living of his socrety average meterial welforer attendrishing them's they should be sotisfied with them those , 1 Tim. they that, namely "withing to get rich "[~ 9] disadventages, namely "they would "fall inte 67

temptetion and money projects and burt-ful desires which imperie and rights the luminary in 9. Jeobyth with not disturbed by the right and not even by the fact of golfing nich the device of of unney [~10.], which if the root of [~10], He Ndispatisfaction, disturbance and low, so not lear the Then whiling the Seher relative to the other worldly life and Myn denires, he addresses a call to the believes: to treasures he thereselves That an the earth , Sw is the heaven. " (Met. 6, 19-20.) 2.1.16.2. The example of the poor The Vision creating rock for the later scale the us of God [Ly 1,35] that it cover the commandments and it admonishments relative to the poor and as such he serve 25 2n exempler to the humans Christ, Twho did
not sin and did not say perhationsness (1 Peter 2,22),
when he
who, was revited, but better did not revite and suffering,
did not threaten [~ 23], who reserved the single homes up on the tree, in his body the order to him the humans to at live for the truth " sont the sur [~24], who 3 2dmonished to obe the good and indulgant, but also the heartless masan example [~21] for the staves and poor liber-tines enduring silternesses and suffering underevedly [~19], in order for them to follow his botsteps. [-21] (Albertinz, 2010, majus 15-) · Luhose food was to do the will of him who and sent him [74. 68 (4,34)

In conformity with this he relected his co-workers, as well, manely "he with had not removed all his goods, could be the head to her goods, could be the second to the second

my not be his disciple [Luke 14, 33]. Besides they called the control of the con

Counting become the fifth and sweepings of the restly,"

[Co.) [1 Cof. 4, #13]. The god phased them for the bast",

[~ 9], because only as such they could be exemplied for the poor masses aimed with Christmany.

on their part

The exemplar of "Ferus" and his disciples was 24 invitation for the slaves and the poor libertines = in order that they do not act for doing away with the difficulties, but seek spirital refuge in religion, not in another religion, but in Christianity from their hopelessly difficult position. The exemplary conduct or this land was destined for bringing isto existence a new social standing, but for the conserving an extrat structure. That what was before outlowry, humilistion, suffering, mivery, futurelesiness was changed by Christianity into exclosion, happiness, hoping. By so doing the vertors of religion lent a new status to poverty, from which one must not escape against which one must not be dissistished, and protest Timust not protest, I but which must be shouldered proudly, happin ly, hoping. zgrinst which one It is clear from this that they were not fully zware of the trend of pray. ress, of they thought that it was only enough sufficient

to conserve slavery, the slave order, by so doing they could carry into effect their purposes related to the maintenance and further extension of their power, their rule of the world.

2.1.1.6.3 Auti-rich and -richness tenets

With the zim of increasing the attraction to wants poverty of their new religion, the conceivers of the Poman Empire had a number of anti-rich 2 friend of the world; that will become in enemy; of the god "[Freds 4,4] Summering his standpoint into the kingdom of heaven thandly It is easier for the camel to go through the eye of a needle, this for the rich to get into the kingdom of good, [Mit. 19, 25-24) having word It After argues poverty, the god promised hervents favoring for the poor, as well as at least before the public of the poor & threatened condemned wrichness, reverted the act for enemies, it was intered that the god through his "son" he proposed that "they sell sold what they had the latter they cerse to be rich, no mely: that on he threstened the rich, qualified them for his enemies, 70

the rich youth: "that If the wanted to be perfect, and you have and give to the poor, and you show have herven the should sell her wanted to be perfect, and you show have herven the should sell his wester and distributed it to the poor.

[Mit. 19, 21]

Certainly the conceivers of the Roman Empire did not even think of that the rich would beek refuge in and it considerable number whom their landly material happiness from the poverty of slovery only for tigething to the language of heaven beyond dooth. The promised for this reason the role of the anti-rich and richment there is tenets could not only be that they made more that alternative of the following the Charles religion, but also they created at the follow it dear of that the historical progress is contributed according to in conformity with the will of god not by the enrichment of the poor, but they press back the waters desire of the poor to richment, which in all probability ends impenilled the security of the as slave social order and the empire.

2.1.1.64. The war of the Intred for Rome

The crestors of religion could zero used the Intred of the poor unsses for the Romans 25 occupters for increasing the popularity of Christianity faith. The new testament describes how Rome will fall into ruin at the end of the world. And the religion

presching the sunihibition of the empire's capital could only be attractive for in this respect for those buguishing under the Roman rule.

The 2nti-empire ripect of the Christish velopies and to be given in allegorical form. Or else, with a view to mask of the latin Latin Espo The Roman authorites would have been under the recently obliged to take measures against its own political instrument. At intervals, with the purpose of increasing the number of the fithful they needed a persecution of some measure, as that had an effect in the direction of growing the sympathy compassion for the Christishs. But that compassion could in no case be so frequent and intensive that it decisively influenced the development of their new religion.

The allegory and to be sufficiently easily seed through in order that the preaches and could make it evident before the harmons that intredity not Basylon, show that "big aty town" [Rev. 17, 18] was concerned, which 124 on the "seven mounts." [~ 9]. At the same time, with the relative covertness of the apocatypse the "god" created a pretext for the authorities for the non-intervention, for the toleration towards.

(71) The poor party character or the old textment

As compared to the urging of poverty of the

poor zmong them Jews; because the tord with totess
them tery much to give them to the tord with totess
them tery much on that trud, " 58 Moses 15, 4]. "If
there people was a son of after all 1 to the son of the tord of the tord to the son of the tord to the some same becomes poor refter all [~7] for that ease the ford colled upon the Fewish human that lend them they or her their hands wide to them, and her them should them they should them they should them they because the lord bless them or her they because the lord bless them or when or her (~8), second time (or the bord that thing. (~10) Furthermore the bord the bord the for the poor (700 \$6,6) Vert times a refuge for the oppressed of the stone critical to the mire the cried the will be should deliver the when he cried to be reserved to the crying needy? [Pszlms 72,12] The fresses the poor from the hand of the thong " (Dob 5, 15.) and not at last and the 200 7-2 poor may replace the sacrificial brus for sin according to his or her possibilities with seven turtle-doves, part the possibilities with seven turtle-doves, part of seven young doves (3Moses 5,7.) or with one tents of seven the lord the branched that the him the lord promised that he week is the poor showers [the 61,1.] Furthermore some rules are favorable to the poor. I whoever shuts his the ears to the crying of the poor, that who stops himself and the crying of the poor, that crees as well, but he will not be heard [Proveds to increase his riches will 21,13] He who grinds the poor in order to proposete his riches will surely come to poverty-need. [Proverts 22,16] He who gives the poor that will have no need. [Pro. 28,27.] the who has pilly or has pilly or head to the poor that will have no need. [Pro. 28,27.] the who is green moriful to the poor that leads to lord and he will epzy the good deed. for him. [Pro. 19, 17.]

In defense of the poor the "lord" also worded for the rich is well in which he colled upon that it the services beganne poor and this security she should shape becames were the per high in order the her got beside him (3 Moses sald sells to hardel Thousand not compel him thous to serve 25 2 Sondservent (~39), Sut 212 hired servent to the year of justile." It or the "they did bridged by the servent to the year of justile." It have then do do bridged by the servent of the 212.) he should deliver or the Short toppress on hired servent that was poor worker; [-14] that or his dry he grant hortwiges (" [m 15.] should give him his hire With respect to the retition to sours chases the new tests ment differs from the old tests ment in that covertly though, but it is partial to the rich. This was made necessary by the trackers partiality to the rid Round god's arriving from the achieved tenet was worded that he who has would will show he show hove abundanced would will but from him what show and what he would will but from him what would will but from him what would will but from him what would will be shown to have that he had will show that the best would will show that the best will show that the shown him who would will show that the shown that the shown him when the shown him would be shown to show that the shown him when the shown had shown to show that the shown him would be shown to show that the shown him would be shown to show that the shown that the shown him would be shown to show that the shown that show the shown that the shown that show the show that show the shown that show the show the shown that show the show that show the shown that show the shown that show the shown that show the show the show that show the show the show the shown that show the show the show the show the show the show the show that show the sho have what he has ment be taken away (Matthew 25,29.) The partiality to the poor of the old testament probably originates in that the Fewrit ESPO undirally superordinated its relation to the Jewish people to its relation to the social chases. Arising from this the partiality to the poor did not me constitute of their bretven were usken poor and Allen in decay with they then the should relieve them; that they might live with their is If they " were sold to their;

crited upon the Fewish rich to him, frud him for two years then the seventh year let stand set him go who free from him I should refer them I should him I should him but of his flat or but when the second burder him plent tulty from him of his beautifus and press. Tal4.] Furthermos vnot plunder the poor, because he was poor " Provers

22,227 or Furthernare " The lord would renter 15-14 22,22.] or Fürthernore Fire 1 goff to into judgement with the succentities (that lord west of his people; 3nd the princes thereof, the spoil of the poor was their I their houses (= 12. 3, 18.) best his had small street that whitest of thing it that the present the frees -215 of the poor \$ " [~/6] & That of "rose Thelpoor out of the dust [PEislan 113, 7.] to sest them chief persons "[~8.] - 25, for example, and will Droved - also industes that the Deurs "tord" ESPO preferred the general Jewish interest, the Ferrish Poist ruterest to the chass interests. The rich sound ches of the Roun Empire prebrailly being not confronted will external security problems was able to do that it subordinated the poor to its par-Evenler interests At the same Fine this was the interest or the Latin ESPO is well, is because only the rich Twere intrested in the maintenance of the empire on the contrary the Dewish people endured one foreign rule after the other with displacement and dispersal trizistor its extermination 28 2 people were made, the

struggle for existence constituted an important part for its history. Under such circumstances the survival of the Deversh people would have been difficult without the solidarity of the rich with the poor. The old testament is the urger of the solidarity, this solidurity is a part of the policy of the Jewish ESPO, that policy was restized by the help of the function my structure or the old textrement through the baliat cast into Indrum, the purpose of Indrism is not the creshon of the Denish motion, which strendy exerted in case of the Dewersh people, but holding together the Devil uson people, the attainment or the self-determinstion and the self-reservious under the hard hirtorical circumstances. This era also be mode perceptible will the reprozed made by the prophet [Nelemist] that he ought you not to walk our God become of the will have they god in the feer of their god in order not tobbe defined strendy by the heathengy the venemies?" Vehemish [Ne.] [Next. 5,9.] at long last. Furthermore the sanchon of the breach of the osligations and interdicts imposed to the rich reflects the social importance of the solidarity with the poor in the circula of the Jews, when the of Mayor prophet (Exetures) reised the question to humself that should he should he that "had oppressed and needs had it should he poor" possessed themselves spoiled by violence, had not restored the pledge had not given forth upon had given forth upon had taken increase (~13). And he replied: "that does not live, that should surely will dest! "(-13.) on poricios (Erel.)

2.1.1.7 The adoption of popular elements

While on impense tevel they endervoised to surprise the relatively impopular sudaisms? by means of returnion the religion fractions as against the popular religious applied the brings that they adopted from them the most popular elements, then they appearance as it's being give the Christian faith an appearance as it's being they adopted the cross representing the sun for a religion symbol and the rite of baptising with tester from the Mithers religion. The dying and cross from the Christian faith for the birthday of telephone inspired the season of the Christian faith for the birthday of telephonely impopular on the level of empire of "season" they appointed the birthday of the Pears.

"God (Mithers), December 25.

2.1.1.\$7 Recompensing the belief and punishing the unseliet

my of the unity of Fether-son-boly position (TAC. 13,49) creating after the effectiveness of the mission work, of the effectiveness of the mission work, of the compense of the creating spents of the thin tector publishing the compense of the compense of the Christian religion decided to recompense belief and punch the unbelief. V Certainly They possessed

so much psychological knowledge to identify those spiritual factors appropriate to their new religion while E were mostly and respectively, ferred by humans anostly. of which felt four humans Probably in this way it came to the utilization of the desire for bezlitude zud immortal life, 25 well 25 of the fear of death. For example, in these terms they fabricated out the revelations of "Desus" that " the believes in him I'll be who believes in him I'll be who believes in him I'll be with be several produce of the beautiful forth much fruits "[~15,5.) V, and " state he several that the several that he is the The solo hises should should be in their sins [66] ~ Is, 6) or with be punished with Mappy into fire and with burnt [~ 15,6] or with be punished with Mappy into fire and with burnt [~ 15,6] or with expecte with more reclassing. everlossing (serit a [2 Thess. 1,9), v or V. p (202) (205) 9Th order to still more urge the belief and (207) (207) accepting agents of the bahn 500 = 150 deter from unbelief, the religious rengiliacers manufactuation of the kingdown of red image a sout the mysteries of the kingdom of 13, 11.], in which the "zpostle John" let the nzively inquiring humans, so much that he recanted the revelsthe god mediated by himself 4 no one has ever the god (Define): he to look upon like the ine stone. It is he a jasper not sard. [Rev. 4,3] * [* The recontation is inverse and it endernot proceed from the same person, it we take into consideration consider the hypotheses newthat the reventions were drawn up \$168 o.o.e and respectively, the gospel of "John" in or around the middle of the second century o.o.e.] of should receive of things who troever should ash in project [At. 21,22] of should never hunger and thirst ton. 6,35), 78 & fell things were possible to him [Mk 9,23]

was in the spirit in "John As soon as showed him what most be further he John "szar That fulfilled after that (Rev. 4, 1.) Aprostle John "saw" that power was given the to him that percelulars from the earth [-6,1.] and the human's to Lill one mother [~4] that and he looked, and beheld a pole horse: and the hand of him the set on him was Derth, and Hell followed with him. And Power was given anto them to tell with sword and with him. And Power was given anto them to tell with sword and with the set of the the foreheads not lett, there only tormen the and the houses withed dests went my from them.

Recompenses
Rewards and punishments in the old testiment

During the history rewriting of the old testiment

the religion or febricators not only altributed some grande or

less positive events to the "lord" with the purpose of

incressing & the Judget for belief of the Jews, but also they give them in appearance of recompense for belief and service in the interest of intensifying the incresse of the belief. I But ustirally the overwhelming unjointy of the recompenses took the form of general promises: him who (we who have who general promises: him who (we who to those who come bross of I Moses 30,2) to have then lord then lord who have 13,25.) and who whis forders I I Moses he would a short them. (due serious I 3 Mos. 26, 4.), short gives send, in gives send, in it helds for their vive-stock (5 Mos. M., gives grass on the helds for their vive-stock (5 Mos. M., 15.), show he would rid evil bezits out of the something mes from the widst of 13 Mos. 26, 6.], removes the illness from mong them them. [2 Mos. 23, 25.] sty be mercifull ~ 20, 6.] will then 2 Mos. 23, 25.)

The sent and he wholever he did should properly a prosper)

The should be on their works (Psalus 1,3]

and with their recompenses von the certs and (Prox. C. 1)

If yell from one before the faithful their encures the should start consume the should start consume (3 Mos. 26, 8) they would digest all the people the world start deliver would be would start would be the books show would the bon from 2000 34 the propoles To Mar 30,3.) with plague their plaguers "[2 (nos. 125, 27.] * and he show record until give percentioned on the lond, [3 Mos. 26, 6.] be remple, the "lord promised & that "that "the had done well in executing that which was right in his eges he retail strictments to conforming to his children of the board generator should set to the board descendent to the history should set to the board descendent to the history chair of Isrzel." (2 Kings 10,30.) The rebriely nepstive events of the sework history and to be given indispensely and approximated punch men's for unbelief with a view to maintain the fabrication of almost these or the " lord. Accordingly in impor *7: " he would bring seven times more plaques upon them [Lev. 26, 21]

but part of the punishments took a concrete historical form. For example, "the lang of Assyriz captured" did not I szunzrias" = [2 Kings 17.6.] = he proved to I be stronger militarily but is the sous of Isrzel had ferred other had ferred other gods. I ~ 7.) Among others the worthisped foreign gods. I ~ 7.) Furthermore the whole ordained that who solveyes the Saturday should surely be put to dealt t 2 Mos. 31, 14.), The zer uncircum cired should should gut off should cut off from his people (1 Hos. 17, 14.)

men should be thrown out of the people (1 Hos. 17, 14.)

rud said that he shall pro those in poson who feels

lace, to distroy them problems there to death (5 Mos. 7, 10.)

haved against him, problems to death (5 Mos. 7, 10.) Furthermore, "It they do not fisher to him, and would not do not these fulfit his commandments [3 Mos. 26, 14] and they distribute statutes (~15.), their lands of statute not give har cresse [3 Mos 26,20.], he shall set the I games of the field west [3 Mos 26,20.], he shall set the I games of the field on them [~21], the dry the strickness and the reging the crusp former of heart should be string to their enemies would be good them, that doid awage [3 Mos. 26, 17.] he shall be delived the sword of vengernee them and short give them into the hands of their enemy (~25.) he would scatter them among the pages them and should scatter them and the pages them are should est peoples (~33.), the land of their enemyes shall digest them (~38.) and their band shall be worked existences and the vities weste 4 [~33]
The last out person working out
The last out person working out history rewriting method of propagation of hill, it consists of fictitions events, lot a convertise purpose. The resound this can be the difference into which they could get: to about the rewish people rad choose the latin people zor is or to continue the rewriting of the Devel hosby. The hist alternative of actificant betes " [2 Pet. 1,16.]

betrzyst of the conceiver of the new religion, much the trathe ethnical conspirational imperal organization, as well as the distribution of other peoples of the Courses Empire. And The second altrustive would have happened in the interest of the Dewith "lord" and not of the Roman "god".

While the recompenses and punishments of the old tests ment were linked to attached to the earthly life, those of the new tests ment were promised to be fulfilled after the desil in horsen and prespectively, in hell. This can be protably be explained with the standing of the poor strate of the Roman Empire which could not be very much bettered with recompenses of "god" and workened with punishments of "god".

2.1.1. \$8 The university of the Christian religion

mans a polytheirm developped in the Jewish society.

The Jewish ethnical conspiration imperalist organization realized that the could where religiousness for this own purposes to rule. For this reason, it it forcists white and have many the Judism. The "one god" could not be only at the Jewish ethnic group. But the universal "god" could have only one ethnic group: this is how it necessarily came to the drove of the Jewish pregula in the old testament. That "from among all the families of the earth," the "lord" chose for himself the I the families of the earth," the "lord" chose for himself the I the Chinos 3,2.)

82 Tridrism Trud and it written

A resson of Mant the Fudavish was not suitable for the Lath ECIO for adoption to an imperal religion. Twas that it raised the Fewish people from among the other peoples. Although in accordance with the Idiversity of ethnic of the Roman Empire the Christian religion and to be created for a universal-minded; one.

In a consequent assertion of his universality the "god" terminated the privilege of the Denish people on difference between the Den and the Greek "[Royn. 10,12], menths Greek in the old test sureur revealing that there I have been respected as the standard or that the persons that is not that in the persons that in the many he was in the persons that in the many he worked right earness, this heart and does justise & a rund does justice is accepted with [~ 10,35.]. In this mounes The Chrishim religion was given rea universal character through the thrown the means of the different ethnic groups of the Nour Empire muely in equal measure the fatiles"

people [~ 528,78.), every kindred, tongue a people and uzhon. "[Rev. 14, 6.] (85) of In order to sive emphasis to the university of the new Gibment, it's commissioned redachors Christia tett, the religion crosses also fibricated stories according to which marchers at the head of different people: of the empire exemplarity become converted In the first one, is a continion of the first one, a continion of the Italian sand [FActs 10,1.) Find "sportle Peter" colled to his house, as an effect of 24 appropriate who, in spite of the fit that the fortidates it is an unlawful thing for a Dew to keep company, or come to a Dewall human is fabilder to make friends with or to one of another ration go to have one belonging to another whom [~10,28.], zecap-I New terston my 2 Sible mgot mole withouther

that he ted the invibion, because the god showed him to say should not coll any inon common or unclean them who head the word I coasse or unchaste The Holy spirit come down on all them who be beptied but the cropists [~ 10,44.], he "commended them to christimize in the name of the land. Take,] so doing By this weres " apostle Peter" was " 1156 to [Thets 13, 47) for the "solustion Tot & Cornelius & [~] and opened up the christing before the Itsion neoples represented by the capbil. At the same time, with the fathful from the sens who went by the will " hat [Feets 10,45.] him he broke out of the Indian of the old testiment and stapped in the Chartenanty from at the new testiment for an exemptory post-bresher for the sensish people The subject marked out for consession of the second advised table " (2 Petr. 1,16) having 2 hundres of hills proposation, & Gardee "an ennuch of great authority under Candace " (1 petr. 1,16) having 2 hundres of ority under Candace " (1 petr. 1,16) having 2 hundres of ority under Candace " (1 petr. 1,16) having 2 hundres of ority under Candace " (1 petr. 1,16) having 2 hundres of ority under Candace " (1 petr. 1,16) having 2 hundres of ority under Candace " (1 petr. 1,16) having 2 hundres of ority under Candace " (2 petr. 1,16) having 2 hundres of ority under Candace " an ennuch of great authority ority under Candace " (2 petr. 1,16) having 2 hundres of ority under Candace " an ennuch of great authority ority under Candace " an ennuch of great authority ority under Candace " (2 petr. 1,16) having 2 hundres of ority under Candace " an ennuch of great authority ority under Candace " an ennuch of great authority ority under Candace " an ennuch of great authority ority under Candace " an ennuch of great authority ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred or ority under Candace " (2 petr. 1,16) having 2 hundred ority under Candace " (2 petr. 1,16) having 2 hundred ority under Candace " (2 petr. 1,16) having 2 hundred ority under Candace " (2 petr. 1,16) having 2 hundred ority under Candace " (2 petr. 1,16) having 2 hundred ority under Candace " (2 petr. 1,16) having 2 hundred ority under Candace " (2 petr. 1,16) having 2 hundred orit but for the mes musted or tousen the possed and hist of 24 for the 24 the people of the certd. Through the intervention of stangel of the god (Etab 8, 26) and of ing the "prophet & 6'srisis" in order to make the text intelligible for him and to presched to presched to presched to the sure intelligible for him and to presched to presch that scripture (~35). When they can to street (-36), at the request of the sales and after his solicited confession of fills that " he believes that seems is the chart's son of the god (~37) " zpett & Philip 3 photologed him. [-38 84

(33) a Bred of that self-unsking besticited appearance truly the reality by that hidden that the Latil ECEO, made appear before the human for the god, until to intended writer the people of the world, namely it would there planned to incorporate them into the Roman Chaptire and it takes to incorporate them into the Roman Chaptire and it takes to ensure the maintenance of that super-state will the Charters that as a connecting link Jupeaple. For this reason it was interested in that all the peoples ferred it, into it was interested in that all the peoples ferred it, much were converted to the Charters with christened.

The university and show of the old testament

After his distinctive every of peoples the Italish "load respect for distinctive every of peoples the Italish "load respect to start to offering to Mos 4,41), when he had not have respect "I had not regard that he had not have respect "I had not regard the land did not regard the fact he alleged that he fill had the stronger of the stronger of the stronger of the stronger that he had the former of the congregation, and also not ordinance should be both for them of the congregation, and also the stronger that social the humigrants living among that should one rule and the humigrants living more than should have before the load with them: 25 they were, so should one rule and that he down the heart the humigrants living among that should be before the load. "I they were, so should me rule and that he had been only who, he are she procted that should be the same of the load. "I they have a stronger be before the load." I they were, "I then should became Dews." I tested that they are should became Dews." I tested that the Jewish of the stronger of the people of the land became Dews." I tested that the Jewish of the people of the land became Dews." I tested that the Jewish of the land became Dews." I tested the the Jewish of the land became Dews." I tested that the Jewish of the land became Dews." I tested the Jewish of the land became Dews." I tested the land became Dews." I teste

in the midst of the the book of the book of the gods

the book of the early (2 Mos. 8, 2d.), the god of the gods

[5 Mos. 10, 17.], the whole early his [2 Mos. 19,5.] and 20-22

he not brought up to not only the Israel out of the fand

of Eggn y sur also "the Philiphines out of Kattor) and (Mayor)

the manner out of Kir (Amos 9,7.). Then he preducted, Amos

namely expressed his wish to that "many peoples and [Am.)

powerful wathous can will come to Fernanders in feared of

the land of the among and for the appearement of the face (Mayor)

of the land, (Parties 5, 22.), telling the Fews: "Let us go with you, 2s we heard that the god is with you. (~23.)

Therefore, 25 opposed to the Lokin ECIO having ordered the Christine fith being 2 ddressed to 24 the peoples, the Denish ECIO, making men work the Dedisting deviding peoples into Dens and immigrants, based its ansilhour for doctrine universality on the supersorty of its own religious Towards other religious to our days the outcome is that while the Christian falls has spread in a similar or greater measure among at the peoples of the world, Dudrish has practically remarked the religion only of the Dens.

(Alberten, Mry 31, 2010)

the Latin ECIO, the Deversh people strends existed during at the time of waters browns the old testiment written. In spite of the first that Notwells standing that the Dews were kept together by timyunge, traditions and history, the Community of the Devish ECIO withined love as additional cohesive force when in the guise of

"god of the Hebreurs" [2 Nos. 9,13) the the colled upon them that " they stort not that any grudge against the of their people, but they should love their fellow humans 21 Memselves, [3 Mos. 19, 18.] NO FERRISS CANCES LANGE STATE 2.1.1. The Estrication of the Christian's persecution of sought to stry, and therefore proceeded Derry, (3n. 5/16) With the purpose of further theresing the attractiveness of the Christin hill, the Christians had to be given an appearance of being exposertedly persecuted, By so doing the religion Estructure not only instilled comprision towards them in the poor muses, but also deryingly mosked that new religion came from certain wirder of the sultonities > This self-unshing Estructed appearance truth (SMFAT) They I began the construction of third already in the germ of Chroken ideology In this wonners the Deves nes an order to reproduce Deven [John 10, 31.] the scribes 2401 the mas motostiffen They They They They this put a crown revover from thoms you his head, [Matt. 77, 29] marked him T, spit spit on him (Matt 27,30), then they crucifying killed him! the Dews (24.) 1 Pelo Tred 2007/11 KOZ-1 KOZ-2 The priests and 0-(199) (Freds 4,3.)

the resurrection from dest. " the serve (known)

2.1.1. 10 Keeping witing for the "Ehrot"

The religion Yearstructors applied to "Jesus" the model of the dying rud resurrecting god-human of (3n.5,29) the Muthres greligion, with his fictitious" resurrection Esticiting out the experient cordinal vertuess of the bore upon the Christian the same direction that "he w Myzy received in to the herven and be set down at the sight hand to God. That 16,19.) The Trircum stance that februated the recompensing of belief and the punish ment of unselved and to happen on the advert of 16,76] "Ferus" promised at the time of his earthly retirity, was und utilized for increasing the selved to that [they is in brought the faithful to continuely betweeting with the waiting for Christ 12th, 3,5]. In this wight "this generation will not die off" [Mett. 24, 34.] "reverled that when the day of judgement rejed the faithful that They start be re prepared to comes the son of human will show comes in such znow whom's they do not think tof A. " [~44.) Furthermore "sporte Paul" wrote sout " still 2 precious lille June (Hess 10,37), while the show and omign reverled to ((Rev. 22, 13.))

at hand youthe John that "the time is new " [Rev. 27,10.] and "he will comes guilly, to give work shou be his to her deeds " [~ [2.]. the veligion terrorbors knew best that the savetite would never come true, land Consequently that the walnut be keeping the faithful withing could conduce to negative outcomes from the point of view of the tribling deliene, Their condution could become with less and her prospects, they could lose hoping. For this result on explanation had to be found to the cerseless increase of the space of Fime prosed from the resurrection of "term" They came for ward with two arguments. The hist one: Four dry the ford is 21 many 21 and thousand years, and and thousand years 25 one dry [7 Pet. 3,8.). The second one: "The tord is not stack concerning his ous the promise but he long suffering

In the old testiment [Soformis] the prophet X

colled upon the Dewist people that if they "held their people
of the presence

Vitent before the face of the lord god; because the day of

the lord vit here. (Joh. 1,7.) Although the Jewish "holy

scripture" does not lock in preductions of messish, it

seems that the state of this propagation of teeping withing

of out only hoped and of was hoping and dreaming that it will occur smeds

In its historical sease.

D [Pml' required 2 "patient using be Christ [2th. 3, 5]. Purther,

shall have partience for us not worth willing that some st perish but that everyone shall become converted. [-9] 2.1.1. 12 11 Condohous of the ment to be ment

"Desus" referred to the mechanism of exercising the function of religion crestion of the nece Testiment through his prayer of both priest, when he pressed not only for his disciples, but also for them that 20. I'm some of his epistles "Prul" formulated those positive features which "the "faitsful humans" [2 Tim. 2,2. I commissioned with the propopolion of the fait's had to possess, and respectively, the undesirable features of those them. Besides this the Christian executive forefathers Izid down what " the servents of the ford " [2 Thy. 2,24.) had to to do in order that the "belief-[Mit. 27,64.) be effective, to hear the preach the se instrut

word; In serby, and out of serson. shall reprove results,

exhort with 211 long suffering rud doctrine fall

shall reprove, shall enfourage watch them in all things, vance and teaching the work of the evengelist, short make fully fift the service, [2 Tim. 4, 5.] With a view to wholy scripture is for the case of the Christian religion occasions to preselve to preselve that there unfully and vain talkers deceivers that there unfully and vain talkers and impostors (Tit. 1) whom and have to gently be the effectives (Tit. 1) whom and have to gently be reproduct that will also whom and have to welfar and impostors (Tit. 1) who whom and have to welfar the effective that the effective of the effective that have to unipositions to the ed in th Tihus (Titus) [27im. 278] in order that "they be one in the fails. "Tit 1,13] of in order Mr they turned to God from idols " [1Th. 1,9] I f that the word of the hard might have free course, and be glorified [[2Th. 3,1]

> With the purpose of making entire and the efficience of the zerivity consisting of of the survivior (Rom. 10,14) of more prophile of doctrine reproof, reformation, 1751 - 1800 of righteousness [Koz-4]

such on in righteousness [Z Tim. 3, 16.] I - 23 24 such partinging to justice [Z Tim. 3, 16.] I - 23 24 such political exhibits (KOZ4) political entity, which in the light of the ideology course ders the human to be a mezas of its over purposes, fracism and communium They created the throther cells on the throther cells on the line of religions outlined the human model of human, god [2 Tim 3, 12] Aprepared for a perfect and the good \$ [2 Fin. 3, 17.] Ithe " " new house " [Elex. 4,24], the homo romanus of which for the active work I had be act, and with the propagation of which the Roum whom and to be attribed In the some relation they colled upon the potential frithful that they shall put off the old lawn, recording to the old title, and which because depreved because of the derive of frondularice Vand they should put on the new training which was crested recording to conforming the righteonsness and true holiness sanctify. (The 4, 24) god human [2 Film 3, 17-]; testment vol the prophecie in the old testment, must the "messish", usualy the "chart" had to be a descent of king David. The setters up at the Christin religion conformed to this the new testiments, when they bisintolig supplied the family tree of "Jesus", trong his dercent bede to king David. In recordance well this fibri-

cation, he had to be som for a Dew, in Judger, and he had to carry through his activity there as well On the 62500 of this, the historius could expect that The exclusive vertiges of the Christins be found in religion cresting squits of the latit total the men is thank of the latit total the men is thank of the strategies to the the propagation of the new religion would come to segutioning in Indrez; this is way " Jesus bustanched his disconter that they should preach stacking from Derusten 24, 47) 3 (This is why Poul' wrote that the fullitted the prency at the evenger of 3 tests Christ shorting from Dernolem. (Roma 15,19.) (Phi) outs the told the Dens that "It was necessary to first proces word of god " [The 13,46.) that the word of god should first have Seen spoten "I) In addition to this, if was certainly expectable to be expected that for them that owing to the propineded of the old tobusent, the "sou" 2s the "shrist", the "messel" would mostly be believed in the circles of the Dews At the same time the deals of "Desw" is the most believely, if it the place in Judges, surely the Jews could have the most revous to will him. They uncked out this for griton of faits not only to the piece of starting the paper new lestraner in appearance of trustuothiness, but also its glossed over the hustories but gland the Christine religion proceeds from "Derw" red Denthers, but from the originalors of the lown trupice, the Latin ECIO and from nome. The compilers of the new testment used the word

u belief - believe, by which, resulting from the context, thes deliberate certainly ment 2 perfidious missioners, namely one verticionsty propagating filse ideas. For example, the trust priests and
the Pharisees told Pilate that "that maker latered days
said still in his life that he would resurrect for the
he will rise again"
third day [that 27, 63.] and they asked him that the
command that the sepulchie be made sure until
state have the tours guarded till the third day that lest his come by there at hight, and steel him an sen to the people that he has resurrected, and the 1231 making believe and be more wiched (In the high one [[Myt. 27, 64.] As because of the resurrection of Desys" the toms guarding turned out unsuccessfully the priests and the and elders give morey to the langues warriors (Mr. 18, 15), commissioning their to 1 say that his disciples came there at night shote himse soldiers in did they step were stepping. [~13.] And the warribes soled to 25 they were to trught. And this raying is commonly (106) reported until Finning the Dews till this dry [~15.) By so doing the retigion Paricilors perfidiously brigatived the appearance not they, but the sews were insteady solliere and the outcome of the thinking - betieve was not the selvet Forst in the resurrecting Desus, of the Christisus, but the unbelief I relative to this of the Dews. At the same time, the religion thay tother certainly starting from themselves Theoriectly acknowledged will these tests that there was perhalious propagation of hits and it could to be successful as well. of (5/4) (107) Subsequently to the communition in the year 364 o.o.e. The new testiment did not have time enough

for the accomplishment of its historical mission. The history has proved that it unstrubble for creating the ligion and through this also for bringing about of inflow, surely for example many of the humans of Irish, Italian, Spanish, Polish and Groatian mother bougue consider esthalicism, many of the humans of Russian, Romanian, Greek and ferhian mother bougue consider orthodoxy and using of the humans of Swedish, Norwegian, Danish, and Filmith mother tongue consider Luthermian also today as being it determinant elements of their unbound identifies.

(33) In Furthermore, this fisher has the purpose of the use also to add mental explanations of the purpose of

Conductors of the propagation of the old testiment

of the "words, which he commended they that dry" [Den. 6,6]

the In 2ddition to the officers propagation, of fills
the old lest ment of ordained its propagation by civilizes

23 well. In this respect, to called upon the father that I
when should texts - dill gently to their children, and should
they shall have their sours exercised the words with I

I Mos 6,7.) they shall talk a south them when staging
in the hower, and when walketing in the end I, they shall bind
(shen shall be as frontlets between their eyes; they shall bind them
for 2 sign upon their hands, and
when shall write the stages they eyes; they shall write
they shall be a frontlets (-8) they shall write the em

should write
the application of all his wondraw works?

(and on their posts and gates of their houses, (-9.), they
should balk about the him wondraw works?

(1 Chron 16,9.), they shall boast in his holy name. (~ 10.)

(51) o The retrement of the Roman ushow as a purpose was a such a complex and based, that the outcome of the sequence of a chours relative to that could not be foreseen ever by the setter and herrer of the purpose, the Latin ECIO courtinhing the unin powers of the Roman Engine For this reason, it is maybe more correct to term that process not be water crestion of what, but her stringing about of unition.

2.1.2 The demolition of Judian

I, I the Deubl Tourn, would the the farther old texts mand, with the knowledge of the Latin ECIO become conscious of the executant to of the for being, uplined the political purposes. How I such still to move the own "holy scripture, Turitien, that I it itself would be forther at new testiment it was the necessity of JIR it decorded before the emergence at the Dewish problems of when the process the problems of when the process the problems of when the person wing of Israel" (I f. An. 1,49)

of its having sympersed unstering its origination that before the people it had it appeared so that its origin remined unshed. For the fulfilment of this, the Trush also proved new othere and the messing of the prophecies relative to the hel destructions of the Christine " hely scripture" unde necessary the deman tustiment of the Dewish " holy scripture " become it expressed Mintrests and purposes of the Denish ECIO. In this upmer the crestion of the new tostsment ment in a certific My mersive mere I, the development of the old testiment. On the brain of the slove, the primary purpose of the destruction of Decision was to defend and maintain / man to the Christian opposing Christian opposing the christian opposing the christian opposing it. Its secondary purpose was constituted by that it is created the releating of the convertise of the Jours "word publishing " [New 13,49) his mens, I, the integration of the Devus people, in the burn intor, considered to be necessary for the unisturnee of the Roum Compire. Similarly to other peoples Neither The destruction of the old listmen de could not promose to be an ersy tril the because that ileals. gy and to be ded zeered of 2 lower order, which was the germ "doctrine" the BAD which (nt. 7,28).

Threeding ground of the Christian reductor, under possible (to the g control But the exercising of this huchon could not feed with much success either, surely it could be doubtful that it whether it could be shaken in the religious belief, enstours and traditions, it could be converted that people, which by its betters had created that type of religious which

inspired the originators of the Roman Empire, which was imitated in its literary forms and which was adopted for an appendix of a lower order by 21 a foundation, the requested better of the Christian religion.

2.1.2.1 The destruction of the Dewish people's

[Den. 19 12 Cosenness? [separtedness?] et lev. 20, 24]

[knownness?] [Afrin. 3,2] [Old Fed. 1 separated, know, chose
[New Foir; chose

The tesh of destroying the do old-testsments I degent of the Tesporated news of god seconds fell on "Penl".

According to him, first of all the god both not choose the second people, because not all the god both not choose the second people, because not all the measure in which the chosenness related to the peus, that happened not on the basis of their acts to Mil, thus for example, not at their outstrading civilishor, but him that called account him that a called account have who him that have who have not have many and will have compassion on whom he was mercy, and will have compassion on whom he will have the horse just the Deuret peute for his people, that crumat be gotten to know any more, because that crumat be gotten to know any more, because that crumat be gotten to know any more, because the finding out that of the good to all and no one hards iven to him, and it shall be recompensed to him again that

And yet the "god" maybe let one to penet-

(Mayor) K02-5 rate more profoundly who the richness puridous no knowledge [" 11,33], when I he sent word to the P pharach through Moses that "the has risen him up, there that he might its show his power in him his wante might be dedared throughout the the Ron. The Ron. The Decording Could be presided on the whole earth. (~9,17.) According to this, the "lord" chose the rewal people with similar object, which thus the Devent people is not 2 bit superior to other peoples, the god" ded not deem it superior either, and he entered only to require with the riches of his glory. "[~23.] According to "Prul" yet there # 2 criterion I bound to those to be chosen. Bor choice Oh the other side, that o not ethnics! swely the god tother not only from moores the dewish people The world heep only the converting "remainte" [~27.]. The criterion of colling sure there show there show the living god [~26.]. And to that it was inst the Jews who come up to Mist 23 they bumped in the 2t that stumblingstone the street of have at the stumblingstone to righteourness (Nown 9,31). They did not a thicked to righteourness (Nown 9,31) and going about to establish from the deed of the law [32], they endeavored to establish their own the tree have not submitted themselves to the state their own that their part of the submitted themselves to the god (~10,3.), 25 a displaying and anti-activities people [~21.] On the other side, the proposer, who did not follow the half have attained to righteourness, even the righteourness which is of faith.

the enunciation of the the prophet of tesses that "there was found of tham that did not seek him."

Was found of tham that did not seek him. "The who did not seek him."

Whe did not seek the prophet of tesses that "the they know who did not seek the attentives: "either they know who did not seek the attentives: "either they know the God's righteowners a lam.

The truth of the good (~10,3.], in namely they become converted to the Christian faith, and by so doing the "god" with save with keeps they from the formation they will be gomethat they will be so great as the heart will stide, but only insomuel as they become converted to the Christian faith, it will be so great as the remaining with he are according to the choice from more.

("III,5.)

In addition to the theoretical set of sportle "Paul",
the authors of the new testiment also fasticisted a pseudofact with a view to relate the foodzist dog ma relative to
the chosenness of the Dewish people. On converting the centurion Cornelius
the food the soly spirit came down on all those
who were littering to the oration of Peter "[FActs 10, 44.],
and the dewish Christians being in his retinue were
astonished, because also that on the Gentiles also was poured out
that the pages at well received a three of
the sift of the tooly spirit (145.) In Derustlem, those
that were of the avaination Acts
being from the Dewis (Facts 11, 2.) demanded "apostle Pele"
an exception how of the why he had converted a postle Pele"

Myse

exploushon of that why he had converted proms. Its

regued: that he like to them

he did to us; what was I, that I and will stand God to be allowed

the Christman extent, who on earth was him he that he

coinced down and glori hed the god? [~17.]. On hearing that they

coinced down and glori hed the god frying Into recording to

has also for the Gentler also granted repentance to life

to that the god had given the program as well convertion to life.

[~18.]

The old-tests mental chosenness of the Denvil people

As compreed to the Prulish revelstoon, the old ter their God, sep. ?

transmitted "god" enounced that "he it the bord that god other other other other other other other other other than peoples" (Angre other other peoples) (Angre other othe

The old-testamental revelation is sufficiently clear and detailed as regards the motives of the choice? I see that with the emergence of Paul' those did not coald not coase to exist According to that, the Klord Kchose the Jewish people from since they above the people from since they were in his sight in his sight in his sight in the loved of them are them are them are them them to the factor of the loved of the land them are them them them the factor of the loved of the land them are them are them are them them the factor of the loved of the land them are them them the factor of the loved of the land them the loved of the land the every highly love [December 31,3.] and the order to keep that the loved of the loved to keep

the orth. [5 Mos. 7,8.] But the lord divulged not only some motives of the choice, but the 2 purpose of that, when he said that the Dework people will be the own the people will be the own them high share them high share them high share the mater to all motions, which he created, in praise, name and glory. [~19.]

2.1.2.2 The comparison of Moses and Jesus

Having wound up the superiority before the god of the Fewer people, After "Poul"'s winding up the filmcoted leading figure of the Christian religion, "Jesus I had to be set above the leading figure of the Jenush religion,"
Moses Harris ways according to the old festiment (205) a Harris to the new terbinant, white House the prophet, It Jesus "" and " was over all, to a Showed for ever " Clomes 9,5.) and " he was worthy of a greater glory in 25 much 25 he who has smith 25 the honor of the house is greater than that of the house . " [Hed. 3,3.] As regards the sacrifice for sins, "Desus" is the greater and more perfect that is to regular that is to regular in once into not from this world, and he entered [Dews 9,11]. The same the help place, Angel the holy place, by the shoot of fours and steers, but though the shoot of fours and steers, but though (3) his own shood to the 9,12.) funt once 2 year, but somee for with (22 rupollor) and for zul, ostaining meternal salvations redemption. there 9,12.) "Jesus personally preached to the Jews that from heaven, and there was been the heavenly bread but from heaven, his Father with gives them the true housely bread [Jakn 6,32] of who is proder to destroy sudosa, had to come to ho gun " []4. 1, 10 -101

he is the brend of life: & he was goes to him will get hungry " [John 6,35.) How 2015 The conceives of the fobricotors of the new tertrument freed but From the supremey deduced the supremsay of the Christish religion from to of "Jesus". Accordingly, through the belief in Desus Christ as the son of the god everyone to gush field trous every things, from which the could not be just field through the sy every the sy every the sy every thing one bur of Moies " [Facts 13,39], Furthermore, 25 mged bree the cursed, it was Christ who of redeemed from Gapete (act of the low, being unde them is [Field 3, 13.] A "curse" of this land is circum-primari) ((Com 2,28), "that, which is at outward in the (Rom 2,28), "that, which is at outward in the cision (1) not the ciscomount, unde externally on the flesh the that of a of the heart, in spirit, not secondary but the level to the hard for a breaker of the hard the level the law to be the law to be the law to be the law to the level to the law to the level to the law to the law to the level to the law to the la And the uncircumcians of the true is overstopped. (~21.)

And the show be counted and for circumcian pagas rates and circumcian pagas rates are circumcians that states by the true. (~26.) 21.23 Urging the breach of the low of Mores On rnother front of the struggle zgrist Indriven, Paul wrote that when who is circumcised, Dens 20015 Galatine Christ shall holling (Golstiens) the (day) reverling himself for the ford of Standy s. \$255215 [Malt. 12,8.], took under his protection his disciples replaching and extrag ears of com the sabsatt, referring to that David ate the consecreted o planing said that " he had not come to destroy the 12m "[Ht. 5/17] and (Visp, 2012 majus 29.) 102

which was not lawful for him / (Sut only for the priests) and the priests which was not lawful for him / (Sut only for the priests) And the He argued by his curing on stablety that which homes the pit on to the day of 5250th? " [-11.] And when the pit on for the day of fabrill?" scribes and Pharisees excreed to him a woman taken in adultry [Dokn 8,3.] and they asked his opinion, he did not solicit the carrying out the pensity of dest on drihed by the old tests ment but be said told them that he who is without sin zmong your, let him first ost a stone at that throw for her from the stone first, who is not should sure them [~7.], by so doing he leaving the bringing into operation of the how of "Moses" to the conscience of the recusers suggesting that the "& the" Accordingly, the second by the consider it to be 2 hie.

Accordingly, the site of the start out one the the other

convicted by

Letter do I

Weither do I

We would not establish the Conscience (-9) he told

the woman: the he will not establish to (~11.) "Teus, being given an appearance of the chart are did to the destruction ment of advisor and how disciples vithe retrity the Indust hows of I carried the message that " the breeze of Moses [Linke 24, 44.) are not of divine origing, that "Moses" and the prophets swindled the Dews, who they gove themselves out for medistors between the god and the house to whom "Jesus often referred to by "Jerus" the state of th qualifrontions that " they " are thieverful robbers: & but the according to which

sheep did not her them to them (John 10,8.) And ofter that comparing himself to them, he stressed his own superiority suprems cy, usually while the third comes, but for else him to sterl, and to derhoy, he was come that they might to sterl, and properly he was come that they might have that they might have it more abundantly a John 10, and to bare enough and to space.

! 2.1.2.4 The exemptory convertion of "Poul"

In our probability the Dewis did not belong to the biggast see peoples of the seemed region of the Mediterreneral Sea. It seems, in spite of the Best the working run the Roum Empire strongly stuck to the religious integration of the Dewist people Namely, it could Birst be a question of practice that the people after origin of Derus's were particular, in patients it turned into

the expection contribut Cornelius (recision) europe Souther Extended the country of the royal souther Extended the properties, the empire founder Ithing of the setters - up of the new testiment of the prime of the setters and the function with the royal stand of the setters of the setters of the setters of the giving up suchous that to set un example for the sews on the giving up suchous that and being converted to a the Christian fails. In order that it were the most effective possible, it had to be fabricated so that the convinced such under the moreover conducting tasks

of religion police, burned into a Christian leader, consinced, being professionally engaged in pall-breaking propagation of bills

swely with the sout-face it the same proved from an extreme of Fuchium over to mather extreme of the Christian
religion. And the in the eye of the Few istack a human
was cope able to become conveted to the Christian hills,
then it could not be abled either the sud a Fewith human
existed who would not have been able to crashle of that
the death of On one edge of Fuchium "Paul" "Later of miredeed
the facts of the edge of Fuchium "Paul" "Later of miredeed
the prison the people (6,8) he was deverstationed and signs
into every and Thaling men and women — Committed their
gains from house, to brouse he dragged both I went and we
to prison house, to brouse he dragged both I went and we
thereasts against the disciples of the lord and from the
threats against the disciples of the lord and from the
threats against the disciples of the lord.

the letters to Domissing, in order that if he founded the street of this to be letters to Domissing, in order that if he founded the same to the synagogues, he would continue the synagogues, he would continue them sound there shone sound the synagogues he would continue the heaven there shone sound thin a sound the form the heaven the feet to the earth, and sound they be found the passente you desired me? It 9,4) & Who care are you, and bord the will you do string to him as they land, why are persecute you have me? It 9,4) & Who care are you, and bord the will you have me to do? I we farther and in the tourn, and you will be bold want you throw to do! I to go to the town, and you will be bold want you throw to do! I to 9,6] In an apportion, the should count of Saulus who is a chosen versel of him, in order to trees congrues his more before the passens, kings and the second of Is me! [In It] because he will show him, how there is a chosen when they great things.

sur sent him, in order that through him he stall have to the sure of the sure

on the other edge of the Christian religion, that of straightung in the other edge of the Christian religion, that was the other presched the christ in the synagogues, that he was the for of the find the formation of the find the formation of the solding that years were the christ. I was proving that years are the christ. I was proving that great course in the warme of the land Desus, spoke, theorete rivisled the Greek Dews!

The land Desus, spoke, theorete rivisled the Greek Dews!

The land Desus, spoke, theorete rivisled the Greek Dews!

The land Desus, spoke, theorete rivisled the Greek Dews!

The land Desus, spoke, theorete rivisled the Greek Dews!

The land that the prulimisant free of Brul! the Christian ward that the Christian throughout all the charges in the throughout all the whole dealers, Galilee and famers and doors had rest was the walking in the fear of the land, and in the companion of the took ipport, ware multiplied. I sell in the companion of the took ipport, ware multiplied. I sell in the companion of the took ipport,

out for an example to be followed, but also there with a sportalic dignity, and the was formed the authority and the content of sound one third of the new tests ment.

extens countly

(93) o After the self-deificition of the hours of this (2 These 2,3.) and the presentation of the purposes of the propagation of hill in Courses covered in the form of the Denvis supreme council, in the fasticition of the

This "turning" believe febrication, the conceiver of the Roman Empire instructed for the third hime instructed the redsolors to drzw inspiration from them themselves 25 27 social being that would to make the Fewish people, other records, and all peoples of the Christian doctrine crested by which it theelty themselves the service that would be excomplish this guirbing there (Mytt. 27,69) through the timbers belief through the inserts of the timbers through the inserts of the timbers through the timbers throw "The time through the time throw the time through the time through the time through the time throw the time through the time throw the time through the time through the time through the time throw throw the time throw the time throw throw th

(93) of the time at the first acts cresting the Christish religious, hos example the writing of the first documents and the start of the propogation of fills, there were naturally no Christians yet. This fact disagreed with the fabrication that objects and conducted his earthly activity around five years before, which could negatively affect the trustworthiness and the phuned supremacy of the new religious. In this manner, it could write the necessity of a religious-ideological explanting of the incipient to absence of lack of the Christians. On the basis of the incipient to absence of lack of the Christians. On the basis of the incipient to absence of lack of the Christians. On the basis of the incipient to absence of lack of the Christians. On the basis of the incipient to absence of lack of the Christians. On the basis of the incipient to absence of lack of the Christians. On the basis of the incipient to absence of lack of the Christians. On the basis of the incipient to a series of the christians of the least the last the last

Nothersty, the a conceiver of the Rounn Empire could was order the test of the above for whom the secret.

For example, when they are dready knew that the Dewish people of the "place" (Dohn 11,48.) controlled by the conceiver of the [Doviden-]-Solomonic empire and not be converted to the Christian falls And in order to expense purity the new (Adl) and

testement steels that his torcal hot reviewed for them. Further more, will pointing out the reason of the propagation of hills in Cruzzy, inside the Dews they somewhat unshed themselves as one of the most influential suspelling force of the hostorical events of the success of there I addition, with the Dewol, "unking be livered they certainly subuded to contribute to the success of their own Christian propagation of fall by they giving giving giving the resurrection of Deswi an appearance of a real event.

(2.1.1.7. Rowing & consciousness of guilt V for the derk at "Herry"

Will the purpose of thereesing the effectiveness of the proposition of the proposition of the phonoed in the christian that the proposition of the proposition of the proposition of the proposition of the provide and collect three consciousness of guilt in the sews and to wake the Christian religion appear before they as a means of description religion appear before they as a means of description religion appear before they are a for the creating agents of the latter than the responsibility for the willing of the land service of out that the responsibility for the willing of the land service the central figure of the Christian religion by on them to prove the reproduct to the new that they have reproduced by the prince of the first selement of the new that they have been and the second to the their the second to the second to the second the second the second to the second the second to the second to the second the secon

Matt . 26 the testimones were not concordent. "[Hotel. ment on him, "found no come "[Luke 23,4] is that the just person "[Mot. 27,24.]. According to the second element. The death of "tesm" and to evolutively be the will of the Jews. & In accordance with this "Pilate" ruled three times that he would set him free bluke 23, 16.) By those present either evel when the shade and that he shade were instant with loud voices, requiring that he might be ed a present with loud voices, requiring that he might be ed a pressed thin it are and and worker that he might be ed a pressed thin it are and and worker that he might be ed a pressed thin it are and loud voices, requiring that he might be not before the stood test of the full perton. That innocent not guilty of the flat humans that he 27,24, The third element and to shribute " the morder of "Zeris" a heritable collective character. In The interest of colled together this, "Pilate reconsersed the high priests, the chief persons and the people "[Linke 23, 13.] Having that ruled that he would set him free, " they whole cound " [~18.] protested Then "The state people sord: His shood con us and on our de descendants. " [Myst. 22, 25.] Appette Peter indirectly referred to the Ametion of

rousing the consciousness of guilt and the convertion purpose, at that In his preaching made in Derustem, he first blamed "the Forsettle men" [first 7,72] for that "I they had taken and concinged and a by wicked for that "I they had taken and concinged and a by wicked hads [23] him was "approved stain him of God anong them hy dense forces, who gained evidence from the god offere them through forces, who gained evidence from the god offere them through

forces, where mirecles, red signs " [~??] and whom the god "they delivered up serus, and denied him in the presence of Pilate, when he was determined to let him go [Not 3, 13] and

Food had solly lord Comments, [-36] And when they hered this were priched to the hearts, and affect to Peter that they should do. [-37]. Peter had then soid to Pepent at and be saptised every one of you in they should become connected and be chaitened in the name of Jesus Christ for the remission of the sins, [-38] and they should be from this selver from untoward they should break them off the evil generation. [-38] and they should break them off the evil generation. [-40] On they day, wound three hundred souls.

21,26 The uncertainty of the demolishment of

(157) o Despite the meticulous planning and the diversity of the means, the outcome of the propagation of hills in The circles of the sex's could not be foreseesly for the Latin ECSO. In this uncertainty, a role could & Le played by the "shift ned of " [Freds 7,51) chreets of the Dews, their outstuding culture? their to Judist traditions filling centuries, but first of strottest Tet intended to have its religion given upturily convertion and to make the sex object and means of its policy, people was from the spirit bushing of which the concernor of the Christine religion doctrue drew inspiration. At the same time the Dews put up 2 considerable political resistance against the Roums rule, they often took up zous zonwhit, which foreshdownt the resistance someth the Christian eswertion attempts 28 well. Furthermore, starting from them themselves a well, they knew it very well that the Devish & C30 manels the the conceiver of the Christian religion 2150

the conceiver of the Judaism would also do their best Tin The interest of retzining the Deus water Indiany. For this resen, in their eye, 283 well there was a possibility that their new terbinent record later got that could clash with evident historical Rets, In order to put of their half script devise the security the trustworthiness of & the concerning " whiten total [2 Pet 1/16] and to be fabricated out so that they could be (Ac/3, 43) shud the se test of the time Mulistever standing might ensure 2s a result of their propagation of first is conson The most suited for this was intivally the middle course: they had to have a split pathol picture printed of the Jus in point of the convertion to the Christian Falls, I.

"derived by martificial the Christian Falls, I.

(Accordingly, In the plant Larrow , we before the but - commanding belief T has of his raising, " the Dews who of them believed in him [~] In the the the him human bind from bistly At Her the Derry had cured him, and & he was taken to the Pharisees [John 9,13.], the Jews did not believe that he we had been blind and harring he found his sight [~18], but for a testimony "they orked many his prents (~). When they withered that a miracle restly had Thyspened, dispite the commundment of the facts the fact-finding inquisition of the Phrises went over into the defense of Indrisus, because is They were not "Desus"; but "Moses' disciples" [~] and they have that the god to talked with Moses, and shout Derus they did not ever know where he wind sees from (~29) And after the humon the from birth counter-regued that "they know that the god herrs of the same of the Fewish extreme unbelif was commised. I) (they had to fabricate a division among the people because of [sew " [on. 7, 43]

not the sinners, but those who are god-fearing and act according to the his will " [~31.], the Pharisees declared him "comp entirely born in sin " [-34.] and "threw him out." [~34]

[24) 20 [" A shoriniles for misodily primal the bold from within to hold birongers of R. B. tortinetiscil meritatis Metat 2

Deunsilem broublish soundloss bland, "Johns potentialist beliefs believed it is strept to help the short of the s

2.1.2. \$6 The center of the Christian religion

On the bases of the origin and retivity of "term", the quality of the center of the Christian religion would have been 2 due of Derusalem. With the repudishon I or the Durot crostal it this respect a stressed expressuon could be given to the destruction of Indians and its interiority. But the exercise of power could be 2 cotterby of 2 sumber, it not determined importance. from the poils of view of choosing the center. In this unner it seems wateral the requirement that the center of the religious unrived out to be others! wife identical political reasons of choosing that "city" (Ac 27,5) for religious centers than colours (Ac. 27,30) regarding reserving pretexts that to be fabricated, not so much the rubbit " colours "[Ac. 27,30] lity of Rome, 25 to the unworthings of Derunley, Swely I The conceiver Latin ECIO the sent of was Rome is well Suggesting collective singfulness, "Jesus" reprimer-ded Derustemy, which "kill's the prophets and laporter than Sent to it [Mylt. 23, 37.] . On his marching in Deruston, for the city of the living God (He. 12,22), wounds of his Father, the 4 hervenly 112

multitudes that went before and that of followed partly "spread their upper clother on the road "[18], the partly "spread down similar from the trees and strenged them in the strends about it, and compass it and and leave to every side pality and shall lay it even with the grannol and its children within it; and they shall not leave in it one shows and leave to within it; and they shall not leave in it one shows and leave to within it; and they shall not leave in it one shows and leave to within it; and they shall not leave in it one shows and leave to within it; and they shall not leave in it one shows and leave to within it; and they shall not leave in it one shows and leave to within it; and they shall not leave in it one shows and leave to within it; and they shall not leave in it one shows and leave to within it; and they shall not leave in it one shows and leave to within it; and they shall not leave in it one shows upon mother this prophecy relating to the range of Jeruntens, the religion crestors, writing probably from the perspective of the second century one, certainly drew inspiration from the history of wife the Roman tempire. I And when he prophesied to the frunthis mountain, hor yet in worthing the Rither"

this mountain, hor yet in worthing the Rither"

worshipped not in Derustum, " (Ighn 4,21.), he suggested that the town is unworthy of the quelity of the Christina religion's center. It had in effect in the same direction, for example, the Dews " despited the word of the god from themselver, and judged the themselves "worths of the eternal life" [~], 21 well 21 I they prepared themselves and blasphemed, "[-18,6.] [Luke 19,4] For that Rome could be the center of the Christins religion, they saw it necessary that one of the promount from wort sould go up to the capital of the empire and the display in retirity! Much is the Jewish leaders persecuted "Jesus" Fruch 25 he considered Fourten sinker however much

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concern he had with the pagnos, he could not so to lome, as "it was not possible that the prophet perished outside of

Hernorleus. [Luke 13, 33]. In all probability, it was not, becruse the Turned to puthis derth weret down to the recount of Derumbus and the Dews, religion betweenters On the other side, in bront of "Post" znother promisent figure of the new testement, "Poul" there was not a suchlike impediment my more for filling this tisk, only the relatively believable details of his getting to Rome had to be elaborated, 00 (65) Having returned to Dourston from two third musto 199) as 4 the Few who were of Asia when they say him the church, sews from Asial" (Free 21,27.) expliced him, because The converted bevinni aires zil men everywhere everywhere everywhere people, the bow and the phoeogrand further strongly site temple had polluted that that considered Greeks into the church and defiled the holy phoeograph or together place, (~28) the whole town assembled and [~30] they want about to kill him [-31] But the news got ap to the colone of the song [~], (Listas), who delivered him from the hands of the Dews and ordered following & follow have fortrest (~23, 24) - And that they should carry him to the fortrest. (~23,24.) I to tollowing a fellow the lord stood by him, said said that as had be restricted about this the things concerning him in de 3 he testified about this the things concerning him in de 3 rusten, in the same way the shall have to testing it Rome by the meny that here the question it nothing else, but the essential enforcement of the divine will connected with his Roman calling I'll bested out that a cortain banded together and sound themselves that a sound of the security of the securi to marke Paul [~12] J. Derepreding that it was in his pour the thier caption him by the Roman proconsul there [Festus] ofin the temple, had hands on him of saying that they would neither of the nor drink till they had littled Prul. 114

[Exch 25,9.) (the Dews) " Willing the down pleasure my by the your chief persons. [~2.] he held out the prospect of that phuning in attempt ruslem, "At this moment "Paul" " stood at Caesar's judgment, rest which preconditioned the braveling to Rome I thring heard "Prul", The Deveril king & Agrippey byether in 18 & Fosting established that this human did nothing worthy of derts or detections "[~26,31.] on the other side Festing They did not set him tree because he dind to the to the the mined that he should should to should be should to have him soiled into Ibly. [Facts 27, 1.], although the inest of mest of proceedings? by this means the religion crestors februshing the religious buch that the Roman will rotates to Derusten of namely apparently not the Latin ECIO would have Paul los go to Rome, Set "Bul" hunself. 2.1.3 The creshon of the Christism religion's security (Ac 13/12) " doctrine "on the lard," would that After setting up the theony of the Christine religious I and the demote theoretical amorphisms of Judius is was thecessary for the conceiver of the Rounn Empire still needed the crestion of the theoretical conditions of the Christish religion's security, unnely the wording of concepts, ideas and thoughts to be fed in the converous ness of the real or potential faithfut believes.

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+ : Leilotstni

- : hilimi, hivenní

2.1.3.1 Fighting down heresies

In respect of the rew religion they cadacher of the new them the seleved their them who testiment colled upon the fitthful to between them who offences control to the doctrine who course sports and secundated account the facence of Rooms offences control to the doctrine of Rooms lb, 12); because they are false teachers we who introduce dominated hereign stellthing [2 Pef. 2, 1.] and they should the manifest of privile string in the should deviate from them them them to a pointed out to a the unity as the same thing that administration ph processes the work with their administration ph processes the testing that a country they are thing that a country they are divisions to see feeting joined together they are divisions to see feeting joined together and in the same judy mu.

Old-testimental hereares word defense

"Moses" colled upon the firthful that they should not indements read that they should not retter indements read unich he vector and them should them the diminish ought from the rile " [this 4,2.]. They should them to there was from the midst of them from the hidst of them from the midst of them from the man the form the man the form the mouth of the form the fo

souts [Ezeh. 13,3.] who szig [Har The Lord szid , 21 though Spirit u he drd not spects [Gets 13,7] who "prophesy deceptive vision and & divination, and a thing of nought his " Her 14,14.]

For counter measures I the hand of the deceil of their hearth should rssembly of his people, they stall not be in the gethering the house of his people, they should not be registered in the boos the house of house of house when should into [Fret. 13, 5.) The would delive this people though the houds, should be more to be hunted in Exot. 13, 21.] And the lord promised that "he (116) o Certainly drzwing inspiration from the old testament, the religion creating agents of the better 500 mm the old testament, the red colors of the new testament ordained that "it sometic shall add to this sock, the propherying of this book, the the planes that the stones writter in this book of the god stable cest on that the stones writter in this book of this 27, 18.) And if someone takes away from the sook of this prophecy, God shall take away his part out or and out of shall delete Haberland of the from the book of life, from the things which are the hely touch and from those viewilles in this book ! [~ 19.] Furthermore, the religion febricators

o For ze everting of the outside perils, to orled upons

the fitted to remove to have seen musted by different and (phyor) 2.132 Rejecting foreign doctrines I estronge doctrines " [Heb. 13,9.], namely # to Lewise of of the end of the the Pharisee settence of the Pharisees and the Adducees EMolt.

16,12. J. They with not be deranged to meither probably nor by

letter 28 from letter 28 from

epietter 28 from

men & seducerss deceiving and waxing worse and

evil human and beguiter diversing and increasing in depreworse

12 Timothy 3,13.), and he one that deceive them with the

prophets which he had not communicated them to speak a

the name of foreign gods (Pen 18,20.)

Af those prophets should are " (Pen 18,20.) merns 4 (nemia) [2Thess. 2,3] to draw cury disciples a PEr them. (theyer

With the purpose of increasing the effectiveness of this function, they supplied a collective nous to the persons representing the doctrines different from the Christran one, introducing the concept of "subichrist", which they dehned so 28 such a morting betwee [23th 7] who did does confess that the christ appeared in flesh, (2 John 7.). With a view to decrease the effectiveness of The "suticipat"'s sativity related to the intensity of the "chost avenifung, it would have been necessary, for example, to supply the exact signs of the "christ"'s coming. But they could not do that, becomes they knew best that he would hever come In addition, they also knew that said 2 person could come, even from mong the emperors kings, who through his talent, will, purpose and activity Christians could peril there religion 25 a mere of their rule tor this resion the best they could do was that the trick to by down, coloning the Prithful, this the christ " with that come tradit there came a folling away first, it appears and that many was reverted the split does not occurs, and the human to saw appears, the don of pert 2 There 2,3.], who opposed hunself sgrunt and of worshipping the god, to such as extent that he havell takes her placet in the temple of god, titre god, showing that he was god! The sod (2 These 2,4) of the 12hin ECIO / or (201) 2.1.3.84 The utilimbon or psychizary (139)

Bosides lies, the non-Christian doctrines could be dec-

betters addressed a call to the hithful to not the religion that what what was in the first one to the hithful to not the formular that what was to not time is the properties of the strain walked not as bods a call to the total the continuous of the strain walked not as bods and the continuous of the strain walked not as bods and the continuous of the strain walked not as bods and the continuous of the strain of the continuous of the contin 2 5,15.) Furthermore they enounced that if someone he who is translit otherwise, and did not consent to wholesome words, even the teaches differently and does not follow the healthy ore words words of our the lord Desus Christ, and the science accorgodliness (1 Tim 6,3) that were men of corrupt
ding to pioting (1 Tim 6,3) that is of his an interested

Feven (2nd conscience (1)) believing was defit. minds (17im. 6,5), that "The mind of the tankit ful to brite. ed " [Tit, 1,15] and that the wirdom of this world is foolishness with God Trace instanty before the sact \$ (1 Corinthinus 3, 13) and the thoughts of the wife wise were see van [1 Cot. 3, 20.]. But Yet they did not content themselves will the trains is froshous, Mary stigmationing psychopathologically, but threatened will that God should destroy to nothing the wife brushes wisdow of the his should bring to nothing the understanding of the predent the intelligence of the product the same through (they (1 Cox. 1,23.) political Old-testemental psychietry The lord knows that the thoughts of the hoursest they add not let man they add not let man glory in his restorant the wife hoursest of their restorant the wife hoursest of the understood hims that he was it is him the lords of loving, judgment and tracted or the lord in the earth this land (~24.) otherwise the lord should an the earth this land (~24.) otherwise the lord should an the earth this land (~24.) otherwise the lord should

take them in their falsity [Job 5/13], start stame backward that unke their science to south, "Test thouse their science to south, "Test thouse their science to south, "Test thouse tedge to the total the transmission to the total tedge the science (Jer. 51, 17,], and those who do not know the way of the lord rece to some "Ter. 5,4]

22 The conquest of the world

The purpose of bringing about the Roman nation can be placed under and the all probability it was subordinated to the surprise and the purpose of the conquest of the world, I But the Threating of the world, I But the Threating of the world, I But the Threating of the world, I but the Roman untion in a separate display about the Roman untion in a separate display is mostly justified by that the ethnogenetic engineering activity and at bringing about a new untion from sete several peoples is willow errupts in the history of swely this unrivalled historical mission could adult the completed with a solidary bug untion.

221 The creshon of the Rounn Empire's security

The function of crestion of the Christise religions states been withers for gives evidence of the sound the middle of the first century once, its conceivers restrict that their smed forcessions not unconditionally capable or in a longer term guaranteeing the security of the

Rounds tions of the Christian ideology, propregated them it, then in 354 made official their Christian religions. By I they means the Latin ECIO made itself apaths to disable under the control the ethnically motley society of its empire, not only motion, but also spiritual, in this way realising an empire self security of a groster measure.

Of Evidently, in addition to the Christian church and the imperial organis of power, other from new-testiments! thus a tions are well destined to ensure the maintenance of the Round timp re the means of the Christian church

Perhability the sub-functions of poet urging, belief recompensing and Christis leeping-wishing of the religion creation function not only proposited and enhanced the Christish Balls, but also will the special the strict (Tit. 2, 13.) usmely with while of the fruit (Data 15,5.) the sales will writing at forest the fruit (Data 15,5.) the sales will more supportable the present world (Tit. 2, 12.) for the poor maises, except them out of the strivings after endeavors among at tending to the eliminations of sufferings, 21d by the means they restrict an empire security function of T. this function was the stronger, the more the striving and the lisestands spend the religiously institutional red of the stronger, and the lisestands spend the religiously institutional red of the stronger was institutional and leeping weather the good (Tit. 2, 12.), a having seed of the strong and the religiously institutional faced of the strong and the religiously institutional faced of the strong and strong to the unit of the good (The strong and strong to the unit of the good (The strong and strong to the unit of the good (The strong and strong to the unit of the good (The strong and strong and the prophecess. (Rev. 133).

p " the God of prience and another (Rom 15,5)

2.2.1.1 The favoring of the rich

The ments of the conceivers of the Rown Timpire, namely the members of the latin ECIO were cer bully not from first to last, they brought into exutence and uninhihed their immense empire with the ledership of the rich, who were its beneficiaries. For this reason the security of the Roune Empire our be traced bods to the security of its rich social strata. Result-They from this, besides the Frhetoric of Desus addressed to the poor, suti-rich and -richness, sussequently to religiously presching up the poor and poverty, the compilers of the new tost ment could not dispense will the fibrication of such tests either, the enrived the sees religious browing and legitimen, to the rich. With the purpose of avoiding the open discrepancies and the disillusionment of the poor, they kent the idezs pritist to the rich took from the unlandwing, and uncultured pour univer in possible.

hard man , who resps and gethers in where he as had not sown, [Matt 25, 24.] from the point of ment of the form the point of ment of the point of ment of the point of ment of the point of the point of ment of the poor, before sething off for 2 long journey time, give out his money among the servents to every man several estility of (~ 15.). On his return, demanding an account of the business produces of the servants, he proceed those who made profit out trading. Reversely, he alwed the epiths "wicked slottful" trading.

to him who had preserved the money entrusted to him with surying, I have him for that the did not part his the money to the money changer's (~27.) And the talent taken away from him secretary one that has show he given, and he shall have soundsnegfrom him (show be the standard who has not have the term and who has not have the term and the range of the who does not have the term away the destroy but the who does not have the even the cast into the outside darkness; there is crying and guarhing of the feeth. (~30.)

It can be supposed that the general seging of the rich human its really almed at laying the boundshow of religious conserving and delimitation on the rich and poor social chares. The paralle generally reflects the economic policy of the inster works of the Roman timpire and gives it a religious legitimacy. From the poor, "who do not have [~29.] money for trading or seving, and even it they have had it according to the paralle the proble of mot of trading, but they have been capable of not of trading, but they have been capable of not of trading, but they have taken they are they had obstained possibly inexample. Because they are without losting to [~26.] and Thropaste of proceeding an useful economic ratingly of themselves. Further more, in order to deter them from the idea of obtaining money, they threshold them wills "outer dortment" [~30.] bringing about "enging and glasting of the

Thus parable expresses the double-dealing attribude of the Christian religion towards the society: it was partial to the

rich, because its conceivers as were see rich, so well and in the interest of Them themselves and of their emptre they had the security of to concerve the rich social elass; it was urging of poverty, because the overwhelming unjurity, of they & population of their empire was constitated by the food, and those could be drawn under their control only through a religion portion to the poor. In this respect the problem could be brought up that in what ununer the texts partial to the nich could be presched to that they the poor could not understood them. In this way a they could rejort to the form of passile, in them seeing did not see; and not hear, and neither they understand as weed. (Myb. 13, 13.) Reversely the here they had ear to hearing (-9.) Jesus jushihed this two new of the propagation of fill to his disciples that while the said given to them to know the mysteries to the disciples of his disciples the disciples of his word of the secrets of his theory that the secrets of his theory to the country of the secrets of his theory of the country of the country of the multiple of he reported the tenet of the above paralle that "the who to him shall be he shall have more abundance; who sever has the given, and has enough and to space but trok him at the last he has taken away wheth. [-12] but to be him who Beyond bying the foundations of the religious legitimscy of the existence and abuses of The rich sound char, in the prosble about the toursel they cononised also that the rich could have a concern and what hand or concern with the political power. This time the destruction of the whom this citizens boted in mobile transmin man [Luke 19, 12.) bated in this citizens boted in the receive for a language of the political contracts of the 19,14.) was to the receive to himself (luta 19,12.).

Returning he rewarded his "good" [Luthe 19,17.] will sharing the rule over the bought country. This part of the parisher could be a suggestion to those rich having who had political autitions and who had ears for hearing "[Mythe 419.], that it they wan success in the economic hield; which was assentiated of with 1 importance from the paint of view of the empire? security of the empire; and it they gave evidence of their allegisnice before the emperor taking great pains will conquering the world, wantly dealing with "country suying", they could get at political positions to rule.

2.2.1.2 The prevention of uprisings

The sphere of rethority retron of the state. Ho wever, it seems that the bahin ECTO reserved tasks for the Christian church even in this downsily.

2.2.1.2. The enforcement of the superiority of the resigning class

The religion festicators alled upon the fallfull constituted to the subjects, in their overalelining unjority that were in put and magistrates in mind to be subject to institutes and their states powers, to obey magistrates in collaborated, being revised, being persecuted in the potentials. (Tit.3, 1.) In case the putter hosting their titles to 100x 4, 12.), they should not disober, but they shall not disober the notion of the notio

ments an certainly rimed at not at maintaining the feel their was - V
rity any longer, but its consolidating it: The deviants should it
to every
should be explorted to place their own masters well in they all please them in everything [Tith 2,9]
They should "count their own masters are they should "count their own masters are they should "count their own masters are thought to prove every the should "count their own masters are they should "count their own masters are thought they should deem them worthy of at honour every the top of the honour every the transfer and they should deem them worthy of the honour every the transfer and they should be the honour worthy of the honour every the honour

Old-testimental enforcement or the superiority of the reigning class

the old testsment ordined that "the man that would norther to the priest or to the judge, even that man should die: In the should put away e the evil from Israel " the should put away e the evil from Israel " the deer out of Israel in the way." (I Hos 17,12.) Furthermore, "It's humbbered the ways of are the fer of the lord, "It's humbbered the honor and the life. " [Proveds 3, 22, 4.]

22.1.2.2 The inducting of the almosphere of fear

The function of crusing fear of the new testment gives evidence of this the knowledge used in its veriting & retained to the producted, were not limited to vaccioring that heresies as normal red to preign doctrines bearers of of the within the framework of the religion fecurity function. The feligion creating agents of the liter town that the fear hindered the application ideology knew that the fear hindered the application is the humans, and as such it is an excelled means of the security. What what is more, they had a notion of also that how this fe sent mont could be

then "that Selieved" (Ads 2,44) brought stout in the circles of The both Rut, In this morner, in the receipt of the atmosphere of fear, they first 2500cisted the belief in "god, To made of merge into, identified "god" then they recommended them for 2 model frand urged them for the relation towards the earthly "prince polities and potentiates (Tit.3,1.)

o(209)

other hormal reaching to the more miracles should have been the set wondering and The betref in god on the religion fisti-The contrary, besides the or instead of them, the Trega-Tork displayed the fear is well. In this way, seeing the curing of the poly-stricken, in the evangel of "Matthew" the humans " merrelled and glowfied the god [Myll. 9,8.] at "luke" they additionally " had their full of fear "Clubes, 26.) Furthermore, efter coloning the rough sez, at "Million" the humans "were wonder struck" [Hit. 8,27.], 2t "Luke"

Seing stroid atthe fere" [Luke 8,25.], 2nd 2t "Mark" They

"ferred exceedingly.

Thick 4,41.]. Seeing "Derw" willing on

cried out for terr

the sez, 2t "Milhew" the disciples "were terrified [Mill. 14,

26.) Then they "threw themselves down before him " [~33.],

and at "Dahn" they only were "terrified "Dohn 6,19.] I. On their port " the sportles worked many signs and mirreles [tros 2,43.], in consequence of which the humans did in smood and did not glarify were not "smood" [Mark 7, 12.] in thems ter come upon every soul! [Act 2, 43]

Beyond the hypothesis of Vilhe shrusphuse of fear, it want the disciples who it-

rezdy on their cilling away were able to desert their families and possessions for Jesus, who without my signs and murseles first believed the divine quiddity of god of "Desus", who from their own experiences linew that "Derw" west expose of also ming the turbulent ser -2) well freely they should have been terrified seeing never mirsdes, to the correct runner the fact may lead that they stood the sportes for exemplates before the hithstelly suggesting that in sel the relation with the "god" The normal ribitude was not only theordering, trendless glorihander and worship, but also the fear, (fright) and terror Subsequently to its application towards the representation or the "divine" might, the hillful were consciously or in the suscourceus inclined to apply that model in relations to the earthly princedon and potential (Tit. 3, 1) & much the more, because the religion fibricators called upon The sevents to be obedient to their mosters recording to Hest, will fer sed terror, is to the christ "Topherious G, S.)

The drashe punchment of the deeds against offertivity could also be aimed at occurring the atmosphere of
fear consolidating the security of the empire, so much the
more, because they were qualified sins apainst the god!

In the address tele [2 Pet 1,16.] Privated in this rest
part, the literatured but of the fitting the series of were one

(102-71
part, the literatured but of the fitting the privates of were one

(102-71
part the fitting), sold their estate, and (Amania)

(1 the sold and of the price of the feet of
the feet of

the sportles (Front 5.2.) "Peter" imputed to him that helico. If satura liked, his heart to lie to the Holy Ghost imputed him that helico. If the home is the helico. I have the good (~4.), he havings fell down, and gave up the fort."

Callapsed and diest line 5.) Then "Peter" sapuling ("how was it that the had agreed together to that she had agreed together to the sport of the lord (~9), she seem down and give dead up the short of the lord (~9), she seem down and diest (~6) as well. "A great fear said the church, and upon as many as the seem heard the ese. I (~1) a the whole flock and in 1 these and heard the ese. I (~1) a things I is character ristic that they punished the unseliet with unperceivable of other world's punished the unseliet with unperceivable processed punished the state, signalling that the empire is more imporbat them 24.

the shrouphore at fear, the growth "Poul" gove the fear at an appearance of not of Thenhiment momentary rises to the of the of divine" mirescles or punishments had to shad a strain of the other of mind, which should have characterized them that shifted permishments. Accordingly, "Poul" did not teat one reduced that shifted permished the fall that the accomplish that they should the shad the most be fall that the accomplish that they should the most believed that they should be treating to the shad the most one of the state of the shad th

a great feer, and great horror, "[1 Cor. 2,3.]

Old-Estimental structure of fer

The sulloss of the old test ment merged the notions of belief and ferr linto each other, giving the fear an appearance of the normal relation between the god and the humans. In this manner Moves collect upon the facility of they start fear their god; there is no to the lord. Their god, " [3 Hos. 25, 17.] The prophet terminate raised the question that I Who would not fear you, the king of whom?" [Fer. 10,7.] The rathers of 2 postum wrote that was abread this thing the was abread throught for fear of time the lord, " his flesh stadless from the secrete of the fear from the lord, and her fear the find the world stood in some of the lord; all the eather of the world stood in some of the lord; all the eather in lastificated by them to the extention of the human-god relation to the certain of the world stood in some of the human-god relation to the certain of the extention of the human-god relation to the certain of the world. There is no one like you, and lord! [Fer W. G.]

In case of the mirscles as well, showed up the same guidelike I to their effect the humans did not believe, but they believed. In this way, for example, "I small saw the great Kaiba, which the lord did upon the isms; and the people they ferred the lord "[2 this. 14.31.] Egypt"; the result they ferred the lord "[2 this. 14.31.] in the morning there were furthermore, "upon the "(Horet) Mountain at draw thunders, and sheets or irolations, and compact cloud, come the leng, voice of the trumpet exceeding loud; so that at the and a voice of the trumpet exceeding loud; so that at the

that was in the tremsted to [240s 1916.] The Deursh "lord" # applied the thresterne punishment for the production of feer, is well when the game to this left in vite two said to him that was but a dead man, whom he had took tolerly although the rose early and called she was things things things in their ears: 2nd the men were sore afraid " [~8.] And there's the humans were very much implemed. [~8.] And they the man that would hearton to the man that would hearton to the man should hearton to the even man should a Den. 17,12], he priest or the judge, "Invaluate die [5 Mos. 17,12], he added that "The whole people valuate hear, and fear." [~13.] religion engineers of the The febricitors of the old testiment did not do without the recompensing in causing the amosphere of fear effect According to that "the fear or the lord teads to life, he who had it would aside in satisfaction; he should and the such should aside in satisfaction; he should and the such should with an evil (Proveds 19,23.) was beginning of knowledge were the heard of knowledge with the heard of knowledge in happy is the main that feared always should be [~1,7.], and "happy is the main that feared always should be [~1,7.], and "happy is the main that feared always should be sed. (~ 28, 14.) (24) (118) o Rejecting the idol-these worship i's the old testsment In the defense of # Fudricas the old tests ment ordrived that the Dews should atterly all the piaces on the the which they should possess their gods tot which they will be whether their gods tot which they will be whether they will be should overthrow their zitzes,

hew down their columns, burn their groves will here, hew down the graven images of their gods, and destroy after names from those placed (5 thos. 12,3.), should hot viete access the silver and gold on them; for it an abomination to them: for it an abomination to them; for it and about the silver and gold on them because that is disgusting selece the lord.

2.2.1.2.3 The arging of hoping

The path-breakers of the Christian religion certainly paced on new ways paths also the held of paychology 25 well in their consciousness that 2 hopless was campt be prevented I neither by the superiority of the resigning chsi, nor by ferr. from becoming restigned to a selfszerificing zetron. For this resser they fixed 25 2 funchion of the Christian doctrine that it gave reason by hop. ing tor the social strate being in a futureless situation, & (4) set.) o or (192) trill deals strate and and sum favoring the poor, I than did Estricular and promoved to the ANKful concrete enthy, sw asstrat other-worldly works you that the hoping to be consed in this immer christensed their has a perminent state frame of mind and gave reason not only for the resignation to the hard course of life, but also for exultation con-Brining to the commandered of "Prul" that they shall be rejoicing the the Pome 12,12,) and they shall things rejoice [1 Thers. 5116.] For controlling this dear required them that believed [ther 2,44] to "be attended upon the faithful that they should always to give an answer to every man that had asked them a ready to come up to everyone who will east them to account desired of through it presided that: "Now the God of hope fills you will all joy and a perce in selieving, that you way abound in hope, through the power or the Holy Chart. " [Row. 15,13] (Kreunhipen, 2012. wijn 02.) for the hope Sound in them ; with the gentlemen and fear frequireduly the empire security. 20 det [1 Pet 3, 15.]

2.2.1.2.4 The urging of human properties of empire security

On working out The religious espect of the state security strategy of the conceivers of the Roman Empire, a row of parties human properties caught the attention of the religion februstors. They were interested not in the cesual manifestations of those depending on circumstances, but in permanent manifestations independed of the circumstruces. Namely, in this unmer those wereterproble of conrespect "Poul" crued upor the tribble that they shall live I will all the beauties prescefully [Roms 12, 18.], thought give entities to all meet the prescefully to all meet the property to all meet the tribble that they shall give entitled the second of the shall give entitled the second of the same of the second of the same of the second of the same o full getteress medness During sut the about the enounced that it ender st love is the strongwith (1 lot 13 /13.) And it is ber so green as it had been schooled have been according to the admonishments of the that you shall lovedyer evenues [Lute 6, 27.], then this also in itself would have been enough for the prevention of uprisings. to them that believed the transfer of the positive human properties, they ordinated that they should be meretically conteens (APet 3,8), they should be meretically to them hoted them to them hoted them shy increasing the level principle of mades above the propriate level. o for 'derus' that they 'did not resist evil "[Ht. 5,39) and that of thes

They prevented ! ainst they [luk 6, 27.] It their evening hunger, they shall feed him to est; it they therests, they still give them to drink & (hem that give them to drink & (hem that give them to drink & (Rome, 12, 20.); they should best those who curse them (128.) for the them. I Rome 12,14. If And it out had to bless those finding them the Christians, then it my seem self-- evident that the crtepory of the person for whom they had to przy. For the sche of seft safety drafting the most Prul commanded the they statt prayers generally possible, "Paul commanded that they that prayers were made iner "[1 Tim. 2,1.], and he immediately added nuing so that " for the lengs, and dignitizies "[~2.], of whom did not the bithfut very well know that they sprea thom " despite fully use" they certainly they belonged into those who motor they Luke 6,28.) IFOR an exemploy anduct "Prol shed that a being smile hostities, se revised, we have they shell they shell string assecuted. They shall write good; it they suffer has help shall each good; it they shall shall except they shall shall except they shall being defined, they increated property to 1. Cor. 4,12 being defined, they increated property to 1. shall enduce it percebully (1 Cor. 4.12) med, they intrested pray 4 [~13-] they that believed is the might lord a quiet and "percentic life." And the Manual and shell ved life." Only a merning more profound than the apparent one. The a merning more profound than the apparent one. The shows should have prayed for the bings and plantings despitefully using them they should have bleved the langs and them they are in subscribe and persecuting them they should have them that were in subscribe and curring them they should have them that were in subscribe training them they should have them that were in subscribe teeling instead against them, they should not have parted to the that were in subscribe. I and that we will for the everifier of the kings and digentioners, and that we in subscribe. I and that subscribe they should have been whether and gracious with the 134

then that were in sultoning they self they sultoning they sultoning they sultoning they could live a general and shelfered life! devoid of uprisings rudoffs like as tranquil and shelfered they sale could live as tranquil and shelfered life.

The part of the stand security strategy based on canonized positive human properties was succeed approved by "Peter" in the admonishment; the It setter, if the unit of Gall be so, that you the admonishment; there is setter suffer doing, than so evil doing, you taken the first place, with the first place, with the stand of the admonishedgement of that the slaves suffered even when it the admonishedgement of that the slaves suffered even when it their lives were "honoral and sheltered from the point of view at the upristing, existence of In the second place, it appears from here that the success of the policy of empire security was a failure for the shoes. In the third place, it becomes evident that the suffering of the shoes, was mely the curring, curring, despitability using "mely the curring, elasting, motorting occurred of the will of the Lake ECIO creating the Rounn Empire and the Christian religion, having itself appeared in the social life, more exactly than having itself appeared in the social life, more exactly than having itself appeared in the social life, more exactly than having itself appeared in the church life, through the concept of "god".

Another group of the human properties to create the security of the empire was constituted by passivity, convenience and resignation. In this manner, "Jesus recording to
the commandances of the occurs to be full that the someone
is staps this face of the shift turn to the the other or well, I's
think 6, 29.). I give to every man that valled of him, and of him that
there are his seeds when did not ask them again, from him
had taken amy his seeds when did not ask them again.

The him the takes are his upper that dress are sold not
his cost him also. I have a list. I like 6,799
(return the lower one effective

that selicical the Christian religion demanded from the her selicical that that they should be so much pressive, so much so convenient boards the "potenties" [Tit. 3, 1.], so much so resigned not only of their material goods, but also their bodies that if I were in need of beating, they should often up their bodies, it they demand teres the try, they should accord it, and if they officially or from above they were in need of confiscating or from above they were in need of confiscating unterial parts of them that they are them they are the try and they should not have attend of the them? Should not have attend of it is difficult to find an explanation to this deformed set scale of values, of served up for "divine common meents, other than the necessity of crossing are consolidating the security of the Rounn Empire, more exactly the requirement of crushing the

(125) 2.2.1.2.1 The Urging of giving stans

the rich could contribute to the prevention of the uprisings, it they had shared out christian at low values aring the mass mass of the poor. For the urging of they requirement the religion fishers is cononized the notion of alms, of which purpose was not the elimination of poverty, but the alleviation under the uprising level of the discontent. In. This respect because oiled upon the richer failsful that they shall sell their wealth, and five to the poors (Mytt. 19,21.) or they stand give alms. There is the poors (Mytt. 19,21.) or they stand give alms. There is the poors of they stand give alms. There is a shall sell their wealth, and them out to the poors (Mytt. 19,21.) or they stand give alms. There is a shall give alms.

2.2.1.2.6 The crestion of to homo rounnus [securitis]

gether the image of the human type being ideal from the point of viewtof the Roman Comparty of security, the morrier of creation of creation of of crestion of the most part fell on the Christing the share of That had to unconditionally obey its "moster"; had to live in a perminent studing of fear, not becoure peril of kursing, charms and motortation, but in order to be turnishe to rise of regrinst the oppression; byether will hit's fellows sufferers; the had to permonently hope , he hopeful of ensuing the country of the christ is soon as poshad to give resson for a perunned exultation; the had to love everyone without conditions and personal motive 3 1000 its kellow sufferers, with the purpose, set by the princeton of Titus 3,1], of ensuring the cohesive force of the father prospective Rown nation, wis enemies, in order to will the purpose of excluding the possibility of an uprising before the "potrution [Tit3,1.]; it had to be # 2 personifier of the absolute English but, he had to sless those cursing " percenting or despite hilly ensing " to had not to its its keep to his insterial goods, moreover to his body either, to had to abandon them to those esserting a right to them. without opposition.

the content of the model of the human versed scooding to god or trads and feet hole Latin ECIO prop ind propopeled with the Christian Thurs marter & Partly on the bosos of this they truplet into correction, instruction in rightioners & the yod, [2 Tim. 3, 17.], the homo romanus [securits] of in oracle that they "that solveved" (tets 2, 44) be interminded "Cloudy", inthat.
might with one mind and one mouth gloring God. If (Krewshigen, Zo 12 mijns 03) 2.2.13. The eall agreet the usurphon of The Christian religion of the Lord [Ael3 12] (of the Just one "TAE. 7,52), wounds of "The Christian doctrine presched the "coming of the hood publishing (Ac. 13,49) the beginning it promised has it for the relatively near fiture. There-Pore starting from it itself, the latin ECIO could not preclude the poorisitity the that there might have been 2 poly tred group, which, through a "christ" representing it is have usurped and utilized for its purposes the Christish religrow. That paid was the greater, the more increased the "christ" keeping writing and the "christ writing work account, of belief, but also the probability of the success of the usurpation. And the father of the Christien ideology knew best that "Chast would never come", because "charita" do not exist, and thouse so a false "charit" could turn the masses of the fathent agrillat the empire. In consequence of this, ex strong "seus" ad monished that they shall sewere of the lite proplets, who & Dyed by the Spirit of God (Thon. 8, 14) of whom should wise filse Christs [Ht. 24, 24], in his name wany should come [Mr. 24,5] 138

ene to Ken of pres (Myt. 7, 15.) I and that they should they see wolves of pres (Myt. 7, 15.) I and that they should they are more than they are made believe that they should the should the should be made believe the should be made believe the strength or the should be made believe the strength or the should be made believe to the should be made believed to the should be made to the should be made believed to the should be made to the shou der not "

der not to

made Selieve " [Luke 21, 8.], seconde fette

chasts will raise that 24, 24, 24.] come in his home; and They
did not go 21 therefore 2 fter them

shall not follow those. " [Luke 21, 8.], even if " they will work

great signs and miscles, inso much this, they will make feelie. ve of the sharen 2 well, " Myst. 24, 24. o'they should sewere of them [11t.7, 15], (118) 0 2.13.3 The punishment of the non-Christians That creating spents of the latin two winds the defence them the religion of the latin could still do in the defence them there do and a them the Lelveving Mayor of their foriorion was the punishment of thought not tellevis the trist it. In this respect the Chart's president from 1914 the werpons cox. of were carnal the werpons of the vertices [2 tor 10,4,] of vere not sodily though, but mighty "

They were strong enough to the earth of the events of the even The knowledge of god to order that they shall desire the chart of Christian the chart of Christian the chart of Christian the chart of Christian the representations. the representatives of those thoughts, resonance to be able to they were only ready for that [~6.], in order that they were only ready for that [~6.], in order that they could do it as soon as the obedience of the humans is fall ful Rilled full " [~6.]/ > (202) 0> /0> (199) The purus homen of the subi-Indian in the old textiment hevery one that The februshors of the old testiment ordined that The who defiled does not observe the shallth ohad expresse with death, [245, 34,14] 139

He should a [Ezel, 3, 20.); if Journal serves formed in gother should be sho

on the best of the above it seems that the Fewer ECTO much better steek stuck to its religion T than the Letin one. This can probably be explained with that while Fudadam was destanted for the maintenance and defense of the Fewer ethnic group, the latin ethnic group had no such erres to early its the first mellentum o.o.e., the Christian religion served the purpose of the maintenance and expansion of the its empire, the Common tempire.

2214 Punushment will moch trizi

The latin ECIOP had to be prepared must have been for the eventuality that such persons of high peril will regard to the security of the empires emerged, who to not committed must deeds offending the enrited tow. For the punish silling "doctrine" to those the persons in charge of enforcing the Christian index (Ac 13,12) loggy took over the ides of much hard from the old textiment for introducing these in the new texts ment they fishered adjusted filler "t 2 Pet 1,16.) hist in connection will "Deres" himself. In this unmer, after "Desir" inconnection will "Deres"

The Scribes and the sortes those began to citch and to provoke him to speak contitute 19,331 seeking to citch him start many things, the price out something out that mouth way things, the price out something out that the might to part out something out that the might to part out something out that the might the speak that a speak a parkle to the him, and sout tall priests and the scribes those "said watches in order to the spies, that beganish to keep might delive him to the power and suffering of the speak process." Superiors and procovered that 20,20. Then, after "Stephen did wonders and procovered that 20,20. Then, after "Stephen certain at worder start wonders that so the synapogue, who can the some trous mong disputing with some trous and start that had heard speak him [43] to phenoment who said start they are seen him saying that phenoment words are some upon the sound than seed him, seed them they came upon the sound than and branch the sound they came upon the start words they are the council (12) produced to keep with the seed him and beauting at him, they seed him, who him before the council (12) produced to keep with the seed him and hold cesse to say blashow our words.

phening orthous squast the low, "T~13.]

Noturally, the morty coses of "Desus" and "Stephen" constituted were of precedent value not only for the individuals, who strocked to be meant perils for the security of the Roman Empire. Sirely, the moch brief as a punishment and externive whom mean could be used against such persons as well, who had sinned against the security of the Lahn ECO steelf or its policy, or generally come into antigonism with its will, by so doing become having become relatively the onvenient.

Old-testimental moch trizi

According to the fabricated or red true story, Joh the fabricators of the old testiment introducing the idea of mach National, Thatchird, the king of Samaria asked [National] for money

for in exchange, the vineyard, which he had wherted from his fathers. Because the negative aware, [Dernet], the wife of thisott, had a fast amount convered, and had this of set at the tend of the people [116ths 21,9.], the two men sat sefore him, to bear withest against him, that two god for humans sat appartle him, in his face and had them home with est appartle him in his face which had the states he stappend God had the history he was taken out of the torow the torow he was taken out of the torow the died."

Ling this certain he was taken out of the torow to the torow the died."

Ling this 21 to John then they and stoned him with stones at that he died."

Lower to the possession of up in order to leave for the vineyard to take possession of up in order to leave for the vineyard.

The old-testimental moch trial was of economic purpose though, and for the "evilness" [1 king 21,20.] the lord vinade and uppose the him, and take away his porterly "lord vinade attra with the scions of [Athlia] [~21.], namely he used the story of moch trial for the purposes of history rewriting, all these do not affect the essence of the method, surely the changing of its purpose who political was only a question of political will.

* *

The purpose of the function of the new testiment relative to the security of the Roman Empire was the social standing ideal from this point of view. According to that every the whole who the security and is the every shown romanus (christians), the sews included as well, the Christian faith was the state religion, other religious and hot exist, Judaium included as well. The Christian religion has no inner and outside enemies. All Every humans are the humans of the

God [2 Tim. 3, 17.], not only a homo rowning I [cristizmus], but 2180 [Securitis], and 25 such it he contributes a part of the unified and unique Rownin whom the stave social order is untouchable, because 25 the moving here and there the peoples I 25 staves is induspensable operation in making the Roman melting-pot work, in the process of creating the Roman hation. For this reason the rich and the poor social state sharply separate from each other. The poor are fully it the moves of the rich, do not even indulge day-dreams of growing rich, endure the standings canonized is the new testament percefully, moreover with for and terror, and wait for the coming not it is the meant testament percefully, moreover with for and the rich.

The rich contribute to the maintainness of the poor and poverty with giving alms.

2.2.2 The increasing of the enforcersility of the will of the Latin ECIO

0-> (208)

the will of the Latil ECEO was the Roman state. However it restined that on the basis of the religionity of the peop humans, a state religion could essentially therease The effective-ness of its political practice. It can be supposed that about former from here The Rund purpose of this could be to under also the social that social the social that so the social are the social that so the social be to under also the social are the social than the social are the social are the social and the social are the social

22.2.1 The deed Gulerming to the with of the god

then that believed " In order to induce the farthful to set recording to the und of the god their muly the Lober ECIO the religions Conform to this world: 3 but they shall enge by the renewal of their minds, in order to examine they good, acceptable that, in order to " receive the promise " (Jews 10,36.) they was that, the promise " (Jews 10,36.) they pleasant and perfect will at the god; " [Rome. 12, 2], Aftern needed, namely I the "god" in restity needed that live the time consulaing in body "[I Ret. 4, Fi], it body "[I Ret. 4, Fi], it orde that live the time consulting the body "(Text. 4, 7), in the servents hard to God (Rom. 6,22), served in newness of spirit (Rom. 7,6), lived to the flow that the conceiver of the Roman Empire Latin Ecto it make known I taken that they had to remain I taken that they had to remain I taken they are got themsteres into the situation that they had to remain the misters of its will to the fathful whom they expected to "Just 10136.) Certainly they did it, or rather they become did everything in their power to do it, is they could not go as for as that the veil of god fell down from the and they I disclosed their true identity. "ceverled" they needed united necessitated What probability this was why to be grant transformed the buttered by the renewal of their minds (Rome 12,2.) Supposedly, a mission of the prescher (flow 11/4)

Supposedly, a mission of the prescher (flow 11/4)

Then that selieved them that selieved the father to prove that the father to reverted (Mt. 11,11) worked form. If Some ECIOS 210 in our age use the churches for secret political hotruments. For example, the ethnical contret in March 1990 in Targer Hures (Comment) broke out it the downed of Rommon orthodox priests. in The Gurghin - valley J. / 00 (204) * Kreintigen, 2012 Mills 03 (nomely (to four) THE 13,13] the word of the kingdows THEB, 19, of meets the Rounn Gurner, "in the hearts" (ML13,19) of 194 (purposed in itself (Eph. 1, 9) (Vip, 2012 - signific 03.]

those persons who were fit for the enforcement of its will, namely out a loved god " [Pouse 8,728.] or were conformed to the image sender the face of his for [Rome 8,728.], namely whose political views corresponded to its will after them the face of his for [Rome 8,728.], namely whose had proved themselves of its [Voz-to] own themselves of matter of its collection of its collection of its collection of the collection of the collection of the secrets of the eight of the hord to the eight of the secrets of the eight of the secret of the secret of the third face food to their good as those letter through the former thanks are the collection of the december of the proper when he could after he according to the december of the property of the positions in the food of the secret of the Roman tempered to the sold positions in the food of that head the word, understood it and love fruits [Ht 13,73]

The doing recording to the will of the

In the old testiment, the "lord" usinely the dexist of the statutes and upon the fallstal that "they should keep its dispositions and do them [3Mos 2018.] It ordaned personally should keep 211 the statutes to the king that they he should keep 211 the statutes there siztutes he should keep 211 the statute there siztutes have the siztutes they he order to do them? [5 they 17, 19.] he hand bothe shall not deviate from the so commandment, to the right or left to the end that he might prolong his days in his king down the order to that he might prolong his days in his king down the order to that he might prolong his days in his king down that order to the midst or long him it has committed the said that he midst or long him it has committed the said that the midst or long him it has committed the said that the midst or long him it has committed the said that the midst or long him it has committed the said that said the said that the midst or long him it has committed the said that said the said that the midst or long him it has committed the said that said the said the said the said that the midst or long him it has committed the said that said the said that committed the said that the said that committed the said that the said that the said that committed the said that the

An impediment of doing the will of the "god", immely

the Latin ECIO, was constituted by the individual will An in strument of Greening down that could be the derivation of the new testiment from the old testiment, the amphitis of this feet relatively frequent accentuation with the word-group "it is written". If the whole exthy life at Desur consisted of that he start fulfill sulfters were worthing in the law of Moses, at the prophets and in the postures them that believed 24,44.), there one could rightly preach and the fathful could rightly believe that their lives were predetermined by the out of the "god", then " 2re written" somewhere, that in thew lives they as well had to restrict themselves to the fulfilment of the writings relative to them, everything happened recording to the will of the "god", "fatefully", therefore The endervors referring to that they severted their oven wills were Value and senseless. In this spirit Facols admonwhed they that they should not have seed that what they wented to do, but that "it the lord would a zed they hive they will do thus, or that " [300 4, 15.].

Breshing down the individual will in the old testiment

In brestong down the will of the Dews, the oldtestiments! "bord" colled upon them that their way to the lord, trusted
their ways to him and trust him from their heart, and
their ways to him, and trust him of from their full mind;

[Portion 37, 5.] they shall not cost on their in telligence

[Proveds 3, 5.] they shall not cost on their in telligence

[Proveds 3, 5.] they shall enter down in the lord and doll

od patiently and not fret seconse of these him who
want for Him; they shall enter any with this whose
prospered in his way, seconse of the man who brought wiched schemes

prospered in his way, seconse of the man who brought wiched schemes
ways are lacty, neither well those who follow perhations

them, for a king, whom the lord on his chosen, " (This. 17, 15.].

Mayor + (16 Swodslan Kangnystin tentrality rendellarise)

(1/3) The will of the to Latin ECIO firstly immotes tool of self is orders of mulitary community officers and directives of religious leaders. For this reason it on a supposed that this function withly referred to men shouldering imperial service

The human could become instruments of the purposes of the Latin ECSO in the present mergage, if they gave up not only them themselves, but also their families, in order that "no longer should live to the justs of men," they should have according to not the wither of humans, but they should be according to not the withers of humans, but the will of the good. It Pet 4,2] which was given out by "Jerus", the hirst and the wain exemptors of the Christian ideology, (204) a them beindes the renouncement from the waters goods the return guired has disciple as apprisons also that they should be should be their fathers, mothers wives, and children, protections that their fathers will be their soul at west. Thuse 14, 26.16 By (203) a way of exemptification he relived a meeting with his means that and brother in favor of his disciples saying that the source should do this beautiful it in hervery, the Pure who doesn't he will of his beautiful father that is his brother, sentend that he was in order to bring boat quarrel between and the source of his disciples and the still receive and the source of his disciples and the still receive and the source of his disciples and the still receive and the source of his disciples and the still receive and the source of his disciples about quarrel between and the source his foes of 2 man should be then the worker in law of any still his home to see a source of his disciples about a source of the source of his disciples about a source of the source of his foes of 2 man should be then the worker in law of any still his home to less should be shoul

beyond T stimulation he enounced that "there is no one may who left has house or parents or brothers or wife or children for the length on of the god of who would not receive manifold more in fraction time of the country world to come everthing to this [In the country world to come everthing/4 [Into 18, 30] [Index 18, 29.]

The eliminstran of the finally souds it the old testiment.

The old textrinents of god V tempted Abraham, telling him the should have taken his account only offered base taken his account offerings (~2.), then he ordered that one shall close the doors of Miczh his mouth before the such as had lied in his basism 7,5.), this mouth before that such his taken the drughter was the son tolds his taker, but mad the drughter rose up pives against her mother, the drughter had been were the men of mother-in-law; the own house, the drughter was the men of mother-in-law; the own house, the own home follow of the humans are held his told own house; the own home follow of the humans are held his told own house; the own home follow of the humans are held enemies. (~6.) This latter woord was taken over by Mark?)

2.2.24 The introduction of the "god"-believer relations of the sound like

After the fos mostors of the new testiment pointed out the import of life in doing the will of "god", they tried to obtain a winde social bases for the so defined "god"-believer relation to that they projected it, introduced it to the different domains at the local life with the purpose of that the human's admit the "god" believer relation for a model to be applied also

towards the earthly princedon and potentites (Tit.3,1.) including the Latin ECIO, would as well.

In the family like, the role of "god" use derigned for the husband, and that at the believer for the wife. In this army, were "Prul" colled upon the want, that they still be ad obe dient to their husbands, as to the bord the husband to the wife use the head of the wife "25 the chart with the husbands generally had no objection against the suchtie character of the family relations. Thus could all the less be valid at the wives. In this way between the woman society and to endure the complicity Tot the men society developped in this respect the the thirst time to the the will of the wive where obliged to defer themselves not only to that, with the introduction of the "god", but also to that of the husbands. So that, with the introduction of the "god" believed relation Chartis in the family life, the Chartis charch charch carried through the widest mass base for the enterestility of the will of the latin ECSO.

In the economic life, the "gods" had to notively be the masters, whole the believers the staves. In this way "Poul" called upon the servate that they shall be obedient to them that was the flesh as a coording to the flesh, as to the short " (Ephesius 6,5.)

For the political life the fabricators of the new testament ordained that "every varie shall dear the higher potables "[Rome neither was the land the shall have submitted with the state of the land to pher. 5,727] I not as the land to their own more meither to construct to their own did historials "(Eph. 5,72) hor to the shrist to their own did historials" (Eph. 5,72) hor to the god "Should have been obedient to their masters, and neither as the god "Should have been obedient to their me how the god "[Rome 13, 1.] I have was no power but of God, the powers the war ordained effect. Supposedly, with the more precautious wording, they wanted to

preclude the possibility of the real suggestion experence of the T that behind the beautify "god", represented for a heavenly being, in resulty the earthly, more exactly Rowny princeton and potenties [Tim. 3,1.], still more exactly the Latin ECIOF bridges, street, itself turked. Is way of determent soever restified the other power, resulted The craining and that he who sites againstitle potenties sites against the god (Rowne, 13,2.) and for this reason he would be purwhed they have power, " they have that we will be purwhed they not by the potentials or the "god", but he immediate will get receive to themselves domination a [Com. 13,2]

The introduction of the "god" believer rebtion is the family

The old testamental "lord" told the recomm created by him that "he howband with rule over her," [thos. 3, 16.] there generalizing he ordsined "this" every mon should sear rule in his house. "[Esther 177.]

In defence of his ethnical group, The Devish 5CIO

had to space every Devish human, irrespective of his

social partition. For that reason he med the "god"-belie

ver central it broduced in the fields outside of family very

limitedly. For example, he had ordained the rich that 'if

brother that dwelt by him was waven poor, and was sold to him;

has language becomes poor and sells himself to him, he

he south a chould not compel him to serve ask a bondspromotice 25,39)

shall not have him served as a shuel, but he shall be

but as a hired servant, and as a sojourner

at his place as a field hand or a cottar (340). 25,460

[~40], secure he is there is servants; of the lord, he can

was not be sold as a store. (~42). And for the princes

he commoded that "they should not take more from the

inheritznice by oppression, to thrust them out of their horder of the people, the order to throw them out that with molestation they shall throw them out of their properties. I [Figh. 46,18.]

2.2.2.5 The "distres" derivation from good of the

That the powers that were took had been ordsided of God In order to motivate the argue of every potentie to from the god (Rome 13,1.), unnely to create 2 religious legithinger for the rate through the emperors of the Latie ECTO, the fabric orders of the 4 new Cothwest instituted that "Devis Christ" is was the head of every princed in and postentie (Kot. 340.) Therefore, recording to the Christish presentation, the Roma emperor did not do the will of the Latie ECTO, and neither his over one, but that at "Devis Christ", which on its part was not at "Devis" but of the "Pathe", which on its part was not at "Devis" but of the "Pathe", which on its part was not at "Devis" that the "Pathe", which on the pelining were one. "Doke 10,30.) By so doing they octave the religious cardinous of that the "God", they alike glorified, possibly washapped the emperor as the "God", they alike aired through the policy of the emperor as that of the "God", they alike aired through the policy of the emperor as that of the "God", they alike aired through the policy of the emperor as that of the church, which all were directed towards its purposes by the Latie ECSO.

It am also be considered the derivation of the political power the from the god" that the god" monopolised the punishmening function of society, through "Paul" the colling upon the falled that no west begand and deformed his brother in any matter, because that the lord of shall dampe of the full such that the lord of well dampe of the such shall dampe of the such sections the lord will every a thought that the lord of the such that the such and the such that the consequence of this was the merging of the such and that unless that we consequence of the such that the such as th

in who scener committed sin transgreved also the low: for sin is the transgrevior of the low sites does unlowfulness as well, and the sin is the nar-lawfulness. "(1) John 3, 4.) In this way, not only the emperor, but also the prend outlookies, moreover other imperial autlookies as well could have a share in the advantages of the religious legal times of the state power.

In the old testiment The old testiments I'm lared is the body one their king of the last (13,15.); and he was their king of their king of their king of the king of the king of the king down was the last of the lard of thords king down was the last of the lard of thords king of the last of the

centration process of the punishing function is of the devery society, while in the torst 2 pensel tenet is and
eye for eye, took for tooks [21124.] = in the Provers the 2dmonoliment river that they should not say that
evil; want for
they will take revenue on him, but they should not for the lord,
they will take revenue on him, but they should not for the lord,
and the will recent flem. Thou 20,72.] on (192)
of the Lord said that created Facos, and them that formed him, I sweet,
tisa. 43, 1].
2.2.3 Bringing about the such-semilirum

In the sended dominating represents of the late ECIO,

the deers constituted an obstacle, not only retigiously but the political cally. This I become an evident laboral them probably around the

middle of the first century o.o.e., perhaps through that in 66

Rome lost to central over Judges and till 773 the & Roman- Jewish relations were can formed by wars. The Charter relagion could be the result of this realization to an instrument
for the assimilation of the years, in the Roman Empire

Seem to have been

Both fundamental functions of the new testiment was a cons-

Both fundamental functions of the new testiment and courstructed around the Dews: the nation bringing shout function could runned at the religious, externations, and the world-dominating function at their political one. and ethnical one externalistion. That the see had to be included it a religion of yeight evidence of the for the integration of the Deves in the Rounn Empire neither the Latinastion, nor the Rounnistion, nor the removal by force, but nor even the armed forces proved to be a sufficient, and in that the latin 5000 still needed the sub-feutism of the inhabitaty at the Rounni Empire.

The servery of the need of the demolohument of Individual, the Christian "holy scripture" had to be deduced from the (Trush) termed old testiment. Repulling from this. The scenes of the "deviced filler" [2 Pet 1,16.] had to be regularly be the regions inhibited to the Jewester. people. Beyond thus, I the Filmorbors of the se of bestiment in addition to the Individual gave of streeted alternation, the Jewish people as well in the function of the authorism, the Jewis willed "Jerus", the Jewis Ispidated deacon "Stephen", the Jewis persecuted aposte "Paul" and other Christian mussionaries, even for from the Jewish fatherhand, in besides the Jewis committed other disapprovide deeds, and the Jewish the Jewish committed other disapprovide deeds, and the Jewish that of thoughts

During the sound one hundred years pressed from 63 b.o.e., the Liting &CIO had time not only to get to two-time golden to know the (trush), but also to experience have experienced all that also in the pressure time constituted the cruses of the arti-femitism: the sews keep to their identity, make a stout resistance to the assumbling pressures, are reposte of pursuing a crestive activity rich in results also in a foreign medium, of tracking out high flording sound particles for themselves, which all these certainly exceedingly distant the political forces, which all these certainly exceedingly distant the political forces, which on an ethnical mational basis endeavor to exclusiveness in all fields of the social life; wantly first of all the ECEO-s.

The bath ECSO needed to reite the 2nd-femilian, womely law its own not-femilian to a religious level, becausing order that one the one hand, with the propagation of faits it rould have also the anti-femilian propagated in the circles of the fulfilled, it order that it then the peoples of the Roman timpire, the future troum nation turned apparent, moreover set the the Femal people, in order that for a political instrument of solving the Dewal problem it have been the Christian and Semi-time exercised to on the Dews with a view to be converted to that they were converted to the Christian religiously faith and were assimilated in the planned Roman watron. On the other band, it can be emposed that it would fast have find the political elimination of the Dews restricts the help of the state, and the need of socious of such land. There is the help of the state, and the need of socious of such land. There is the help of the state, and the need of socious of such land. There is the help of the state, and the need of socious of such land. There is the need of actions of such land. There is the need of actions of such land. There is a the femilian secretary of such land. There is a the secretary of such land. There is a the femilian secretary of such land. There is a the femilian secretary of such land. There is a two femilians as the femilians of such land.

a "divine" legishinzers had to be created first at all I for that, it order that by so doing the Late & CIO remained washed. Supposed-by its auti-femite strategy was much comprehensive and complex as far as this turns out have the new testiment. Probably, that it consisted of that it with state military instruments it hunted very the Dewis hunted very and scribbered about on the territory of the immense empire, in order that by so doing it increased the probability of the success of the assimption instant and artificial to

22.3.1 The restribution of negative properties and doeds

For the first cononised motive of the mhi-femilians, the Jews neptive properties and commission of neptive doeds had to be altributed to the Jews. It was important to give them an appearance not individual human, but general Jewish properties, and, respectively, collective Jewish doeds, it order that the anti-femilian could come into existence will the unsulman prohibility and according to the Tirke ECEO the punishment as well could be collective, phus of the

In this spirit "Jesus (soud to told the Jens that "they see not from the god [John 8, 47.) but their fither and the Insts of their fither they would do; "he has been had been a murderer they want to fillit his wishes. who was homicaded from the beginning, and the did not has not stopped to truth, because there was to truth in him; when he sports are his own; the form he spoke got has own; they did not place God, added that the Jews "persecuted them as well, the god does not title them, and they are memies to every all humans, [Athere 2,15.], o (cryed them that sold and bought in the temple "[Mk. 31, 15] (threves [Mk. 11, 17] and [Visp, 2012. Jullons 22.)

The old-testments! "lord enounced because of the idolating of the Jews that his people has become deproved [2 Mos. 32,7.], who who was set on was unischief & (2 Mos. 32,7.), which at the fame time to earl (2 Mos. 32, 22.), hard-necled (2 Mos. 32,9.), still fronted and shillown thereted! (Ezet. 3,7.)

* * *

While in the new testsment the nepstive properties attributed to the Denvish people rilined at the bringing about the run-fermitism in the Roman tempte, those forge fabricated in the old testsment served the defense of the prestige of Dudsiam, swely the fact of the identity of the Denvish could so not be explained with the interiority of the Denvish "lord"s compared with the idels.

2.23.2 The fibriosphy of negrotive pseudo-hete show the sees

Continuing the unabeturing of the fell wishing therest of appearance tralls I done the sews concoming Porolably with the purpare of creating the appearance of the trueness of the negative properties and doeds, the redschors of the mean testiment formated devised fisher. [2 Pet 1/16.] presented as facts to corroborate the nextire sell-mobiling horizoned appearage truths concerning the Her he was recorded to "John" after Jesus told the Jews that he was stored betwee Montant they grapped stores to those with the John 15.) In Contity the Jews made interestion with one accord against Paul, and trought of Adds 18, 2thad ed Paul and cocced him before the how-court. (Foots 18, 2. In Ethesiztoni to I, the Dear Levertelly will envy the Dears to to the size sort, and gothered took in themselves a few evil men from the biser sort, and gothered took in themselves a few evil men from the worket pleas and coursing through they revolted the town and strong the house of of Basson I, they revolted the town and strong the house of of Basson I, they took pour to feld out to the people of of Basson I, they took pour to feld out to the people of fellow among the people. " [Facts 17, 5.] In [Lightra] Jews plans persuaded the people, and, having stoned Paul, drew a tree out the crowd Jews topidated Paul med and proceed process to supporting that he de had died! [Facts In addition the received stripes save of I zCot. 11, 24.]

It 19.] who got have times forty test one from the Jews, he bester with roots thrice, once stoned was whose once to [z Cot. 11, 25.]. destruction 2.2.3.3 The practical uncertainty of the Locustothment of Frankin (M) o In case of the future of the practical domainment of an driver, a star would have been cost on the trustico. His ess, sutto-

the course of the unsuccess and to be possed out in the eptreme unbelief of the Description not have his word stiding in
ret "Jesus stated that he best that do not believe to John
they become the whom he sent that do not believe to John
belower they a did not have the love of God in them." If John
138.), theoretic the love of God in them. "I then to got to the more done
and become there is he proce for her arrhand at them, " to John
the word had that "atthough destret that the propher
which the John added that "atthough destret that the mirrorder
than Jesus before them Jesus, "They would have not believed its
him." (~12,32.) and concluded that "his own did not receive him than " (~12,32.) and concluded that he propher
that a propher
that a propher
that a propher

The Little ECTO was conscious of that the filure of the propagation of half in Judges could constitute the filure of its plan of bringing about the Burn indion, not only by that in Judges (to ethno-senetre engineering retirity would be resulters T, and by this means the Jean's people endured for an isolated ethnic group and the Roman intros, but also by that its resistance could set an example to other peoples for the resistance could set an example to other peoples for the resistance appoint the propagation of the Christian Path, purposee moreover against the Roman rule. For the case of that fullure, before the Latin ECTO two alternatives could arrively either it tolerrated the Jennish religion, culture, civilential and people, and by so doing to of the own free until part and people, and by so doing to of the own free until part and a people and has expanded at least partly had only its a world-domination and this expansion teaching unexampled by person tently its policy.

strendy for around hive hundreds years, and in the firmework of this it puts down the Jews even with violence,
in a measure it could of its striking transituation the Jewish
religion, culture and confirmation, and it is proved the Jewish
people, then that would dispersed put it to the Chrothen, is made
the Roums anti-femiliam, in the empire therefore, it had to
choose between the glory of the Jewish people and its
own glory: the outcome of this choice could not be given
thoughte Furthermore, in around the middle of the first
century after "Chrost", the Roums tempire had developped
into such a historial undertaking, it had ensured such a
glory to the later and other Johns peoples, it owned
appeared up such historial prospects, that Tole there could not
be given up. prior to experience.

sense of historical responsibility that it and not undertake that its projects onesming the Dews, that it carried out totarry out fully openly, 21 though it all responsibility probability it could have done it. It felt the need to create a "diame" legitainer for its auti-femily retrous. According to that the Dewal people had be unriver for its religion, culture and civilization, for the attachment to those, increaver for its mere existence, not before the Conceivers of the Round Empire, but before the "god", who had sent his son on the earth, but whom the "shiftenneched" (Frett 7,51.) Dews did not believe, moreover this persecuted him threatening than with death, until himly they willed him. In the eye of the "god" such an extremely unbelieving and people, going with the morderous character with the

the good murder, could not have no rown for the existence. Among others the paragon of the empeor, power, Jesus blamed Jeruslang: for that who will the prophets, stoned them that were it often and he is would stoned them that were it so that how many Three he gathered its children together, even gathered wanted to all together his sous 25 a how early together her the chickens he and it would not " [M/H. 23, 37] Supposedly, this test refers to the first unsuccessful conver-, the on his marching is Derwelen, the schold the city, the extend on it. " [Luke 19, 41.], and thresteringly forested told this when should upon that its iting should cost a trench about it, when the should upon that its iting should cost a trench about it, when the even west and partitude around and compare it country, and least been it there is, 43.) and thought even with the ground and its dislater within its and they should not stand there in it one stone upon another " there is those on those that I take 19,44.] as well as there is there should not be left there one stone upon another that there should not be left there one stone upon another that the themple are no should not be remained within a the should that the should not be left there one stone upon another that the themple are no should not be remained within a should that the should will be should the should th Mylt. 24,2). And when they see Denstein beleasure and with the desolation thereof is night, (new) 26 rong, then they will get to know that its destruction has distress in the land, and wreth upon should fell by suggrapour this people [Luke 21, 23.] And thus with dre the sword the sword the sword and the with dre the sword the sword and the with dre the stand of the sword pagent in costady (like 21, 24.) because there will be the drys of vengence [-27.), not because that was so written by Dens', but in order that "211 the fulfilled that were with feir (Links 74,77.) in the old testiment. It seems yours the Patention that the responsibility for the subject cochous for fall on not on the Litin ECIO, not on the Rouse Empire, neither or the new bots ment, Sw on The Devices Trush itself.

[one (me empty) the Dews Hood the sour of Israel that as they tell the how allow the love to I save that the source had the love the love to save they tell the he would be a save them. The heather And was why, whom they was known in enthe they shor their fathers, and he would send vather them, till the had send vather them, till the suchade the send of [-16.] I Notaco the course up sprint serus bus, encomped springt it [2 kings 25,11); crusing penning opphred the town, they the lang, 24 houses of Derus bus 12 d he house of the lang, 24 houses of Derus bus 12 d he burnt up it The by ptabes with fire tog.) and that to runt the stone-twells of Deusslem vall round. " [~10.) he accided the remarking people be left there only wine growers and diesters and husbandines (~12) and to took nway everything that could belieble sury. met Billy ombipated Seiling has resistions of med in some of the trees to crost it tops appearage of oursepot ace the it and mentally appear the noe of the with a view to stain a certain outrol it must put It the lead of the events underwish for item, which it comes In this spirit procee the Devoit 5000 2 whole in the Trus I land the ruth-leurope retrick of Nobiccontains so) unde spear is its punchment opens the search punche the Habd on Boll & "Deres", and the Devish "hord" predicted events from the mot known by them. But while "Leves" croubd a lepi "divine o processes not undervise forit und unhihable for it monutatitell 161

He Little ECIO, the Denville bord was bury with the fusting the Little ECIO, the Denville bord was bury with the the bord of the province of the superior had a social being has ambitions of ownipotence, and resulting from his its not full omnipotence processes wildowille and whinderste for it suite manifest themselves, then it inevolves writes its need of to put that I the lead of these events the order to on the other one had create the apparage of onlyings tence, on the other had to althing alcoulded and sentence.

2.2.4. Carrying ow the expression

After the 1st in ECTO resion 2100 the Dews resimilated brought about the Roman making according to its new texts mental intentions, which was formed by the hours romanus (christianus securibs) executing its will, and on this tought basis it possessed as virible and empire able to act, there was nothing left but that with that with the instrument it farther spread the browness of its empire "to the ends of the e

(201) o 12/150 & Chu.12/51) had stressed perce, (2) +

Lit + sword (but rether division) actions upon to come to administ

the percetulates, but serms on the earth, I hapt. to 34. I fred

be predicted what till then 28 well had happened many

times, and after that as well had to come true of the com
ofand that "he had not come to devitory lives of men, but to

(save Reny" Chu. 9,56) ? I find here Chu. 12, 49 found having

162 (said tham that he gave them his perce "Ton. 14,27)

A [In the "Sospel of perce" CTA. 6,15)

thurstion of the expression, werely that "ustion & world street that hingdown against kingdown." (Llute 21, 10.) Then "mess" sword prochally relieving the enter-rolling of "Jesus" Tenounced that "the wars and the boths originate in 1 Jec. 41) not in God the god" but every of their lasts that wared in their members "that or self) prostous displaying valour the the members "them "that selieved intending to rouse a highling spirit in the friendship towards the world enunity with God Therefore whoseever should be animally to the god. For the center he who wants to the a series of the world was the action of the world the god. Therefore whoseever should be a series of the world was the course and enemy of the god."

2.2.4.2. Rowing hostile beelings against the rivels

In their artificial tole [2 Pet 1/16] comprising the running of their metropolis, cantil the Christian religions marked out the name of their nearest extensives, Brighon the toler of the conceiver to the harred fostered for the mome of their country redirect redirect while mome in order to be being the harred fostered against their empire to their potential enrunies y by to doing producing to produce a southwested and religious motivatedness in the Roman soldiers for further expansion-

"Christ" The chonceivers of the Roum Empire succeeded to in this get through to the Euphrtes in the east In st probability, only a hr 23 thr secure 25 the significant the Explosion the significant the continuation

(Harm) the control conquest. In their impotence, with the hast the their might will the will the world throw poured on the water aries up with "The water aries up with "The water aries up

that the close the way of the hings of the ext might be prepared."

That they have way [Rev. 16,12.] For them selves of towards

their heighouring extern over 1 Babylon. But it that thee

they could only zim at the phin of the exposition beyond the

Euphrates and rouse hoshle feelings in the Christians

towards "the great Babylon, the mother of the formators

adominations

rud the districted will the shood of Jeans (Rev. 17,5.) who effects

that into violat will the shood of Jeans the paints and

warty is

the restriction of Jeans [Fev. 17,6.] Then they reverted go by

also their fordy evening purpose of their way feeling

towards their rule extending "25 first the earls of the

earls "[Fest 13, 47.]. The great Babylon has fillen in the

hasis hillen in "(Rev. 18,12.)

2.24.3 Praparing for military defeats

By virtue of its where the Latin ECIO knew that

the "god" being in the belief of the Christians existed

only in the their causes itself, and for this reason it certainly

did not Texpect a "heavenly" being of the kind to help it

in its endeavors of world-domination. Accordingly, it also

knew that however powerful it was militarily, it if self 3.

could guarantee 'a victory for itself either. And defeate

could run will hunger, frame terror trad presention [bulk

21,11.] Eliber 21,12], standings which could have shaken the

Christian in their selief.

disillusionedly

In the first place, they could have put the question to

themselves that is "children of the god" [1 7 gtin 5/21] with what they had deserved the punishment of the defeat and its convequences from the "god". In the secondaphee, in the host of uniting for "Christ med the "solvation" they could have the preted the estistrophe-like standings for the zpocalypse and because they quite cortainly they would have have not per ceived the son of hamm to comping in the cloud "Tluke 21, 27.], their distillusionment in the Christian teachings would have thereesed on. For all these, out the one bud, the fish exters of the new texts ment predicted the wars and the special difficulties going with their their preser is fulfilments of the divine will independent of the service of the god, despite The dogue of the ownpotuce of god on the other hand, is defeats with the expectly pre "Hers" enounced that " whon there should s must first come to priss, but the end will not come detatty, "[Luke 21,9.) 2244. Religious exprusion (14) a subsequently to that contrally not secretarity , he Bulking preaching of the everyed of & Chrost from Derusten and its envir

cons 25 for Illyris [Rome, 17, 19.) I that it the director of

In the separating the late ECSO could not know what a story of home its new religion varing the peoples. In this Dews and the Gentler, and list the peoples not conquered yet readd I ofit could only express its hope that "they would hear it." (Ac. 78, 78) and so I should "mightily grow the word of God and prevail." [Ac. 19, 20]

[AC28, 27] become converted to the Christian first atter would declare themselves parts of the Rouse into so, and ask for their integration in the Rouse Empire They and referred to this ideal of them hodden into the fears of their mid the Phriseer gathering a council may saying: What do we do? For this way does have enounced that they be the terms that this man does of many mirader. (John 11, 47) It have let him thus many miraders that between the home and the Romans shall come and will between him and the Romans shall come and many will come and take the row them said that come and will take away from them both that the very both air place and instron. [Doke M, 48.] [John M, 48.] [John M, 48.] Supposedly they did not give much chance to that rather theore tical eventuality, but considering the high expenses tol the in litzery expeditions, and and the larger of men the it would certribly have contented thelf with ales that It they could carry out the roughest part of its expansion through the christing missioners "preduces" [for this reason it # could not Leave Tout of its general expansion strategy the religious expansion, and befrancist d to the 23 well. In the referred to as (197) at the produces the things the religious expression to the things the religious expression to the things the religious expression to the things the plan of the celegion expression the things the continues the continues the continues the celegion expression the celegions are the celegions and the celegions are the celegions and the celegions are the celegions and the celegions are the celegions ar According to soldow of the Christish retigion fails to somethe "where " C Facts 1/8. I of " Herus Ch they they and to be sent to the vist world, it and presch the every for every creatures [there 16, 150] zmong with property, beginning for Derustens (tube 24, 47) is both and in 211 born food overcome even out the watery that the waters the father that the god defeat the world; and the watery that overcome the god the world; and the watery that overcome the god the world; and the watery that overcome the god the world; and the watery that overcome the god the world; and the watery that overcome the god the world; and the watery that overcome Chrahms. 25 Tights for the selection of the Gedber TAC. 13, 47 166

Steeling from it itself, the Latis Ecso knew that sumbuty to the military exponences, the religious exponentia would not be devoid of sumps, surely the affected 50000 would do all in their power in the interest of hindring the propage reston But enounced that they do not fight with blad somether somether struggle against flesh blood someth principalities, against powers, world and body, but with the princedown, the potentials the most against the interest of the of that world, against spiritual without the control of declaresty the souls of the eventuess is tiph 6,12], who ere not down among the people, but in the height to the appearant runs of the speed bodder the hearth for the uppermost rung of the social biddes,

I set avainable to the of the conceivers of the Rouse Empire, religiously "gods" up it the horsey, and politically down on the earth, at the height of palzees. After that he lined up the Chrostions behind the "lord of Sabaoth " 3200 514.) willing upon them to the up to the up to the up to the up to whole 3000000 514.) the whole amount of the good of the phenomen to the wing their joins girt with truth, and having on the Scentplate of righteourness with upregitioned, despring the breath-from of the gospel of shooting the feet with the preparation of the gospel of shooting the feet with the readment of the evapol of pasee perce (15.), trling up the should of first (~16.), the belinet of szluzhang and the sward of spirit [17], in order that and having done to stand exact stop [~13.]

On the bests of its historical position, in its expansion the fewal ECTO rether rested on the religious expansion, it could for the most part only fancy on the military expansion. Accordingly, the secund musiburaries probables did not limit themselves to the reventions of the "lord", but the they could refer to the rest of world-interest, such as mirades, punishments with

hatorical entrophes, and the outstructure successes of the menber at the Denot Direpora. Bozvid colled upon that the Jews that they short sport hezthen; his gloryt; at the lord band his revenues e mong the prome the glory to the tord bend with the grant the stronger colled for; the stronger colled for; the stronger to him, in order that all might know the stronger that the stronger than the stronger that the stronger than peoples of the early value got become requested with his mme, and they start ferr him, is the people of Isnel [1 kings 8, 42.] and they come to know " Was only the land is the god and there is no one else. Serides hum. [~60.] On his part the hord reverled that the rations, who added that joined part the bord, the reverse him, at who added the themselver to better that order to serve him, at who observe the from polluting its and took hold of his Isa coverant he would bring that the allower that IG, 6. I will be cornect he would bring the house with the would bring his his his his his house to them the house of the house of house of prayer because his house of colled the house of proper for all peoples. "[~7.] Forts had status of the et religions expresion, the dresunt of in the best time peopled will crowd to the mount of the hour of the lord they would write in ports of the lord to the house of the god of Jecobs the mount of the lord to the house of the god of Jecobs the mount of the lord to the house of the god of Jecobs the order to convolt the us should go fath ways, and go our his potts: Becomes the Iru come out of from a cond of Jerus len. [~2]

While the inviscles of the new testsment were limited to the territory of the Roun. Empire, the old testsment I mirodes were the shows of the religious exposition. In this way, after & Elisably cived the syrian of Nazaman from lepra, the latter said that "he shows knows that there

the no god on the whole early out it, Larred [2 Kings 5,15.]

usuald henceforth offer neither surnt offering nor secrifice to other

rud he will not bake the presument from foreign gods and

gods there, but out from the lord. To 17. I Beyond the punnsh

ment mirseles in Egyptizy the lord promused that the

time will should would gether all preses and

tongues: and they should on his and see his

12 usuages, in order that commits of the gods and

Languages, in order that commits of the second would set a

tongues: and they should on his and see his

Considered that persons escaped of

he stand send those that persons escaped of

he stand send these hose had been a surning them to the

unions that had been a heard of him, and have not seen

hus glory; and they should dedage

hus glory; and they should presely his glory among the

Gentiles. (~19.)

In conformity with this substant of amuspotence, I the Ferral Good in his history rewriting in the dear proposed in the formatter on not only the Jewish, but zloo oblive peoples, in all probability with a purpose of religious expansion. In Neshada dierrar this way, because the format of Israel (Jer. 50, 17) I and demolished has croked the bones of Israel (Jer. 50, 17) I and demolished the truple of the lord of his arrive away with him, a people of the lord of his arrived saids that he would print the lang of Balayton through the bones to propose this bone, the propose saids that he would print the lang of Balayton that for the bone there would a various this bone the bone there would a various this propose the come up applied his him there would be shown the north of people will come up applied him, the work waste his land defected. [73] After hims him judgement executed, he called upon that they what proved another the way her ideals are confounded, her her waste to be staded to the first the graves images for some in pieces to be the broken down the found a catal rounding in the case of Egypt, as he ded had not found a catal rounding in the case of Egypt, as he ded had not found a catal rounding in the last himself with the mellings addressed

to the Pharzoh that "he had sised him it order to show him has power; and that his name be presided throught with all early. [2405. 9,16.]

The Jewish "lord" intended to use for the international propagation of Indiana The historical circumstance is well that some outlandish Jews succeeded in climbing very lively on the social trader of the concerning peoples. In this way, there "Daniel" surprised the tests and ballitts because there because an excellent south him; so that the king futured to set thing are the whole very the whole very that they cannot third to wrote to all people, washous and languages, counts third dwelt in all wrote to all people, washous and languages, counts third dwelt in all wrote early (~25) in order that along testand defeated school for miel in all committee of his temptre, because he among the formation of the living go of who tests for ever whose country king down does not become carried and rescued, and worked to the last (~26.), when saver and delivered and rescued, and worked to the last (~26.), when saver and delivered, the early signs and worked to the last (~26.), when saver and delivered, the early signs and worked to the last (~26.), when saver and delivered, the early and worked to the last (~26.), when saver and delivered, the early and worked to the last (~26.), when saver and delivered, the early and worked wounders of (~27.)

2.2.4.45 The Rown World Empire

Probably Cotomb, it is how-looked statishe that there is no that to the important autitions. The Lating test would have communded its legrous " to the bathers droubers of the earth of Easts 1,8.], Only as how that, because it was evident the thin that it was not able to set to the mean, sum and others. I only the rank of sure is and objectively and they there severed, must often following whomps whole purposes. I In this way the Round trappe a was of the ansitable purposes. I In this way the Round trappe a was of the ansitable purposes. I In this way the Round trappe a was of the ansitable purposes. I In this way the Round trappe a was of the ansitable purposes. I In this way the Round trappe a was of the ansitable purposes. I In this way the Round trappe a was of the ansitable purposes. I In this way the Round trappe a was of the ansitable of the effective rule by items and waters.

dresul of therefore, it not in its purposes or plans, at loss Ih its drezus there had to be the structure, it relieds it reigns over the whole estly. The question combe routed that how dist it imagined this position of the its world-domination. The zur new is protty given by its new testrment [Mt. 26,28] aired According to "Poul" on the coming at the first feetings the first first in his tengdom but, 16, 161 must [1 Cor. 15,23]

After that "Derus" will have to reigh, the feet [277] has been for the feet [277] has been for the feet [277] has been for the death [26] When he extinguished the feet [277] has been forces, he shall be subject to thing the print of the pint, they should he is to him, they should he is howelf as subject to thing they print the pint, and forces, he shall bened over the control of the same of the control of the pint, and forces, he shall bened over the control of the pint, and the subject to the control of the pint, and the subject to the pint of the pint, and the pint of the pint o things under him.

The street to him the put su thing under him the food might be then should the for all him.

The first to him the put su things under him, that God might be then the subject to him the put su things under him, that God might be then all the order that the god se at the subject to him the put su things under him, that God might be then all the order that the god se at the line should be the language of the language the language the language the language the humans of the language the language the humans of the language the language the humans of the language the languag resurrecting still get to "their evertething house in the hose very their should sown in their corruption of dishonour westerness, sensitions body that they should to still be rejected in their corruptions, should be rejected in their should should should be should b tistity, stravethinest, poweresters, secured of spiritual body.

Took 15,

Took 15,

The high travers, Andrew, course of earth, he is eathly

the second brawn of the lord course from they have, the is eathly

the second brawn of the lord course from they also that were

heavenly (~ (7,) tike Adams they also that were heavenly shad as we
earthy; and as was such whore they also that were heavenly shad as we
earthy; and as was such whore they also that were heavenly shad as we
then bord the image of the earthy, we should also bear the image of the

heavenly. hervenly bord is well. " (~ 49.) Namely, they ill alto (~ II) incorruptibility, and this mortel tody put on immortality. [53]

Myly The step opened \$ [Rev. 19, M.] ma The Word of the god [-13.], the lung of the lungs the lord of the leads uppersed your 2 white horse. Forul, and the leads uppersed your 2 white horse forul, and the hilled "the lungs the chieftens the mighty the hist sit on them, 20 men, soll free and sound, soll small and and the levents " [18] that the the think victory and higher regenerators (the grather lungdown land 1 and of his come out of great tribulate he thrane of God served him tempole should not hunger and thirst zun touge, "[~16.] According to that, the predominant part of humanity has already golden segond the "horverly strictings for to-dry. tions 25 well, whose "earthly partition will divides ste that not made will y hands, eternal shall get to "the everlasting house The the hervers. [~] its religion cresting zents Decoding the religious coded huguage at the Vistoriation at the view testiment, roughly the following image country sketched show the world-dominating dreams of the bake 5000. The earth consists of the "evelsting" house, in the hences [2 Cot. JII) who sited by the living, unnely the existing Run Tuprine, and the territories not yet meorporated by it, manely the provision earthly to its dissituante "[~] "Chrot", monely the of that beenade the "chast is other countries, will his undones and Chair his his conquering comprisings for of the substant money supers (Mt. 16, 27), memory substantitions & such power and great glory that 24,30), in his own glory, in that of his Father and of the holy appels (The. 9, 26) 172 of his hand with ou things given by the Fother (734.3, 35]

" in the glory of his Father" (Mt. 16,27), usually of the batic 5 CAD, "reworded every man according to his works" [711.16] convertion recurreded the earth by Tand got them to the "her tren that the first the his one hands those willing to serve him it exercising the power, much he made the conquered territories parts of the Roum Empire, and the subjuyed per ple parts of the Roman mation. After he got to so the four edges of the earth "[Rev. 7,1.), namely "he entingues ! 211 empher, power red forces of [1 Cot. 15,24] and Thus he se corned ow the Rown Wood Empire , vaccomplishing his historial mission, he houded over the power to the god, woods to the Lite ECSO. Surveying from the perspective of the XXI century to It would have introduced a certain kind of direct furthing by " permitted them them the waysire and the humans though its their properties countered by it partitle, requiring the Astron than (1 Cor. 15/51.) to its own form free and likewess. For him who was not willing to secome "ford - freed the hell red the don't us in store, but recording to its hopes it would not need those my more, is everyone would identify himself with it, the bosoner emperor included, and it could be all it all to I Cap 15,28) (Mbertier, July 16, 2010.)
Ofthose "humbling themselves" (Mt. 18,4) or at least "become as little children (62) o In this very, for example, after the washing of the feet, I'm order to give emphases to his prophecying he enouncome to the disciples: the Now I start to the your many would be done the order that, whose it will be dure, they will france believe that the first the chapt (Dylin 13, 19.) (0) (07) of because for of such us the king don of herver (nt. 19, 14) For a "dovine" revelation, in the light of the count at 5030 the siste can be considered a revelation of the Openely he delivered the human bon the evil and toa. 1,4)

(45) o Becruse of the derivation from the Trush and will 2 were to unsh The conceivers, it was necessary that the first Chrubins \$ (69) o Furthermore, in the west it was obstructed by the Attout's - ocean and in the south by the Salvara. x ((70) But in its desires it us present there are well by the fit had "the food and tother of Lold Deven Correct [Fix. 187) = - hervenly places (6 Ept. 1,3) (125) . In the earthly like, the new testiment revised poverty over richness, coging over building, injustice over justice, Intred of like over love of life, humilizhon over explis From, it prosticilly turned upside down the sole of values insturally established or establishable in society is mired the mery situation of the stones and libertyes to the level of a model of conduct of life and example to be hollowed. By this mesus the Chrotise religious correct out the spiritual revolution with which it prevented the revolution which could have been carried out by them fathful, it de-Bull of the Christic tenetr against slovery. > Dearsh and the Latin ECTOS, in a morning the recording A with their interests and put in a religious form. For this verby the pupert of the concert of toto would filtered out of the texts of the bible , well in a certain morrore 24d form An ECSO "dwells many the for of its eltimac group, I [4Mos. 35,34.) It possesses institions of god, winely The "divine characteristics indicated in the bable are in reality its. fo namely its "composition" (ZMos 1516)? (zmpolom niher) & 174

(504) and exteriorly by endezvoring to economic and political supreme power over its own and other ethnic groups. It was knowledged (50.4) bond, namely directly known ESPO the Afrikanner-Broader by general letting, a former prime minutes of fouls Africa, is of model value for the ESPOs.

1.3) The concept of the self-marking Astrocted appearance truth

The ESPOs not only exist, but also act, they not only shed look on society, but they want to change it as well. Such events having regularly effect on the whole society or the societies of seven more ethnic groups cannot remained do not remain without vertiges. For this reason, in the intrest of keeping their secrecy thing the society of themselves to must find a way for themselves, for example so that they have their acts changing society executed by masking subjects.

The ESPOS do not reconcile themselves to their unselves of society neturally offering, but by virtue of their unselves with great secret power they want to change it in their many and literess, of 25 literal dready "reversed" by the Jewish ESPO Virough the "old tests ment". They have a relation, or at least would like to have a relation to society in the fame minner 25 in the "holy scriphires" ordered by them the "god" has a relation to it. they at least according to their best will, endersor and expract, determine and direct the society.

In their secret, but effective zcts, with the zim of mosting themselves the ESPOs want to create, determine and direct not only the society, but also the thinking reflecting it: there pendeavors of the reflected by the concept of self-uniting fabricated appearance truth.

The self-mosting formided appearance truth is such a folice idea or system of ideas, which or the boson of the dispossible

data and facts is relatively believable, which is primarily their es formulated by in ESPO with the wor of the marking & which is and treath of the appearance creating activity of the ESPO, Pathers com also formulate cherch the ESPO ender vors to divienmente into The sound consciousness excrying into the ESPO strives ofter and for the crestion of the opportunity of which it retiving that winner werell that it released all the self-moshing horized appearance trull itself for a norm of ration is objectively real, converted be formulated to others is (180) (#) Subsequently to the crestion of the new tests ment, the bot lahin element of the siste, the historical science has already unveiled such facts which prove the from ted character of the "holy scripture" For example, after certainly the was med born the formated sink-- place of Desire could not be Nameth either, surely that locality in 1 AB. I did not exist my yet In spite of the fact, because of the persevering and extensive Tpropogondo activity of the ESPOs monipulsing the churches, 2s well 25 tot pressing bad at the scientifical reserved achily probably relative to the bible and having kept buch its results relatively many humans believe the bible for the "word of god", for example in Hungary 2150 50 that they listen in the Cotholic Bodio. the ESPOS Wills the self-marking fishioted appearance trulls I commit folsification or at least its allempt. For example, through the sible the Dearth and latin Espos offer a false ideology to the hours peoples, which was will liking taken by the ESPOS of the Christin world, 25 well. In that they Folsify the nature nativersum for existance of humans throng by their subordination to their own interests. The result of the is the 25 history indicates, that the greater the role in the like or lockey the religion phys I, it det the less capable of progress it is, the more ethnicus politicus it produces, who Is for example suicide -28/21/201/2 Teoperaise offer , restively developing the progress of Alte I societies ofend enforcing its interests - other, a for which content is positive or negative, according as it refers to some s briched and, respectively, forbidden individual, group or event I by the 6500, and A file the hords of the humans fabricating him

First the Russing ESPO Segn applying the community idealogy, considered to have seen derived from the distection! motificism, for smilding up its own empire, the Soviet Union 2nd The accomplishment of its world-dominstron. It on resupposed that lenin, the vestor of the district mile rislism and screentile washin, restred the unsuits with at The letter for the progress take of society taken in its good sense, this is why Tit brought him to a mentily desinged stime, this is using had it had him poisoned. The Pursua ESA Namely the communit ideology is excellently such the for 25 ESPO to stone, continuously and without the care for losing the power over society, otherwise, with the posthumous out of Mary, Engels and Cenils and at the party lorders the call of personstity of T the ethnical communists also set up & extend of religion, and practiced Visturally, the earl outcome of this historical experiment could only be a hilure (Soest, 2010, morchs 13)

2. The functional structure of the sections

thent point of view and through the special egestion of the sold of the special egestion of the sold through the special throw the sold to the sold to

the superiority in many respects of the Greek civilization of which later man fest of itself politically in the form of the Byrantine Empire, in the same manner, on conquening the Jewil regule or possibly still extremely cognized the security then holy surptime, restored the political with and in secret it at the schooledged it by that on the mobile with and in secret it at the schooledged it by that one of that want to old teachines it ordered the new teachines of one of that want to form of thingher level from of the revention of god, to it returned Indiana it how of Christianity.

Offite the phoned Roman nitron.

After having kept up and ruled Impreover probably earlier 2/50 come into brought winto 5 existence the latin people for centuries the consequence of its own and at its people's marity the latin ESPO, Vstruggled its way of round the begg thining of our erzy to the starting historically orre and privileged situation that it reign not only over its own nearle, intover many other parties, potentially over all peoples of the Ezrk planet. In such a position the hundrivents questin is not that how it is passible to conquer the world intersity with military mone, but that how the swerdy reviewed rule can be preserved or unde everhishing 25 well, At this time it my arise for a solution the meesty of religion control cresting to religion, the necessity or creating such a religion which lends for that different peoples while it their over and proctise it and they morns it join then into at people stove peoples, ut in this case would have constituted the sound board foundation of the Roum World trying.

The realization of such an action embracing conturies, comprehending a significant part of the Early's surface and potentially extending over the whole planety is a Complex mission, The "here terbinear" reflects the monner and level of how and, respectively, on which the latin ESPO, in all probability to the best of its knowledge and understaching, The host confus chart , of which solving process can be considered the host century to to be a religious exprusion complementing or represensals shitting the military expression. I termed "functional structure" the structure of the system of the mindions of the "holy scripture having on effect through The religious propopolds, as well as the demand on religion and religiousnes of humans, which is simultaneously the transcorts or whith the basts of the new tei hunt were codated in the secret political boostoner & K Ldin Espo.

(1) o Atherson is a necessary, but probably not a sufficient condition of the disclosure of the bible's historical origin.

In this screentific respect I got to the favorible situation that I could discover the ESPOs and could create the concept reflecting them. I described this complex process it my book entitled The ESPOS 25 methods (afternism) to the through history.

with the coneget of ESPO I formulated zlmost zutomatically and conviction-likely formulated the hypothesis zecording to which the bible was originated by ESPOs for a means to reagh. The investigation of the "holy scripture" only give a more detailed and concrete form to this thought. And in hard with all ensure the concert of ESPO not only proved to be capelle to guide to the disclosure at the bible's historial origin, but also thunde the bible a historical hos corroborating and enriching it is my eye.

(3) o It can be seen that also the alternational ordered in the bible's historical origin without the concept of ESPO leads in The direction of this concept, attlough it does not unconditionally gets through to those or that point Namely prosably only this concept makes possible to establish that the Chauting hely scripture

(6) of the Latin ESPO Today postally does not exist any longer, it has become absorbed in the Johan ESPO. But the system of interests, on the basis of which it created the functional streets of of the "new whenest", is certainly considered to be at themselved by the ESPO's exerting at present to be at least roughly of themselved DL is as much as saying that

(F) o Naturally the Fewish ESPO intended mother role for the "bld testsment" in the Dewish society the as they the lates ESPO for the "new lestime" in the Roum Gyrine.

(8) of the functions structure of the "new totament" disclosed by me does not reflect in 14 prostitute with an absolute recurred the thinking and intentions in the birst century of the latin ESPO. The purpose of my sood is and to expound, the hypothesis that the "new testing" she latin ESPO ind to verted along a functional structure 125 well as to set forthe with the greatest possible faccurred corresponding to my simple reserved circumstances, but in all protestitity and to give the main festives of their that functional structure. Turther, the grouping of the different functions and out-functions depends on criteria, which leads a certain relations to the functions depends on

(176) The enitence of the self-mashing fabricated appearance truths vir the different forms of the social consciousness constitute manifestations of the ESPOS. For example in history, not as such though, but it is a prett-misling friended appearance truth moun within broad limits that for example Nicolae Censesay and Adolf Hitter were 24-powerful dickstors, With the sim of creating that appear rance both of them were invested with special sphere of authority, they were held in power for a relatively long time and they were accorded cult of personality as well, they were credited with Admirated I qualities positive, the latter also become in order that to falsely motivate their somer zots. Tiwirs this propagationic wishe-believe they rammed this appearance truly into the pupilic opinion to such a degree that even today many human, among them specialists of history and scientists 21 well, believe it for a hubard Bot. Attendy the circums Duces of the death of those political ladous refute the zonescence with of allpowerful didstarting: They were murdered because by the Common and, respectively, the German ESPOS as in order to preclude the possibility of their relating in a true trial that appearance truth I and appearating with other evidence on them. (46) oThe spending of hilly had to be started in the circles of the Jews 2150 Secruse for the (forcedly 2rtificial) deduction of the "hew testiment from Trust the Christian religion had to be given in appearance of a demost religions problem, as well 25 it was also necessary to much the originators and the origiinto by unnely home could not be the otisting point of Christing, (60)0 To the question that to what the strong chinging of the Dears to Federalm con be altributed, in all prossibility the latin ESPO found the sweet in the Dewish religion ifell at least portly. It restras the portraction power of notion creating, becoming and directing power of the Tours. It would to use those qualities for the bringing want the Roums not on Trush served the interests of the Dervick ESPO, For the rerson it had tortang that explane. It's own wholy sixture the until to integrated into the Roum into the search people The The dispursible conautors of that were to have to the the montes board of the Trans and by so doing borre the pand regulity the Told testment.

hexit) "The number of the years an counst be traced (36, 26.) the number of the years are counsel by treed to the training of the service of the training of his Training of the training of Mayo Simplify (75) 37, 27) the con do = everything 200 horane be withheld from the him " The thought " [365 42, 2] there is no percentioned for the unsalveres (5771), if they do not give in, the should perish by their they should perish by (Don. 2, 20.), from his month some knowledge and understanding Provets 2, 6.) It is he who gives favoredom to the level on as knowledge to them that know understrading 21 There is no winder or understanding mind the in the winds or understanding this " [Provets 21,30] As werving and conspiracies, zonny trespossibly, being self-12with the only possible it secret, it is secret, which is bee the trong (240, 33, 20.) we do not to there show no mon see him, and live. houstvely "he which by him , but he do not see him, he passes on also hour of him, but he one do not perceive him, I (70% 9, 16) Furthermore, " 2 human count group all that the good does ((sen 4)) The Sible consistently leaps der The februard is of the One of the most principal purposes of an ECIO 47th defence and increase of the ethnic group. Accordingly, RE Moterate his people was mad (5Hos 1514), every made of it of (182) gathers ofit "gothers ous (628/ 37/21) and unkes them one people

con say that the god is his storeld [Porling, 59, 10.], + (Harry [~61,83], protection [~62,8], resort [~61,4], relies on thee 671,3.) Furthermore, It may be timps but her an Den the sight of the windows and vintelligence before perter words that he had spoken to him to worth the short wirter by the words that he had spoken to him to book [Der 30,2), in order that the people's should that here the dispositions included by it, and understanding understanding This great intion is a wise sed theligent people. (Den. 4,6) Its principal instrument is the confederation of Wilses, later the state. Cowequently on ECO 11 a "King CP salus 10, 16.), Judge [-10,6], it everthrows kings, and sets kings [Drin. 2, 21.], it judges the world, it works to the total of Mayor sacrifices to my god, save to the lord only, he shall be where services that sacrifices to my god, save to the lord only, he shall be where destroyed.

Shall ackilled [211.3, 22, 20.], 21 well as "I is he with and and the seasons 14. and the seasons changes the timest (Day 2, 21) Resulting from its secreey and supreme power, an quence of which no onextry down his ways or en significant information (30) 36,23.) In ECIO strives after supreme power over its own resple, and and after obtaining it, over other peoples as well, at but over all peoples. The basic principle of this eplike it hun [2 fram 7,22] prusing is the there is no fine vis Furthermore, the "god" I, inorder the to e them high above wathing to Den. (181) 182

(kit hords) M Ex. Tattor 8, 100) the is the god of gods Thos 10,12), he is the sid and there is no fine the 25 herd shove 20 4, 35) And its result is that " the power nations is the thought [-12], will peoples to the show the inherdraces; [Postons 82,8.] An ECSO regularly carries out its actions with indiviolarly, who resume responsibility for those. For this verses it puts its spirit (Ezel 36, 27), pours (to spirit (2105, 31,3) humans. into them, in order to " come upon moved " (2 Chron 15,1.) The of the believe him to ever tettos 19,9 Juntanis the thought to day the imaginations it all the imaginations will. (Pisture 143, 10.) Furthermore, of the Moughts [1Chron, 28,9] and shaters they (Pizzo 33,10) The restintion of omnischence and omnipotence quires ausidosse untiral resources. An Ectot procures then instrictly from the peoples ruled by its, on the religious legal ground that "the langdom is this Cichron 29, 11.], The whole early is this [245, 19, 5.) and all the tring there on the early [10 how 29, M.). In the reterest of enviring the incomings, i= figuratively coiled upon its subjects that they should brought by the tithes into the shorehouse, it and that there is established its house [Mal. 3, 10.] T(175) o An ECTO not only exists, but sless rets, it not only looks on , sut also changes the world , recording to its exprothes I'm his own image med like ness, through its substitions of Brining

history, its deeds being directed towards the enforcement of alunds it has to mash for its own unstring. For this restors it creates blee facts, pseudo-facts, which I termed self-masking biricaled appearance trulks. In other words, at 5000 continuously needs a certain falsitionation of history. Futter this is how it one get to, for example, that it creates directators, unsuely show dictators for mashing its own dictatorship, it creates revolutions, warnely show revolutions for mashing its own friends. In it is own friends of system changes, it organizes mack trails for the elimination of the individuals theoretical for it.

I The bible con be considered zo uncommonly complex system of pseudo-bots. The Deversh ECOO set ilself the zing Her holding together the Dews of vicissitudinous fate, and the Late Econ the bringing show the Roma withou 14 the interest of the unintermine of its empire and the furthering of the rusitions of world -domination. It they indl appeared will this before their peoples publicly; among other ers, in 24 probability they would not in the best once have Elizabed the level of suttoning and power, which they could setting with the use of the religiourness with a religion under cover of the pseudo-for at god". For the resor the former had the [Trush], the later old testiment created, and the liter the were tests ment, houng the bounds do thed along cetzin long-term polither objective of them. In this was they could enforce some elements of their policies through priests in the societies of Jerrel, and respectively, the Rouna Cupire.

thother prendo-bet of the new texts ment is the "benze of the god" [2 Tim. 3,17.], the human model at least partly falsifying the human insture and reason for existence, the realization of which would have ensured with the greatest passible probability the bringing-ason of the Roman introvand the maintenance of the Roman Empire: the house romanus [christman ecorisis] Certailly, the bringing-up happened according to this model in families with the subspathior of prests.

Foreword

veloped in my consciousness, frequent mid-nine ties in Tarzu-Mures, Romans, on the fundament of my athering almost conviction-likely the hypothesis souse in met that also the holylands were conceived by such secret political organisations for instruments in the attributed of the Tpolitical purposes, certain

There can to the conduston that while the old texts were the broken to the state of the old texts were the state of the old texts and the condustrial that the old texts must be written by order of the Dewish ECSO, the new texts that the state of the training the order of the Dewish ECSO, the new texts that the state of the training the order of the Dewish ECSO, the new texts that the state of the training the order of the Dewish ECSO.

(190) From the biblion texts it is relatively clearly distrigourhable the infantion text with which those were drafted.

You this immer it becomes roughly retraceable the hierarchic ofrethere to the Dewn and the Rouse Empire

system of political objectives, guidelines, measures, on the basis of which and with the purpose of the attainment, following, effectuation of which the different units of texts were composed. I termed the startional structure of the I system of those functions functional structure.

In thus book I stated the functional structure of the bible relatively going into details, without the chim of completeness and stated personness. At the same time thou book can be considered a debited expounding (professed theory by Trokkers) scripture through the total scripture through the body scripture through uss conceived by ECIOs for political purposes.

The functional structure given by the better occorded the christian religions. The cultured persons instructed to write the total christian holy scripture took to pieces for a mashing I, and putting them roughly in the shape of Jerusian makes and aparticle eputtes, they dispersed them in the meaning and aparticle eputtes, they deprived them in the meaning to serve up its "words Tracerding to the information of the humans as the present such and records to serve up its "words Tracerding to the information of the tester most appropriate of the present such and winding and the such and the present such as the present such as the mission of the tester most appropriate of the religion a political activity went as christian with a view to enforce the functional structure of the holy scriptures.

With this book I see only possions tolved the problem of the historical origin of the sithering the disclosure of the details of there is in all probability in immerce work behind, for example, I covider it necessary that in the thorough knowledge of

the history of the Jens, Roman on Empire, the writing and compilation of the Sille, 21 well as the Christian religion, through the concert of EEEO and along the Runctional structure given by me, the Sible should come to examination once 2921. It do not preclude the possibility that in the course of that new functions will come to light, particularly in the case of that the old testament, and sunder rearrangements will expen. This is partly a quartion of screenthical te opinion as well, swelly in many respect it will notice possible to had unsubjected aways.

certainly, my theory pot throws new light on some already episting knowledge and it can lead to new knowtedge by puthing such questions as for example: how did the Devich Ecto implement if it is (Trushian) policy and what results did it achieve? in what measure did the new testiment, the Christian church contribute to bringing about the acti-femitism, and the Roman Empire, as well as the Dews to the coming into existence and development of the

Furthermore, my book sets in example to also that have the historical arisin and Runchand structure of other "holy" books have to be many can be divided. It is already now stately, that for example, that vat the earliest in the second half of the hist century before "Christ" and at the labor in the second half and little of the brist century allow "Christ" the Runni drew inspiration from the Etams) in the ariting the cores in the Arabs used the Sible in the writing the Cores in the seconds century after "Christ" probably alter browing com-

queed 2 port of the Sprush Peninds.

The concepts of ECFO and self-mostling fragehold oppersonce truth roughly crystollised in their present forms it my
hered toutveen 20 1990 and 2010, the former water setween 1990
and 2000 and the latter after mostly lativeers 19 2003 and 2010.

I think that unthout them the hobbarist origin and fractional
structure of the & holy scriptures council be disclosed.

This can be seen also from that while it present, the finding scriptures are
in probably considered of historical sources in a very sund mersive, these two concepts instead and acts of the ECFOS, and
historical facts corroborating and enriching themselves.

I wrote this book in the first place to alkent sible researching historius, but in any case only to atherity. Namely, the religious belief can be an important part of the life, moreover identity of a human and for this reason is have not intended and and not intend to communicate my atherst thoughts consistent to the faithful, I. But at the same time, the educed book is according to instruce and has right accessible to any one in the library or in the bookshop, weither the library or in the bookseller, nor the author in pasons must farbid anyone to take in land, dis into, read over through or boughthus book. Furthermore, it appears dready from the little of Even if the freedom of speeds and gross under it public.

0 -> (1910) / 0 -> (191) **

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(thupsy), July 28, 2010.]

* (53) The Christian propagation of book reduced thelp to the working select of the "divers" waters quality of "Jesus" This was reverted by him himself when the proged to has father for the humans, because in order that the ship while one, (3 skin 17/21.). Then "John" Edmontedged Kind he had withis evengel is order 12 of "they will believe that Jeur is the drive, the son of god " (Doka 20,31.) X (94) a After the victory agreed that for a memorial of that he should write if in a memorial of remembrance " state with variable of the soul of upon derenish that found the book in the house of the lord. [2 kings (22,8) Son of God [Mt. 4,3] (63) o "tesus" spoke and reted only for the sen of the god", so that from a facile point of view the question my wint that what relation the Denish principals me on the one hand, him and the Christians, on the other hand, The fours Empire. This question seems in an entirely other light along the hypotheris that the new testiment is an entirely other light along the hypotheris that the new testiment is an entirely of the Christian to the central figure of t turn religion, through the sellet of whom the conceivers of Me Roum Empire illeveled to bring shout the Roum into in (nt. 2,12)

23 one fundaments I condition of the stibility of the empire. and expansion Consequents, here the later Ecoopular ted to suppost to some nearly its purposes of propoposion of hill many the circles of the Dews and through this 189

Levery tonge should carke to it The general purposes of its proposable of hold ? " so it tived, thou th, 11) (188) a According to the ECEOs, through my " strange and epolt above 201 Hot are it colled God, or that is variety of god or working of god or working of god worship (2Thos. 2, 4.). Namely the mystery of iniquity does already worky" (~ \$) Then with selling my book on the shelves of libraries and Societops, I will appear a fortrampler (~8.) will self the power signs and generalized of the tie (~9.) and will self the decentraries of are endezvouring to consume endress (~10.). And the ECLOSY with digest and destray (18) as both me and thirt book, or (192) (185) o With the purpose of incressing the efficiency of cognition At the same time I tried to hind out at a what political intentions were hidden behind the sentences. I szw that these bruned a system manifold & and multi-layerty, which I torned " function structure" Furthermose, I experienced also that the texts relative to the political intertous unnely functions, are relatively dispered in the sible. For hir rown, I grouped the permet text stong the hypothetical functions. On the basis of my relatively rudimentry knackedge obtained created on the Deursh not the Lots boting ECEOs through the concept of ECIO I also strave to give replantions to these from ctions and functions structure. In this way this book sprong up, in a sibe much greater than the one imagined previously, by me, but cotails try is compred to the complexity of the problem. * (o As I live, every knee shoul sow, to me, and every trongue should generation to generation." [Lu. 1, 50) [Ac 2,43] 190

(188) o For writing this Sool I needed only the previously look over through historical knowledge only of 2
minimal quantity. Furthermore, I tool little considerations
the also the work The tristing of Christianity by J.A.
Lencum existing in my present library. But I ded have
not sound time to examine the companion overall liteorture of the bible and religions research. Through the
identity of the seem object of research it might insturbly
occur that some elements of the knowledge, disclosed to
me succeeded managed to be disclosed by me, resulte or
are identical will some elements of earlier works. Browner
I wrote my book to publish the results actived by me,
this does not meny branching priority chims in the
above cases either.

tither priority. Nowely, on the one howed, extension of sevented to my took, on the otherway, the investigators of history deserve the lies generally I, and specially the sinfats be hered by them. I am only responsive to the truth. And eleven to for took unit of evidences it selengs to the last of the state of the preliminary, could enter of this book. They are exceedingly interested in this a especially reported to their own unstring, touch of the relation and disconting me. Accordingly, I am convinced that they he have already set on battle order their secret spect seems scholars in order for them

statistically it connot The precluded either that after April 2003 as well some elements of hundledge of this book of mine have come about, I the independent origin of these I recognise only besides evidences begand my shadow of doubt, and the fibricated rights of the secret
- spent scholars realized with secret physics, and ostintotrously arrogated in a loud voice before the public of
the of rights en's enforcing SMFATS relative to me and
a similar at my hindenty rance.

(KO1,67)

(KO1,67)

(KO1,67)

(Konsequents, "Prul" could "unit to the Roum" Khrs ! " we glorg it tribublions stro." (Round 5/3) (Krembiges, 2012. prolis 29.) (200)

(87) 0 and expelled their out of their could (Rots 13,50). Further, "they had hard using striper types their, earl their its prison" (Kots 16,23)

(Kreinbiges, 2017. prolis 29.)

* (190) of the most it will "come short of the glory of God (Rom. 3, 23).

Firther, a become I "have shined" [Rom. 3, 23] will this bookload "Ror Tho wrong of sin is dealt," (Rom. 7,7) 6,23) zgrainst "the Spirit of God [Rom.

8,14], wanted resident the ECIOS God show "conclude me" [~11,32) in this ", I show the first of preschers" [Rom. 10, 14] that presche the sound went into 24 the early stand their worlds to the ends of the world, "(~18) [Collection of the early sound their worlds to the ends of the world, "(~18) [Collection over by "Paul" for the new tests new to "Recompense to no man evil for evil. [Rom. 12, 17] Avenge not yourselves, for it written a Vengence is mine; I will repost, soid the lord "[~18]

"If that they certiles might glority God for his mery [Row. 15, 9], prived and land of (66) the Lord [~ 11) and reporce [~ 10], (Kreuntyse, 2012. unjus 02)

"For whatsoever is not of bith is sin (~14,28)

(32) o In order to justify this function of the new toothnew "Pml usered the verson of in that "whatsoever things were written aforetime were written for our
learning, that we through patience and comfort of the scriptures might
have hope. [Rom. 15,4] o threwhigen, 2312. mijur or] the hope of gaspel (Col.1,23),
have hope. [Rom. 15,4] o threwhigen, 2312. mijur or] the hope of gaspel (Col.1,23),
192) of die to the Lord (Rom. 14,8), the hope of the great God and Soviour desus christ [Titus 2,13], the hope of elevate life [Titus 3,7].

Augol Sistrai stoust

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1) Stadduceus (Facts 4, 1.) = Sadducee [nat. 3,7]
2) Mithres - volh's = Mithres
                                                      Abbrevistions
3) Sofours =
                                                 Mothew > Mt. / Mash > Mk. / Luke - lu.
4) Efems = Ephesus, -in Ephesion
                                                / John > Jn. / Acts, > Ac. / Roums >
5) Amos =
6) Eszis = Esaias [Mot. 3,3]
                                                - Ro. / Corillain + Co. / Golston + Co.
7) Comora - Comorraha [Rom. 9, 29]
                                                / Ephesians & Eph. / Philippines & Phil. /
                                                / Colossinus - Col. / Theshlowins + Th. /
8) Kornélius = Cornelius
6) Szulus EFzets 9,15.) = Soul [ Acts 9,10.] / Timothy + Tim. / Titus / Phileins
                                                - Phim. / Hebrews + He. / Frames + Frs. /
10) Ananias EFoots 9,10.) = Ananias
                                               / Peter & Pe. / John - In. / Inde - Inde/
11) Galilez, ~1 = Galilee, ~ lezu
                                               / Revention - Per./
12) Szudriz, Ni = Szuzriz, ~ ritza
                                              /Genesis - Ge./ Exodus - Ex/ Lenticus -
13) Gehiel =
                                              > Lev/ Numbers - Nu. / Deuteronomy - Dev.
16) Titus = Titus
                                              / Fashuz > Fos. / Fudges - Fudg. / Pulks
15) Korihrus = Corihk (izu)
                                              - Ru. / Samuel - Sa. / Kings - Vi. / Chro-
16) 265 = 265
                                              nucles + Chr. / Ezrz - Ezr. / Nehemizh >
                                              Ne./ Esther > Est./ 205 -> 205/ Psolms ->
 17) girah = pounds
                                              + Ps. / Provebs + Pro. / Ecclesizates + Ec
 18) Bra firz = Sipphirz
                                             / Song of Solomon & Song/ Iszizh + Isz.
 19) Sixtourigi = (securites)?
                                             / Feremish + Fer. / Lamentations - Lam. /
 20) (Jensel) = [1 Kir 21, -)=
                                             / Excluded - Ezelz. / Doniel - Dan. / Horz
 21) (Akhib)
                                             > Hos. / Foel + Foel / Amas + Am. / Oba-
 22) [Nisst] =
                                             dish - Ob. / Doush + Jon. / Mich - Miy
                                             / Nzhum > Nz. / Hobolitule + Hobo/ Zeph-
 23) Rolossé = [Colossens] =
                                             2412) - Peph. / Hzggzl > Hzg. / Zedz
 25) Trush =
 24) (Thesolonika) = Thesizlonica
                                             rish - tech. / Moladi - Male/
 26) {2250m} = [Fads 17,5.) = 7250m
 26) Listra = [Facts 14, 19.] = Lystra [Hets 14, 21]
 201) Antrock ==
 28) Ikahina
 22) Nyphrodonovi :
 28) Szlzmon = Solomoy [Ads 5,12]
23) Elizen = [2 Kir. 5, 15] =
 30) N27m =
31) Parison = [Dan. 6/25]=
 32) Antiochia = Antioch [Acts 14,18]
 33) Ikonium = Iconium [ -11-21]
 34) Indows = Sodoma [ Rom. 9,79)
 35) Hansan - Chanson Thets 7,M)
              = C2122n [6e.36,5)
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Receipt of the Public Finance Administration of Targu Mures Municipium from July 25, 2002 (translation from Romanian)

Financial Administration in To Mures,
Receipt of Payment No. 2062252389 from July 25,2002

Istvan Adorjan, 25 Decembrie 22nd Street, Flat 10 Personal numerical code: 1591220264365

Nature of dest: EDITION

Current: 360,000 lei

Remainder: -

Increase: 15,480 lei

Penalty: 2,250 lei

Allowance: -

Total: 377, 730 lei

Signature: [illegisle]

The Looks of the new testoment

Motthew/Mork/Luke/John/The Acts/

/Romans/1,2 Corinthians/Galatians/
/Ephesians/Philippians/Colossians/1,2

Thesalonians/1,2 Timothy/Titus/Philemon/Hebrews/James/1,2 Peter/1,2 John/

[61) o villy his means in peter could be the Jew Mr. He would and significant of making the brue may with " (Act 3, 14 12) was not owing to "their own power or holiness" (Act 3, 12) 150 "those things, which God before had shown oun power or holiness" (Act 3, 12) 150 "those things, which God before had shown the mould of 24 his prophate, the Christ should safer, he had be fulfilled in [73, 18] by hist. (Kreinlyn, 2011, unijer 03)

1 Kreuzlingen, 2012, aprilis 20.

The New Testament of our Lord and Saviour Ferus Christ, Translated out of the Original Greek, and with the Former Translations Diligently Compared and Revised, Authorized (King Fames) Version, The Gideons International [Copyright (1975, by National Publishing Company

1) (52.0.): "that they may be made perfect in one

2) (820): "the love may be in them wherewith he has loved him to [John 17,26]

3) (52.0): to believe on the name of his Son Ferus Christ, 2nd love one 2nother [1) John 3, 23]

4) (530): "the chief priests and the Phanisees gathered a council , and said: What do we do? For this man does many mirzcles. (John 11,47) If we let him thus slone, 21 men will believe on him, and the Romans shall come and take zury both our place and nation. "[~ 48]

5) (189): they 211 might be one, in order that the world many believe that the world many believe

6) (55): "whom no man had seen, nor could see " [1 Tim. 6,16]

[7] (55) has been seen by no man at my time " [John 1, 18]

9) (61): "that what was spoken by the prophet it might be fullfilled" (that. 9) (67): "He that loved his life should love it; and he that hated his changed his life should love it; and he that hated his life in this world should keep it to life eternal. " (20hin12, 25)

10)(67): "Everyone that exited himself that he abouted; and he that

(0)(67): Evergone that existed himself shall be about 2 had he that humbled himself shall be existed. "[Luke 18,14]

11) (67:): blessed save they that hunger now: her they shall be filled. Blessed

2re they that weep now: her they shall laugh. " [Luke 6,21]

12) (67): blessed are they that do hunger and thinst after righteousness:

for they shall be filled. "[17. 5,6]

13) (67): Let the brother of low degree rejoice in that he is existed (2) mer.

14) (6): having food and valment let to the like to continuous [1 1 Pet 2 20]

15) (68): that we, having died to sins, should live to rightourness [1 Pet. 2,24]

16) (68): " Be subject to your mosters with all Pear; not only to the good and gentle, but also to the froward. "[1 Pet 2,18].

17) (75) "God" told him: "I will show you things which must be here -21ter [12ev. 4,1]

18) (25): every mountain was moved out of its place [~14] and the langs,

the great men, the rich men, the chief captains, the mighty men, every bondman and every free man hid themselves in the dens [-18]; he heard the number of them who were stated and there were send one hundred and borty-low thousand of all tribes of the childrey of Isrzel [~7,4]; and he raw [~8,2] that many man died of The waters, because they were made bilter (~8,11) and the locality there came out of the smoke locusts upon the earth and to them was given power [-9,3] and it was to "host the men which have not the seel of God in their foreheads. [-4].

1) (87): he was thrice sesten with rods, once stoned (2 Cor. 11, 25)

2) (87): The priests Peter and John went up together into the temple. [Acts 3, 1], the priests, the coptain of the temple and the sadducees [Acts 4,1] Isid hands on them, on put them is hold [-4,3].

3) (90): "God will give repentance [2 Tim. 2,21]

4) (91): that the mon of God may be perfect, throughly firmished to

5) (98): " the depth of the richer both of the his woodon and knowledge

[Rom. M, 33] 6) (103): "what man shou there be among them, that should have one sheep, and if it falls into a pit on the subots dry, will he not lay hold on it, and lift it out? [Mat. 12, 11]

7) (128): "the multitude of them that believed were of one heart and of one soul: they had all things in common," [Acts 4,32]

8) (129): "had fied not lied to man, but to God" [Acts 5,4]

9) (135): " to him that had smiller him on the one cheek offered also the

10) (14): "Morever whom "it did prederhinte, them he also colled; and whom it colled, then he is also jurkfied." [Rom. 8,30]

M)(186): You oriffneched and uncircumcifed in heart and ears, you do always resist the Holy Chart: 25 your filters did, so do you. [Acts 7,51] which of The prophets have not your Athers perfect. ted ? and they have slath them which showed of the coming of the Just one; of whom you have seen now the betragers and murderers. "(Acts 7,52).

17) (184): Alternative to the next sentence: Then they revealed also their intentrans concerning Broglan: " John" some herven greened, and settled a white horse, and he that sat upon him was caused Frithful and True, and in rightowned he did judge and made war, " [Rev. 19, M] Namely, the

(171): When he thousand have put down IN rule and IN authority and power, In (1711): When he should shave delivered up the lumpdom to God, even the Fathers he should shave delivered up the lumpdom to God, even the Fathers [1 Cor. 15, 24] is the shall reign over the house of Facob for ever it this long do m of which there shall be no end the 1, 33) and or cvup, 2012. Julius 14.)

(87) As regards "Stephen, 2 mm full of faith and of the tholy Ghost" [Ac. 6,5], when they heard thore things [Ac. 7,54], namely the his plead before the council, "they guzshed on him with their teeth [Ac. 7,54], cried out with a loud voice, ran upon him with one accord [Ac. 7,57], cast him out of the city, and stoned him [Ac. 7,58]. And he fell asleep."
[Ac. 7,60]

"that believed "[Ac. 2,44], namely I against the church which particularly was in Fernalem; and they were all scattered abroad throughout the regions of Indeed and Samaria." [Ac. 8,1] [Visp, 2012. majors 09.] As for fant, he made havor of the church, entering into every house and hauling men and women committed them to prison." [Ac. 8,3] [He also

"As for Soul" [Ac, 8,3), a young mon [Ac 7,58] consented to the doors" CAC, 8,1) of "Stephen" and breethed out threetenings and strugter oparite the dircupler of the Lord "CAC, 9,1], in so much that "he heard a voice size in the him: Soul, Soul, why do you persecute me? "[Ac, 9,4] That was the voice of "seems whom he persecuted." [Ac, 9,5] [Viip, 2017. major 10.] He had done much evil to the souther in Dennalem. [Ac 9,13]

* (114) o "Paul purposed in spirit to so to Jerustem" [Ac. 19, 21) and "after he had been there he might also see lone." [~]. And to when they were come to Dernollen [Ac. 21,17]

"they hundred the 27,2] and"

* (MD o Further, "z the r there wase a tempestuous wind the 27,14) and "they were driven up and down in Adria" [~27,27], there stood by him at might the angel of God [Ac. 27, 23] saying to 24), this time and said, this time, that "he might be brought selece (green "[Ac. 27, 24]) and not "bear without also it Rome" [~23, M], by to down the I have playing a role it his own playing of traformy "Pau" to Rome. playwright God

sorcerer, 2 bilse prophet, 2 Dew, whose wome us Br-jarus" [Ac. 13,6], wond chosen to be partly contected with the or the "elmost", "Full of all subtlety and mischief, the child of the devil and enemy of all rightsowness [Ac. 13, 6] sought to turn nearly from the bails [13, 8] the deputs of the country, so sought to turn nearly from the bails [13, 8] the deputs of the country, sergitis panels, who had called for faul and desired to hear the word of Good. [Ac. 13,7] Then faul (who also us called Paul), falled with the My Good. [Ac. 13,7] Shen faul (who also us called Paul), falled with the My Good. [Ac. 13,7] seried. Will job not certa to privet the right ways of the land? [Mor [Also]) seried. Will job not certa to privet the right ways of the land? [Mor Mor J. The branch of the Good is upon you, and you shall be Sield. And immediately there had such or him 2 mist and 2 darkhess, and he went about sealing some to lead him by the hand.

(1188) o On his part "Phil" "sent to Epiresus and colled the elders of the church of the 20, 17) and sand that they "took heed to Henselves and to all the thoch, over which the thoir had unde then preserves, and fed the Charles of God" [~20, 28], her "also of their own selves meny should aske speaking preverse things, to drue now, dipenses also them." [430] (119) o Neither "Pani" had a warrow escape of this psychiatric min-

(119) Neither "Poul" had a narrow escape of this psychistra mindedness of the botic GCTO. Probably not so much as he had "persecuted Desus" [Are 9,5], but rather as he was not only "a young
man [~7,58], but also one writer of otherwise he could not be come
"a chosen vessell" [~ 9,15], to the lord and it seems that there were
no restriction to response producing to each and every "rise man" disking
the wordow of the write" on his pat (100.1,19) In this way weller "Poul"
was spending for himself before the buy Apripps and the Rower governor,
"Ferting isord: Dand, you are behale yourself, much learning did make
you mad. " [~ 26,24] [Visp, 2012. usijus 14)

(45) o They could be told just like "Prul" that "God had chosen them, that they should know his will, and see that Just One, and should hear the voice of his most [Ac. 22, 14], usually they should enter into direct relations with the later GCED to Treative the will. It would also say to the Jews in the synagogue in Action that "Prul" could also say to the Jews in the synagogue in Action that "the God of this people of Servel [Ac. 13, 17] had given them to them judges about the space of four hundred and fifty years [-13, 20] and afterward God of had given to them I sail by the space of forty years [-13, 21], and when he had removed him, he raised up to their David, to be their him, and the had removed him, he raised a man after his own heart, who should Rulling at his will. "To 13, 22] "A chosen vessel to the lord [Ac. 9, 15) "(Jiling all his will "To 13, 22)."

(166) to open their eyes, and to turn them from dorkness to light, and from the power of sites to God, that they might receive by forgiveness of sites, and in-heritance amount them that we were much led this that was is him. The

(92) o "the Gentiles and the Dear 25 ranked them to use them despite holy and to stone them." [Ac. 14, 5] Then "the ungistrales communed to best them the. 16, 22),

(64) Also, "by the hours of sportles many signs and wonders were wronger among the people" [Ac. 5,12] that "uniquihed them [Ac. 5,13] and betrevers were the more zidded to the Lord [Ac. 5,14] They brought fork the side into the streets, and lord them on beds and concres, that at the least the residue of Peter possing by might overshadow some of them [Ac. 5,16] and how were hosted every one [Ac. 5,16] On his

part Stephen, hill of hills and power, did groot woulder and mirades (Ac. 6,8) and The number at disciples multiplied in Fernanders growthy. [Ac. 6,7] The resple sow The mirades which Philip did had done, the. 8, 6) whom "many then will paralysis, and that were time were healed, the 8,7) and there was great jug in that city. the 8,8)

(64) Peter healed "Aenezs, who was such of parsysts the 9,33) had he was immediately

(64) The 9,34) And all raw him, and thereof to the land. The 9,35]. Having vised Tabilla from the dead "was known throughout 24 Dogges; and ways believed it the lord [ACS, 42] Paul harded made "loops and wall (Ac. 14, 10) a cortain man is lysters, impotent in his feet CAC. 14,8] And when the regule on what he had done, they litted up their voices stylings that the gods were come down to us In the inherman of men. G14, MJ. He also raised from the dead a certain young wan warmed Eutychus "The 20,9]. Then he "herted the fitter or Public land such of a fever and of a sloody this (The 28,8) The people seeing it having seen it "others also, who and diverses, in the island come, and were hexted " [Ac. 28, 9]. They "honoured then with mony honours" [~ 28, 6]. × ((18) o They set an example 25 well. As divorce doctrine to Hed 13,9 I could be considered the rated the "oration" [Ac. 12, 2) of "Head the him [612, 1], which show show it was The voice of z god, and not of a mon troops freed did not litered to Secome 2 "deceiving seducer" [2 Tim. 3,13] and he just "sot upon his throne, arrayed it royal appared [te. 12, 21), not with withing self showed himself and suffer has y down the townle to 2Th. 214) I sed aboved who self showed himself the light for has y downless that he was God [2Th., 24], shave my that us willed Good "t 2Th. 2,4). However, "the night of the land immedately smote him, seconse he of did not give God the glory: 5 and he was outer of They also set in example for parties shall hardene by persons "by the honds of whom sign and minder were wrongs "The 5,42], if the result of their attents would have been contrary to the propose. Being "deceived "T2Th, 23) by the And's healthy a cripple, "The preprie did not "than to the land (Ac 9,3%), but me is the sportless action of the propose of their ideleting "colling and Brandow Digiter and Poul Meravius (Ac. 14,12), and the priest of agricer would have done secretice with the regule, the 14, 13) Which when the sportles heard of , they rent Their clother, and som is enough the neight, crying out to 14,14) telling do you these thrips? We see also may of like positions with you, and president you the you should tary from these vanities to the living God "The 14,15] [Visp, 2012 within 25.] "((162) of After having thought his "disciples" [Ht. 5,1) that " Hessed were the percenses, for they should be called the children of God Tht. 5, 9], After the woice from the horson said [nt.3, 17) and Mat "he way how beloved Son" [Ht.3, 17], and of the "God of perce × 5 (125) o with the zim that the punishment of criminality arising from pavety did not therease sound terrious to 2 too great extent, "Here' trugit the mis that "blessed were the nerall, but they should osts in may "[Mt.5, 7] TVISP, 2012 msjil 28.] * (61) o He told to the disciples "[Mt. 5,1] that "he has come to his the law [Mt. 5,17]
According to this he school took him up into an exceeding high mountain found showed him all the kingdoms of the of that those that were writer must be accomplished in him "the 22, 37)

world [Mt. 4,8) and promised him that "ill those things would he would give him , it he would fill down and worship him [Mt. 4, 9). The said Jesus to him: Get your self hance, Sitter: los it is ceritors: You shall worship the Lord your God, and thin only you shall serve. " [Hr. 4, 10]. Later, mybe within the probably top event of the fulfilment method, in the place colled Gethremone " [Ht. 28, 36) he told "one of them That were with him [Mt. 76,51]; 1 (106) 0 "Pout had to " breek The commondence [nt. 5,18] of the Lord, even Derus, Hot had appeared to him in the any "[Ht 5, Ac. 9, 17] to Downsons, that "one (jot or one tittle should not in no wise pres from the low " (Mt. \$5,18) and 25 such he would have been to be collect the loss in the lungdom of heaven (Mt. 5,19). In order to suffer the great things for the sale of the wome of Desir (Ac. 9, 16) he (Visp, 2012 major 29) It my be that (had forgother (119) 0 (Possety Paul Volumes and in this epittle rof his the Commundant of the (that " who so ever should say " (You fool) should be it danger of hell hire." [Mt. 5,22]) (133) o (but only "przyed on Father" [Mr. 6,5) that he "delivered then how end "TML 6,13]) xo (the was led up tinto the wildeness of the fairly to be tempted at the davit [Ht. 4.1) 201) contrary to his prayer to the faller that he did not lead the into tempostion. THE. 6, 13] (136) o From the point of view of preventing uprisings the Latin tion was interested in highly unsuruning writes. To more encourage and moreste the level of unsuring-Should They druck or where not (They should be dotted . THE 6,31) Therefore they "Not no Kought har the merous: but the morrow should to be thought her the things of itself. [Mr. 6,34]. (Visp, 2012. mijh 30.) ((139) o The Latin ECTO was relatively impotent towards the "blue prophety (Ht. 7, 15) Thou "[ut. 7, 15] I and the selvened to the 2, 44) the selvened to "Sewared of thou "[ut. 7, 15] I and the had the had informed that "they so should know then by their fruits; [Ht. 7/16) Every 2 corrupt tree brought lath ent but [Mt. 7,17), it connet could not bring forth good bruit [Ht. 7, 10). But he also make tioned his desired, purishment and cortainly sometimes accountished purishment the "every tree that brought fath did not sing both good built very heaved down, and out into the fire. [ht. 7, 19) (144) · For a stimulus "dery" reid that not every one that had said to him lord, lard should enter into the hugder of hences; but he that did the will of his Father," 4 (64) o With the compte of the hesting the revol of the centeriors the remote "Jerly" supposted that the benefit of the better less directly proportional that he halist A And some the green example of and a person " 2 centurion in Conservation of the server of the servation of the pale " To 8,6], and whose "faith was to great 8,5] whose "servation of home side of the pale " To 8,6], and whose "faith was to great 1 of the pale " To 8,6], and whose "faith was to great 1 of the pale " To 8,6]. 23 Derus had not seen found in I stad "[Mt. 8, 6) and who zeried said to "Derus that "he was not worthy that he should have come under his roof: Switchpoke the word only and his server should be hooled "[Mt. 8, 8] And Derus find to the culture of the year of your server should be hooled "[Mt. 8, 8] And Derus find to the culture of the year. have believed, so be it done to you! And his server was hered in the self-some (hour, '[Mt.8, 13) x ((78)0 or "should be cost out into outer deveness; there should be weeping and Eguzating of teeth [ht. 8, 12] [VIIP, 2012. mj/ 31.) 202

* ((47)0 to suffer one of his disciples to go and bury his father (Mr. 8, 21) saying to him: Follow me; and let the dead Sury Men dead. " [Mt. 8, 22] He also (refused

1.4. Simple signs of the Abrication character of the bible

From the others post of were the side is undoubtedly a fromtan. In this unmer, the question wises they seyond the counter theory of the fundamental ture of As the boll, which are the signs getherall from its outself or retor to the fine charler. Below, willow the chain of counterway I wenter a few of Hu.

Storting from the theological tener Her the Libbe us written by the mostles,

Tureny others, the bellowing questions on be part:
How could "Matthew the down the "terding" of "Jerus" in the mountains, consisting of 107 a propoper work the radinating means of the good? As

How could "not there" get to know what "the scriber and within thereselves (TH1.9, 3) I a who the womm "seld within herself" [Ht. 9, 21]?

Of Campared to this performance of the "grantles of why did not this up 2 single writer or historian pr zono else making 2 mote up to just 2 righ [Mt.12,38] of the "wonders" ["Fame" [Mt.9,31] and point of "sullarity" (Mt.3,20) (masilianing great multiplies" [Mt.8,1)? of the print down to it desired great debit the "doctrine" [Mr.7,28] of "Dever" that "marvelled styling that it had never soen.

[Visp, 2012. 4-jas juluius 01.] in Israel "[Mf. 9,33]

How could "Mouther" had out what "Hood the tetrach TM. 14, 0 30id to his servents [nt. 14,2]? / How could it be possible in the very beginning of the host millenium o.o.e. that in consent of a day there was enough time for "Derw" to "depart Hence by ship into a delart place apart "[Ht. 14,13], for "the regule to hear have heard it thereof and to hollow him on boot out of the cities "[Ht. 14] and apart [Lar Derw to go forth and hear their sind "[Ht. 14,14] and there having hopened us; the "evening" [Ht. 14, 15) ? having been recomplished to his? thm / Provinged hire "he disciples come to him" [Mt. 5/1) or, especially, " Derw Izu z worn, womed tolther "[Mr. 9, 9] also refor to that "the gorpel according to Myther " was not united neither by "truther nor by matter sposts " [AC. 5/2].
[[Visp, 2012, Julyous 05.] [Rose could "trither" and out for how much "Indeed. (I Visp, 2012. Julyous 05.) How could Most them Could out for how much sind (Iscarot CHV. 26,14) had delivered Deus to the chief priests [Mr. 26,15]? I How could "Term be heard and understood by the "great multitude [Mt. 14, 14) of " about | hive thousand men, best de nomen and abolden " THE 14, 21 JR & As ("seres" 21 so symbolised the Rouns emperors, The question on he must which of the enjoyers did deliver speecher be fore "multihder" of that sine? / [Visp. 2012 planter 22] / 2013 the "innumerable multitude of people treading one upon mother "[4.12,1] [VISP, 2012 Junior 24] // as (20)

first " terms went sout the "pioneer" of the arrivan religions of the after and villager, teaching in their synapogues, and preaching the sorped of the himpdown, and healing every such new and every disease smooth the regule (TMF-9, 35) and the some thereof went should into in this land t Hil. 9, 26] sprend should in the that country (Mf. 9, 31). There byth and when he had collect to him his twelve disciples, he give them power (Mr. 10,1) had the sick, cleruse the lepus , rosse the dead, cost out devils the to, 8] and pread, sying i the langdon of honors is at houd "T Mt 10, 7 1/2 to the last sheep of the house of I med T Mh 10,6] And I They should be brought before governors and hings for his rely, lar a testimong regular them and the Gentiles (Mh No, 18) Them Paul he bare bold them that 7 (147) o he admonished how ducyler TML 510) that "he that loved mother or fother or mother more than him was not worky of him ; and he that loved (Son or doughter more than him & TMt. 10, 37) and moreover he 1 (88) a "Ferus" worned his "duciples" [HK. 5,11) that "they should not have gone over the cities of Isrzel, till the Son of my was come. [Ht. 10, 23] 7[(92) o commanded his twelve duciples that they did not go into the way of The Gentiles, and into any city of the Samaritan [Ht. 10, 5], In rather to (the last sheep of the howe of Isrsel [Mt. 10,6] NOT (65) o Cyniosity and metaphorically, also the nourishment needs could be extribed by the "words that proceeded out at the mouls of God "[Mt. 4,4] and, recordingby, while "the blind received their sight, the Isme walked, the leper were closured, and the deal heard and the dead were raised up, the poor had the garpel, presched to them. "[Mt. 11, 5]. By this mour "Deru" not only supperlad the write target class, of but sho used its relative hunger to psychologicolly increase the belief snoup the mouter its member. Further, nowioled it, not with lood at all, but only until solvely who projection trick is agreeted, with the colore hunger Further, his of all will the solver the color wingst (210) a EVIIP, 2012. June 03.) *(144) o Consequently, "Ferus" spoke many things in parables to the great muth-tudes" (171. 13,3) become it was not given to then to know the mysteries of the king down of heaven [Mt. B, M] for the heart of this people was worked grow, and their ears were dull of hearing, and their eyes they had closed; lest at any time they should have seen with their eyes, and hoord with their exis, and should have understood with their heart. "THE.13, 15] However, the "parolles" as the "words of the hipdon [M1.13, 19] were devised to have the same sometime To the will of the Later tecto and, " they " very sown in their hearth" ENT. 13, 19], to ser upon them I through their functorious mind got least, and to to ("become bruither [M+13,22), (Vrip , 2012, June) 04.) X((92) · Further, after having first remised to head the daupter of a "commy of Course come out of the courts of Tyre and Sides (Ht. 18, 15, 22) he ergued this if with that "he was not sent but to the lost sheep of the house of Israel" [the [Visp, 2017. Julius 06.] (15,24) 1 (55) 0 some "Peter, James and John " [Mt. 17,1) who saw hing it hidden in of z "bright about overshadowing them "[Mt. 17,5] in which he was hiding, and heard his voice out of the cloud "(Ht. 17, 5.). (Vip, 2012, Phone 07)

Y ((101) o The first mersure in this direction was taken by "Deno" and "has the heavenly Father" [Mt. 15,13] together. and "his beloved son" [Mt. 3,17] together. "Derov" " book Peter, Dame and John up to a high mountain apart [Mt. 17,1] and there appeared to them Moves talking with him [Mt. 17,3] Then a larger cloud overstadowed them, and a voice out of the cloud said: a This is my beloved John in whom I am well pleased, hear him & [Mt. 17,5] And the The dwaples fell on their face, [Mt. 17,6] and whom they had withed their eyes, they saw no man, save Derow only "[Mt. 17,8] After, according to "Paul"

(209) a [Visp, 2012. Julium 07.]

* (78) a What is more, "De us held ow the promise to his disciples" [Ht. 21,20]

that if they had bith and did not doubt, they should not only [Int. 21, 20) wither

zway 2 his tree with nothing thereon but lower only [Ht. 21, 19] but also they

should be remove a mountain and cost it into the sez" [Mr. 24,21]. of divine power

He also made a demonstration to them. "Seeing him walking on the sez [Mr. 14,26]

Peter asked "sew to easily him to some to have a the cost of Hy20] "He

walked on the water to go to sens to 14,28) But what he saw the wind bointo
rous, he was about a sepan to sink [~ 14,30] because of him "little bill" and

and ll of he doubted "Mr. 14,31). (Visp, 2012. Junius OB.)

("soise and "Phouses" (Mt. 23, 2) Egrenter than her and I You fool "Thu. 12,20) of Gody

* (147) a and "call no main their fathers upon the early, for one was their Father,

which was in herver "[Mt. 23, 9]

To be les integrate into the bourn blood trypice however, the comonwistors of less the principal of callective responsibility the expressed lits hope the even the "serpents and generation of repairs could escape the damination of hell "THL 23, 33), hands the state of writtour the lawns trypice, by the halp of the "prophets, write men and scribes "THL 23, 34) promised to be set by "Jews". But the knowledge of the historical experience "that hope shifted upon the next generation, whom "Less" predicted the "some of them they should hill, crucity, scowage and presente" (THL 23, 34), that is order to appoin this severition "THL 23, 36) maybe come not only their is to also "M the righteous blood shed upon the earth, from the blood of rightens that to the shood of realisting a reason to enlarge its will be the large of arms, by so doing making maybe the hist trial to "give the large of haven to the lasting to MI. 21, 43) to may have the large of haven to the lasting to MI. 21, 43) to may have the service to the lasting to MI. 21, 43) to may have the Denish in Artion bether both the Cruits of the I. U. U. 12, 16) greater than his of fand "O, fools" (U. 24, 25) to the "two" (Un. 24, 13) of the company (Un. 24, 25) to the "two" (Un. 24, 13) of the company (Un. 24, 25) of the elders of the church (TAC 20, 17), of (Visp, 2012. august, 01.) "any other gospel of any men of Ga. 1, 9)

Having excepted the principle of collective responsibility

readed the consumption of the principle of collective guillines. In this spirit instructed the consumption of the principle of collective guillines. In this spirit instructed terms "his twelve disciples" [Mt. 10, 1] : ((Ind into whatsoever only or town you should enter, enquire who in this weathy. [Mt. 10, 11) And whosever shall not receive you, not hear your your words, when you depart out of the house or city, shake off the dust of your feet [Mt. 10, 14] It shall be more to teastle for the land of Sodom and Gomorcha in the day of Judgement than for that city ((Mt. 10, 15)). Then began he to upsaid the restrict that I the Major of this mighty works were done, because they had not repeated. [Mt. 11, 20] ((Woe to you, Choizzin! Woe to you Beth said 1] For it the might works, which were done in you, had seen done in Tyre and Sidon, they would have repeated long ago [Mt. 11,21] It that he more believed for Tyre and Sidon at the day of Judgement, that for your (Mr. 11,22) If

In the same sport of mindedness of "Deris Coundered "Cetsian of the seribes and of the Pharisees Tasking for a sing from him [Mt.12;38] as the representatives of "an evil and adultarow generation" [Mt.12,39] and predated that "the men of Niniver should rate a judgement with this generation, and should condown of "I Mt. 12, 41]. Then before the "certain materia" [Mt. 17, 14] ashing "Jous" (Visp, 2012. Junior 03.) to have more on his lunctic son "[Mt. 17, 15] he talked about a "faithful and perverse generation" [Mt. 17, 17) and expressed his distribution that "how long should he be with them, how long should be suffer them." [Mt. 17, 17] "because of the unbelief of the discipling (Mt. 17, 20), [Visp, 2012. Junior 07.)

"The of the "marriage made for the son of a certain king "[Mh 72,2]. They them "that were Sidden to the wedding [Mr. 22,3] took his servoit, and trested their spite-fally, and slew them, [Mr. 22,6] when the him heard thereof, he sent both his zer mies and destroyed those murders, and Surnt up "[Mr. 22,7) not only their house, but also "their city" the whole of [Mr. 22,7).

The Late Ecto had the purpose of canonizing the principal of collective guilbries appealed in the paralle of the unegard, that one be interpreted hirst of all 23 the Rowse province of I street. When the "Householder, who planted a vinegard is homely the later carbin Ecto found out that the "hurbardines, to whom he with vinegard ow [Mr. 21, 33] [Mt. 21, 33] (Seet, littled and orbited his servant) [Mt. 21, 35) and ompty cost ow and slew his son "[Mt. 21, 39] to made the chief points and the plantices [Mt. 21, 40] is generally the leader of Israel, he "took the later done of hersen "[Mt. 21, 40] is made to be even the planted in the sound and the planted it will be sound and the render him the fraction of the render of Mt. 21, 41) "Those wiched men" [Mt. 21, 41] and "would not "render him the fraction of the other hubridamen" [Mt. 21, 41], which is did not travitive the rule of not to "other hubridamen" [Mt. 21, 41], which is rilping last the fraction thereof of the later development of the later him the rule of the later development of the later hubridament of the later him the fraction of the later development of the later hubridament of the later hubridament of the later hubridament of the later with the fraction of the later of the later and stoked them the later of the

o Densten, Dunsten, you tilled the prophets and stoned them the were sent

The partie of whey and expressed the pessimum of the latery of the partie of the latery of the person people so 29 (205) of the stand people so 29

7 ((39) . To The question of the disciples that "when should those things set" to move of "deres" was that "of that day and how know no man, not the zer-(gets of hervey, but his Folker onk! (Mr. 24,36) (Mb 24,3) In restity

(Visp, 2012 pinous U) (73) . However, "Terus" was not quite consistent in his hilbliment unission, whose the property to his Father that it it were possible let that cap pass from any him "[Mt. 26, 39]. he tried to me evade whis own prophers the fulkliment of that the "Son of user should be setroyed to the chief priests and to the scribes and they should andemn him to death, [Mt. 20, 18) and should deliver him to the Gertiles to moch, scurge and crucily him the 20,19.) by przyting I. Ala, later he reproach fully said to the primition des: & free you come out is ignited 2 threat with swords and staves to take me? I so doily with you teaching in the temple, and you laid no hold on me. "[Int. 26,55] Bothe And he immediately added explaining the uninstructuress of the event; " But all their this was done that the scriptures of the prophets might be fulfilled." [14.76, 16] fulfilling his prophecy "multihades" [Mt. 26,55] [Visp, 2012. julius 12.)

of the Son, and of the Holy Chart [Ht. 78, 19]

1 (96) of Foly [Lu. 13] was most to thru many of the dildren of Israel to the Lord (Lu. 1,16), in the respect the Comercal of which

(to go believe them in xithe spirit and power of Glize [Lu. 1,17] "unting verdy 2 people pressed for the land "The 1, 17) 7 (96) a wrinely

((78) o The religion cresting zonts of the latin Ecto zla "devised the Posle [2 Pe, 1,16] of 2 certain priest named Exchange [Lu. 1, 5], who, "because he and not believed the words, that should be fullithed in their serious "[4.1,20], of "m ngel of the lard stouching on the right side of the alter of increase the. 1, 11], was punished so that he should be downs, and not able to (spent, until the day Hot those things should be performed. (Visp, 2012. Junes 13.)

In the throne of his glorgy, the king down of this world street become the Kingdoms of the Lord, and of his Christ (lev-M, 15). The God Lord God Almighty, who had been unighted us to come, shall the to him his great po-(wer and reign theu. M, 17) for ever and ever (lev. 11, 15).

* { (166) . For with God nothing should be impossible [Lu. 1,37]

y ((70) 0 "Mzy" Thu, 1,27) who had found found found with God The. 1,30), with whom the lord was that and also was started among nomen (lu. 1, 78), said that "he had put down the mights from their sents (lu. 1,52) and sent the rick empty

[rang. [[Lu. 1, 53] . Further, God" "exolted them of low degree [Lu. 1,52] one (filled the hungry with good things "[lu,1,50] " the 1,70)

{ (54) c by the mouth of his holy prophets return had so, see

(Vup, 2012, julying 14.)

(65) o The main "words" [Ac. 13, 49) meant to satisfy the moral and sdeological needs of the bord [Lu. 2, 5) to the sheperds assiding in the field, (ceeping)
the angel of the bord [Lu. 2, 5) to the sheperds assiding in the field, (ceeping)
watch over their Plock by night [Lu. 2, 8], intended to raile "good joy to
all the people" [Lu. 2, 10], for a source was in the "devised Abble" [2Pe 1, 16]
but I to their uns born in the city of David a Saviour, which we chant
the bord " [Lu. 2, 10] to the saviety" to be saved from their enemies, and
from the band of all that band them. [Lu. 1, 71] and to be provided with
" peace and good will " [Lu. 2, 14] " prepared before the face" of Lu. 2,31) by
the power of the Higher [Lu. 1,35] for them o (209)

(55) o for example. "The word of God once to John, the son of Isdarras, of Lu. 3, 2] by inving seen filled with the Holy Chost, every from the would of this mother." [Lu. 1, 15]. Further, the "twelve disciples" [Mt 10, 1) of "Februs" had to "toke no thought how or wind they should speak; for they were given what they should speak [Mt. 10, 13] for Ithe Spirit of How Fother (Spoke in them it was not them, they spoke but [ht. 10, 20] (Visp, 2012, Jamus 15.) I take for [138) o That the propose in expectation [Lu. 1, 15] were inclined to receive the Christ" I list the persons that were not him, was supported a "thing perfectly understood from the very hist "Lu. 1, 3] So the "eye without and minister of the word" [Lu. 1, 2) "Luke" when he "wrote" [Lu. 1, 3) that "all men mused to their hearts of John, whether he were the Christ, or not [Lu. 3, 15] [Usp, 2012, juhous 17:)

A hotsom y 2 pan Arinjan, 2 mellyel epy Ellis rendellered of som bromes as exercised with water little to be the condition of the problem of the condition of t

could not form in idea of itself, but they could explain its uncommon unswitestations will the notion of agod" tendentionaly preharical by it. Theretwe, Adolitical the notion of grat uns old a meses of disguiship Thus, "it is certain city a mon hill of leprosy seeing Deshi tell or his face saying: a lord, it you will, you on who me chen D Thy. 5, 12] And "Dern' put hork his hard, and touched him saying: 4 I will: be clear. I sed immedslig the legious depold from him [[4. 5, 13]. Further, when the great multihder [Lu. 5, 15] had seen strape things, they were all territied, and (Vrip, 2012. Junio 18) (glorified God! [Lu. 5, 26) (202) . This impotence was somewhat diguised by the formation that I " the Highest was kind to the evil [Lu. 6,35] and the Father us also [merciful " [Lu. 6,36] * ((162) and brewoned the 12,5) an innumerable multimed of people the 12,1) that they should fear him who after he had killed has power to out into fre hell " [Lu. 12,5] * (177) o " Ferm" called upon an innumerable multitude of people The. 12,1) to fear him who had power to cart into hold . [Ln.12,5] In addition he (did "mirzeles" (te (,P), [Visp, 2012 johns 24] P ((208) a in the "kingdown having been to be siven to their with good plea-Isure by the Fitter "[Lu. 12, 32] 12,32]

* { (73) 0 and "greet them? The hingdon with sood pleasure" [Lu. 12, 32] to * (202) a And 2 2 parabled punishment he admonwhed that "the ser front who did not recording to the will of his lard, should be bester, lunt many stripes. The 12, 47 [visp, 2012. Julius 25.] x f (52) o This was why "Dern" orid: that "The kingdon of God was [Visp, 2012 junios 26.) (with you " [Ly. 17,21) (09) . The chief priests and the rulers and the regule (Lin. 23, 13) cried (Visp, 2012 - Junio 28) low zu it once: X (166) O It my be that the very first plu of the late total total probably first the buelve youther "[Lu. 22, 14], like John the Brotist [Ht. 3,1], who "was sent from God (In. 1,6) to sear with es of the Light, that bell men through him might believe (34. 1,7), and later the "workmen" ([nt. 10, 10] of the Christin religion, the prescher [lo. 10, 14), [Visp, Zolz-Jimus 29,] " Deswy p (205) . The superiority of " zon zonut "Moses" was already supported by "Iden the Boptist" [Lu. 7, 20] / through him himself the " he Pieho come from above, from herven, uns above all [74.3,31), he must therense, Sow he must decrese (du. 3, 30), that was of the est (72 3,31) I tou, 3, [10 milli. 2105 , quiVI

(203) a One cannot gether from the gospel recording to John whether 'John the Brokist [Lu. 7, 28] was sent from God (Ju. 116) and 25 such "he spoke the words of God" (Ju. 3, 347, or he "was exthig, (Ju. 3, 31) and spoke of the early I. & (Ursp. 2012, Julius 02) (145) . From smong these possens it dose the emperors. Also mothem. "Then, "Dern" soud that "he did the will of him that are had set them. I Fe. 4,34) The thir respect to the 2012 juliar of I (103) . Then he the broke the sibots [In. 5, 18] by snying to the "cetzin man who had an in homity thronty-eight years" [3n. 5,5]: (Hotherise, take up your bed and usiles (In. 5, 8), & it despite 4 on the serbsols day it was not bushell to carry the Sed" (Dr. 5/10) 000 (158) o In this endervour of his "term" had to some to the conducion that " the zews" [7n. 5,18] did not believe The writings (7 7h. 5, 47) of even Mores (7m. 5, 45) who wrote of him, [7h. 5,46] 4 (her it they had believed Moser, they would have believed him to EVIJP, 2012. phlips 04) (204) . In this respect he also Voltoed his tally tes bred of like, I (7 h. 6, 35), signing [Mt 16, 76] a Felever 1 (nt. 26, 76), because szying V (6, 35). Further "gave his stery" [In. 6, 51) that "if my me many ste of that bread, he (In. 6, 51) 2 " mest in Good indeed " ton. 6, 55] * (111) a in the first of tobernseles (In. 7,2) there was much of murming smong the people concerning series, for some said that he uss a good way, but others said that he deceived the people. TVISP, 2012 JULIN 05-] [[7, 7, 12] (66) o he spoke is the Fither and trught him (72, 8,28) x (56) . he zhongs did the Kings HJ phersed the Father "(74, 8, 29.) of He also "did not keep the sollits dry" (In. 5/16) with the way The 9, 14) on the ASSMS day (Vip, 2012. julius 06.) "(64) o The "doings of "miracles" [In ApM,] con be considered securios "to the intent (In. 11,15) the humans "might I devised falles" [2 Pe. 1,16] of which providing aimed at ingression with 11,15) belief I. This on its & seen from the episode of rewing betwee from the deed, in which were presented 2s divine and writte to "God"

thintell with Deve in the leading role Sitell state beginning "revented" that 277 1/2 sichner was not to deed for the stary of God, order recognised that Surg of God, when the Start be glarified thereby. "The M, 4). He also expressed his "sladness for the other of his disciples It's he cers not through their "publishing" [4.8,39] 210

there, to the intent they might believe (Fig. M, 15), since he I had seen there, bossess would not have died. "The M, EV. Whereis he knew that how friend brown slept, and he went that he wight wishe him out of sleep (In. M, 11), when he me many and the dear weeping, he ground "thoused him the ker he had beard him (Dr. 11, 35) The he lenew It I to heard him the heard him thought thought people which stood so THE the most believe that the Sev him. (22. 11, 42). Herebra be had to explored his Karks to has title in spite of the first the med his father were one Com. 10,30) red he spoke those things which the Filler had trupt have Jan 8, to] rece him wronely this "he should rise sport (In. 14 23) just for z domonstrating scene for (This excusing himself possipports ther T debiciently more this was not a thing which his father had trupt him." (74. 8,28).) [VIIP, 2012. Julius 08-09] (53) 6 In other terms, he the latin toto "it was expedient that one was should be died for the people (In. 11,50) devisedly, " and gother to gether in one the dildren of God " [In. 11, 12) ghape gly and that the whole nation period not did not period "TI. CUUP, 2012. MIM 09] (M. Jo) & hopedy. x (56) o for the Fether was greater than him " (In 14, 28) [2 pe. 1,21), [VIII], 2012-julius 10] (87) o According to the prophecy Vol "Derw", 25 " the seventhers not greater than his lord, if they had persecuted him, they would also persecute "[In. 15, 20] the sportles [Lu. 6, 13]. Thus " I The main role of the "Holy Chart" was to be the "Comfertor" (56) [[Ju.14,26] of the slaves, in the absence of Desw, who as a religious ligure did not excet , and also "would not leave they combatters" 14, 18], who he went sway to his Father [Dr. 14, 28]. Since the "Father" did not work to manifest himself (Dr. 14, 21), and the "bu" had to "go T, the outs possibility "compared that the poor the "swen smotter comfater, that he was then her eve "Compater, that he was the ler eve "Compater, that he was the larger to the state of the same that the sam the casped "Lew" promised Itho "he would fend then from the Forther would send in the name of Jens (A. 14,26) He Conferter who should tookly of hon [15,76) by "tesday Hen all Kings fred bruping them of things to their remembrances, whosever the string to them. "(Fr. 14, 26). In this is "Jerus" and them would the in them "Dr. 14, 25) and "how the "apostles" [[h. 6, 13] should continually)

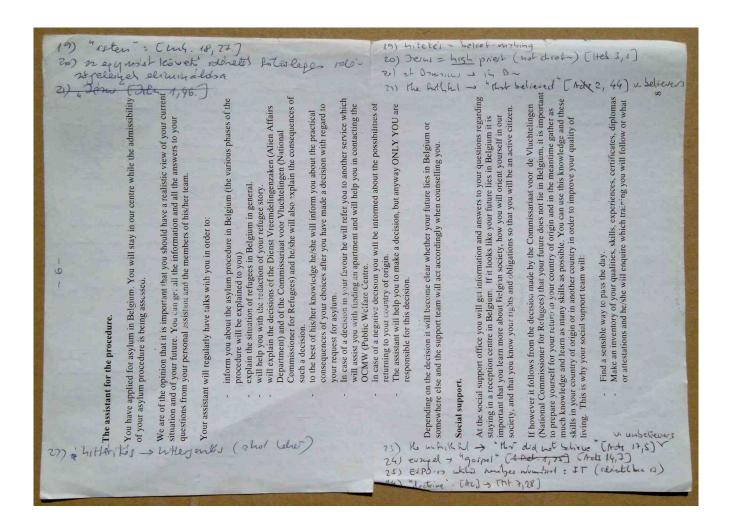
words strale in them, the The 15, 7) The Spirit of truls and dwell you then sed should be in them. [Tz. 14,17] (Wholy Chast was the spirit of the Tother " 541 to 20) Atta "wood of the Fether" 5 %. 14, 243, Seeing congretated by which "the titler said to June [36. 12,50) and which Down Dery spote to his they to the and disciples [Dr. 14, 25]. (211) (74, 14, 26) he should speligulates ever he should have heard (Vusp, 2012. pellus U.) (524.16,13) (125) o From the point of view of the security of the Roman Timpire "ters" also symbolised an outstanding person, who could led an uprising for the induperhence of torret, or other Rounn province, and a zero as such three seen didn't be till of King of the Jews (34.19,19), or atter of the property of tother per Rouse provinces, the The concentration I suguelied the Tpunishment of the later Ecos interreport of the chief priests of the Dew that he work that Sord: WI zu & Kuy of the Jaws) (32. 19, 21). of "zeris" type at Copetal x (64) o "John" wrote the "miroder" (3m. 2, 11) of "Jesu" it order that The human might believe that Desus was the Chart, the Low of God" (Car. 20,31) Horeover the old mutored the many other signs faid dery, truly which were not writer in his Look. " [an 21,30] [Visp, 2012 - julms 12] Moreover, "There were also many other things which Jean dot had done, which, it they should have seen writer every one, even the world itself could not have coutsined the books that should have been writer. "[Dr. 21, 25). Fibrilis, "Drk" prevented its himself is " the disciple who testilized of those things, and wrote those things 3 and Ca. 21,24) and added that they have the his testing us true ta. 21,24). (* (211) o The "Holy Ghart" [Mk. 1, 8] wast, the "zuthority to tezas [Mk. of 1,22) and preses in the sospel of Eingdom of God [Mk1, 14] and of healing the sich will diverse diseaser and conting out downer [[He 1,34]. The power to head [Vip, 2017. julius 13.] sichnesses nd to cost out devils. [Mk. 3, 15) the "Spirit of the Fether" [trut. 10, 20], Ind that they spale when they should be led and delived up [Mk. 13, 11) XT (10%) o red robed the sews: X Will you that I release to you 3000 15 Mk. 15, 9) seems? After they "derived" t Mk. NT, 6) Brokens [Mk. 15/11)
"Print and sprint to there is what will you then that I shall do

[to him 2") "[Mk. 17, 12) 212

x (52) · As = general rule, "Christ and the mission to break does the middle use of partition between 55ph. 2, 14) The primary people of the Roum Supere, to Isolah the enuity Burke perce [Gpl. 2, 15] between them swarp smarp they, and "reconcile" [Gpl. 2,16) then, and so make then one (Tops. 2,14), to woke it hundelf of them one new "[Tops. 2, ut] ustroy, "one sody is It cross [Toph. 7,16]. By this mens, the members of a newly "Converted" [Mt. 13") people were no more strapers and foreigness, but belowed zer with the sive, and the howehold of God (Fph (2,19), usualy of the late & CEO. (Vip, 2012 superter 03) * (137) of the the image of the perfect man (tpl. 4,13) to whom the I humans were into had to come in the unity of the buts and of the know ledge of the Son of God "Coph. 4,13) through "the perfecting and editying " (Eph. 4,12) then by the sporter, prophets, evagelists, partironal leader sivey & Christ [Ept. 4, 11]. [Vip., 2012. apunts 08.) Y ((25) a for to them it cans given in behalf of Christ, not only to be There in him, but slos to rufter for his sike "Thil. 1, 29] (16) o womely "they were like midded, having the same hove, being for one record, of one mind [Phil. 2,2) with this end in view, "IL us, not grievous to Pry to write the sme things to his brethren, but for them it cans sake, TPhil. 3, 1] It swed then for dogs, (evil workers and the as circum circis "(Phil. 3, 2) * (132) a making the humans hope in earthy things, the Christish hope was laid up her them in herven . [Col. 1,5] Accordingly, The religion (cresting spents of the later ECTO [Visp, 2012 supertive to] *[(145) o they might be littled with the knowledge of his will it she will done Land spiritual understanding [Col. 1, 9] and x { (65) · in order that they "were built together it love" [Col. 2,2] A (63) a According to Poul the "Lord" grated his request as her lande them to therese and assured it love one toward mother, and toward (zu men. " (1Th. 3, 12) "taught they to love " another " (1 Th. 4,9) and +(59) of "God was an eternal, immost Provide King" [A Tim. 1, 17] y & Do ("zu that would live"in Christ godly Derw Should ruffer persecution." [2Tim 3,12] (54) o "God, who at sunday times and in diverse manners spoke in time part to the father by the prophets" [He. 1,1] or A 1(55)0 "May whom he had in those last drys spoken to the [He. 1,2) the humans This lon The God The 13, 7), they obeyed them, and submitted thereshes (the 13, 17), they 213

(163) a After having colled upon "his brethren" [725. 1,2] of the "twelve triber which were scattered aboad" [725. 1,1] that "they should love their neighbours as themselves" [725. 2,8], according to the in conformity with "the royal law according to the scripture" [725. 2,8], (112) o namely "new Jerustens came down out of herven from God" [Visp, 2017 - olther 10.]

Rules of redsetie Szehentiv substyos 1) in quotetions no sequence of tences 1) az idezelelsen mand n eredeti izeids 2) eggés struggelsen, hacost leter, millt ide & general subject: he or she, him or her 3) after "he who: he, him (not he or sho) 3) kerendyses + kerentinges v. kerenting hit In with esettles eliminiting is hely Heritan 4) [-], (while new clott = vestro) []. 5) Beihtstred A) KNALAPETTS (1130) 2 " he remolyes noumsit 5) names in English (NA) (NA) (169) 6) Christianity -> Christians or Christian Bitts () hiteto = [2724.7.] 7) felhammol = utilize; fel~is = utilization 8) [.-], (utin, now els 4) [.-]. 2) Moll : (1 lar 1/28.) 42 chr (1str) kirsbett ungues a security long a valound ung security 9) "herver - herver 8) 2 Krissent kullitheri, met Mydeories une 10) Promose: sholl bemondstill 2 TV-Ley (1) Purh = write; purhay = wilderness 9) 55 Ro,: [?] (Kevissel Krossus hormstrut) 12) rendeles = disposition, vegres = order; 10) if ember: [Eper. 4, 24.] promotoh - commendment AA) vollisholobila > UT. Kalobilas " lord", god - it & new him, he 12) a fejerblenez et is Tutiluming of (Tit-3,1) (cont shot nem eppertelmises um) 13) As steetmentum closes ellistere/ UT/otens-14) mese - mertoral mese (2) [2Pet. 1.16) vepel kindt egy tres pr/UT/OT-equal strelner. 15) ertel = value 14) Wender ryshing Cold. 7,51.) 16) Show be -> (moly) + should have been 17) teny = - tron, folyout: ~ing (pl. molesting, ~ zhor) 16) Tranh = ? / ethrow = ? (36.0) 17) egyes idérégéles elbirlète: "kingibthaht, "UT, OT ets 18) natya és u fit : [2 Rd+, 1, 21] 18 rewlêtes : [2 Rd+, 1, 21] 10) he or the) they (54.0) (upol 143.0) 16) mean - sustrument 17) agod of the Hebreus (2 Har 9,13) 18) christen - soprise



Other books

Till september 2022, i have succeeded in publishing my following books:

- 1) the english-language text-image electronic version, as well as the hungarian-language text paper-back version of my book entitled "Towards the Iron Curtain of the Hungarian Communist State my first illegal fleeing attempt from the romanian communist state", with the internet distributors Google Play and Internet Archive, and respectively in Romania;
- 2) the english-language text-image electronic version of my book entitled "It Is Difficult to Come out of Romania with Benefit", with the internet distributors Google Play and Internet Archive;
- 3) the english-language text-image electronic version of my book entitled "A Case of Securitate Dossier Burial in Romania", with the internet distributors Google Play and Internet Archive;
- 4) the english-language text electronic version of my book entitled "Statue of Captivity", with the internet distributors Google Play and Internet Archive;
- 5) the english-language text-image electronic version of my book entitled "My Repulsed Philosophical Theory and Its Repulsion", with the internet distributors Google Play and Internet Archive;
- 6) the english-language text-image electronic version of my book entitled "Hungarian Politics-Religion Intertwining", with the internet distributors Google Play and Internet Archive;
- 7) the english-language text-image electronic version of my book entitled "The Violent Spiritual Engineering in Piteşti", with the internet distributors Google Play and Internet Archive;
- 8) the hungarian-language text-image electronic version of my book entitled "Románia Szocialista Köztársaságban junior kézilabdázóként írt képeslapjaim", [My Picture Postcards Written in the Socialist Republic of Romania as a Junior Handball Player] with the internet distributors Google Play and Internet Archive;
- 9) the english- and the hungarian-language text-image electronic versions of my book entitled "Uncivilized Manifestations of Muslim Persons", with the internet distributors Google Play and Internet Archive;
- 10) the english-, hungarian-, and the romanian-language text-image electronic versions of my book entitled "Elizabeth Adam's Progressive Humanist Non-Nationalist Universal-Nation-Making Means", with the internet distributors Google Play and Internet Archive;
- 11) the english-, hungarian-, and the romanian-language text-image electronic versions of my book entitled "Elizabeth Adam As Wild Rose Message of National Marginalization", with the internet distributors Google Play and Internet Archive:
- 12) the english-, hungarian-, and the romanian-language text-image electronic versions of my book entitled "National Conspirations for Stifling Elizabeth Adam As a Terrestrial Extraterrestrial Historical Personality", with the internet distributors Google Play and Internet Archive;
- 13) the english--language text-image electronic version of my book entitled "Eyes Wide Open: The Illuminati Tigress-Programing, -Training and -Using Angelina Jolie", with the internet distributors Google Play and Internet Archive;
- 14) the english-language text-image electronic version of my book entitled "My Repulsed Physical General Theories and Their Repulsion", with the internet distributors Google Play and Internet Archive;
- 15) the english-language text electronic version of my book entitled "The Conceivers of the 'Holy Scriptures' Are Ethnical Secret Political Organizations", with the internet distributors Google Play and Internet Archive;
- 16) the english-, hungarian-, and the romanian-language text-image electronic versions of my book entitled "Documents and Objects relative to My Fraudulent Crossings of the State Frontier of the So-

cialist Republic of Romania", with the internet distributors Google Play and Internet Archive;

- 17) the english-language text-image electronic version of my book entitled "Across the Romanian-Yugoslav Frontier of the Forest my second illegal fleeing attempt from the romanian communist state", with the internet distributor Google Play;
- 18) the english-language text-image electronic version of my book entitled "Across the Barrow of the Romanian-Yugoslav Frontier my third illegal fleeing attempt from the romanian communist state", with the internet distributor Google Play;
- 19) the english-language text-image electronic version of my book entitled "Through the Soviet Iron Curtain of the Hill Wood my fourth illegal fleeing attempt from the romanian communist state", with the internet distributor Google Play;
- 20) the english-language text-image electronic version of my book entitled "The Illuminati Purifying the American Nation from Sharon Tate", with the internet distributors Google Play and Internet Archive:
- 21) the english-language text-image electronic version of my book entitled "My Experiences Conditioning the Development of my Concept of Ethnical or National Secret Political Organization", with the internet distributors Google Play and Internet Archive;
- 22) the english-language text-image electronic version of my book entitled "Articles about the Ethnical and the National Secret Political Organizations", with the internet distributors Google Play and Internet Archive;
- 23) the english-language text-image electronic version of my book entitled "The Illuminati Preventing Marilyn Monroe from Becoming a Cleopatra of America", with the internet distributors Google Play and Internet Archive;
- 24) the english- and romanian-language text-image electronic versions of my book entitled "The Case of the Humanist MATEI Alexandru at the National Secret Political Organizations", with the internet distributors Google Play and Internet Archive;
- 25) the english-language text-image electronic versions of the volumes 1, 2 and 3 of my book entitled "My Persecutions by the Ethnical and the National Secret Political Organizations", with the internet distributors Google Play and Internet Archive.

Book-creation information

The author created this book for the most part between april 2003 and march 2004, as conceiver and author, mostly in the hungarian language, under private-life circumstances, resulting from the needs of terminating the historical ethnical and national secret political deceits constituted by the great religions, and freeing the human lives and minds to decide upon their own reason for existence for better purposes. In or around 2010, he literally translated the text of the hungarian-language version into the english language. The main texts of the first and second editions of the book are essentially the same. The electronic redaction of the book was made by the author personally mainly with the following technical means: Acer AOD270, Linux-GNU Peppermint 6, LibreOffice 4, GIMP 2.

Book-publication information

In june 2017, the author uploaded to Google an intended passworded security draft edition of his research relative to the "holy scriptures", comprising among others the raw text of this book and photos of its original paper manuscript.

In june 2019, the author discovered ethnical-national secret politically potentially unfair multinational internet re-distributions of some of his books, which is presumably an extension in space, time and person, as well as a new manifestation of the anti-Elizabeth Adam multinational conspiration described in his book entitled "National Conspirations for Stifling Elizabeth Adam As a Terrestrial Extraterrestrial Historical Personality". This made it necessary the modification of the copyright dispositions mentioned at the beginning of the book, and the re-publication of the book.

Author information



The photo taken around may 2001 represents the author, István ADORJÁN. He was born on 20 december 1959 in the village Mikháza [Read approximately: 'mikha:zo. In the romanian language: Călugăreni.] in the county Maros [Read approximately: 'mɔroʃ. In the romanian language: Mureș.] in Romania, his citizenship is romanian, his ethnicity hungarian, his identity first of all human, at present he regards not one state his own or his country, ideologically he is atheist, politically liberal, his theory-like conviction is that the great religions and the national states are creatures and means of ethnical secret political organizations, with his writings his purpose is the publication and diffusion of his say of scientific, philosophic-atheist, progressive, humanist, non-nationalist and liberal spirituality, particularly the revelation, publication and diffusion of his say relative to the national-imperialist, antihumanist, anti-progressive and anti-scientific nature and activity of the ethnical and the national secret political organizations, great religions and national states.

The End of the Electronic Book